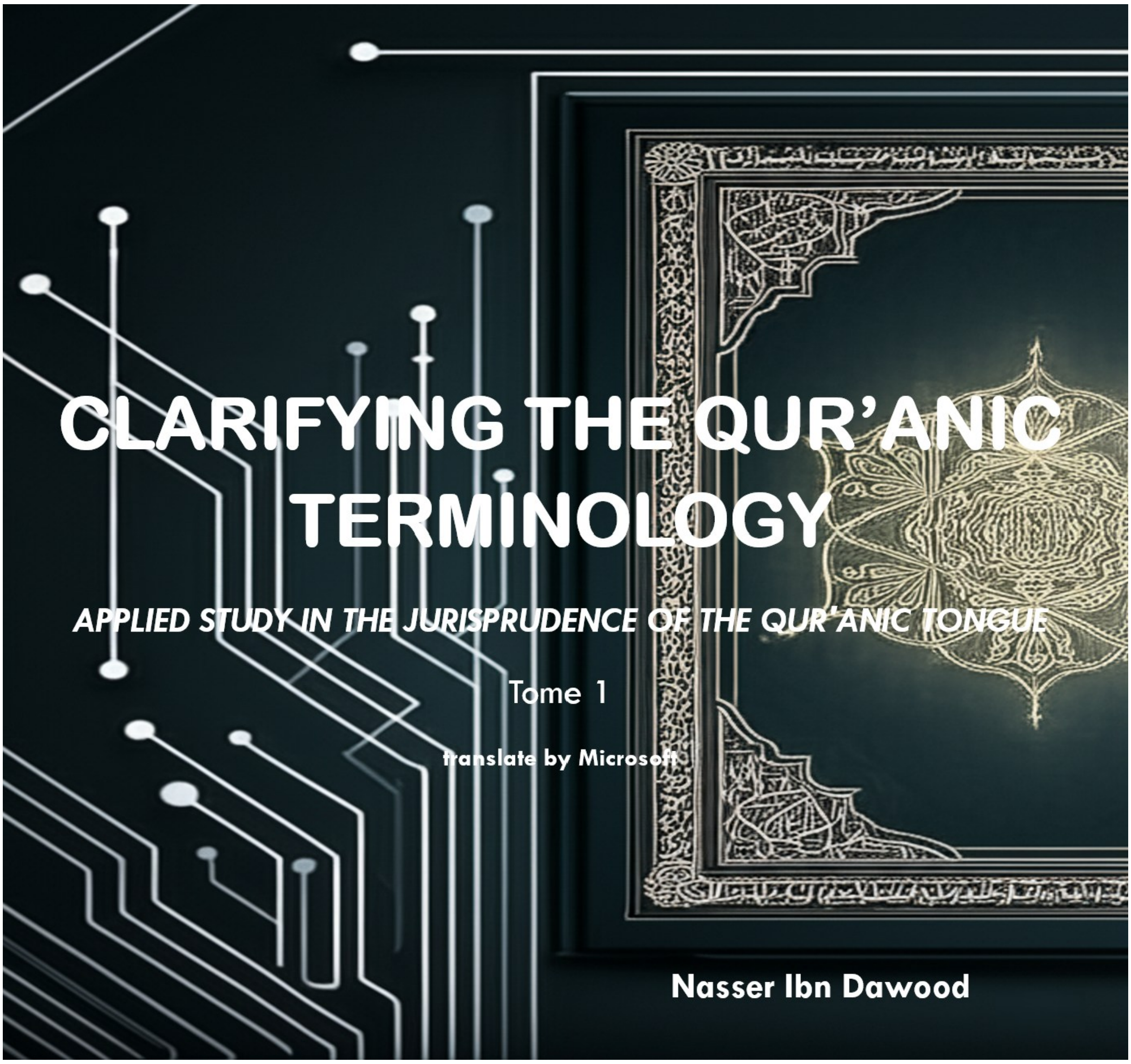

CLARIFYING THE QUR'ANIC TERMINOLOGY
APPLIED STUDY IN THE JURISPRUDENCE OF THE QUR'ANIC TONGUE
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Nasser Ibn Dawood

1 Book Introduction: " Editing the Qur'anic Term: An Applied Study in the Jurisprudence of the Qur'anic Tongue"

{This is a blessed Book which We have revealed to you, [O Muhammad], that they may reflect upon its verses and that those of understanding may be reminded.} [Sad: 29]

In the name of God the most Merciful, the most Compassionate

I am pleased to present to the honorable reader this third edition of the book "Changing Concepts of Qur'anic Terminology as an Application of the Jurisprudence of the Qur'anic Tongue". **Due to the breadth and depth of his researches, this work is presented in three integrated volumes, and the** title of the book has been changed to: "The Liberation of the Qur'anic Term: An Applied Study in the Jurisprudence of the Qur'anic Tongue", this version of which came with several additions and specialized series in various fields and terms of the Qur'an, which deepens the methodological vision and expands its practical applications.

In the complex journey of life, man finds himself in front of a flood of information and ideas that contribute to the formation of his concepts and perceptions of the universe, of himself, and of his eternal destiny. However, these concepts, which are man's lens to the world, are not always clear or precise; they may be plagued by the fog of ignorance, the inclination of desire, the misinterpretation of misinterpretation, the constraints of blind imitation, and other factors that may distort the facts and mislead them astray. Here, in the midst of this challenge, the utmost importance of correcting concepts is highlight, as it is the light that dispels darkness, the Almighty said: "There has come to you from Allah a light and a clear Book, by which Allah guides those who follow His pleasure to the paths of peace, and brings them out of darkness into the light, by His permission, and guides them to a straight path" [Al-Ma'idah 15-16].

The correction of concepts is not an indispensable intellectual luxury, but rather a necessity of faith and methodology to achieve the desired guidance, a proper understanding of religion, and righteousness on the right path that we have been commanded to follow. Misconceptions such as obscurity obscure the light of truth from insights, and inevitably lead to erroneous applications of the lofty purposes of religion, and sow the seeds of division and conflict in the body of the nation. By striving tirelessly to correct these concepts, we remove this obscurity, open insight into the truths of revelation, and guide, God willing, to the straight path.

This book aims to deconstruct the Qur'anic codes and terminology based on the "clear Arabic tongue" rather than traditional interpretations, and to change the concepts of Qur'anic terminology as an application of the jurisprudence of the Qur'anic tongue, and to reconstruct the edifice of the correct understanding of religion and life. This is done by correcting the prevailing concepts and providing authentic visions of Qur'anic terminology, inspired by the essence of the Qur'anic language itself. This book is based in its methodology on the theoretical foundations and methodological controls that were detailed and rooted in our previous book: "The Jurisprudence of the Qur'anic Tongue: A New Approach to Understanding the Text and Manuscript".

According to this precise methodology, which we call "Qur'anic jurisprudence", which is based on the belief that the Holy Qur'an is not just a linguistic text, but a unique linguistic and cognitive system, with a tight and intentional internal structure that explains itself by itself, enabling us to derive the rules of understanding it from its own linguistic and cognitive structure. This

jurisprudence seeks to distinguish the specificity of the "Qur'anic Arabic tongue" from the common "Arabic tongue", and to understand its internal system and its subjective rules by tracing the use of the word in its multiple contexts, analyzing the relationships between verses and topics, and returning to the original Qur'anic manuscripts as basic evidence to understand the manifestations of this language in its first form.

This jurisprudence is based on methodological foundations and foundations, the most important of which are: understanding the essential connotations of "letter names", considering "al-Mathani" (literal pairs) as the pivotal structural and semantic system that reveals the "kinetic meaning" and negates synonymousness, and returning to the evidence of manuscripts, while adhering to strict controls derived from the Qur'an itself, such as "the context in its multiple dimensions (verbal, objective, and the context of the first revelation)", and the overall system, rejecting contradiction, distinguishing between the arbitrator and the similar, and setting precise controls for the use of external knowledge in a way that does not overshadow the originality of the text.

The concepts addressed in this book span various areas of life: religious, intellectual, social, and economic. It is a sincere invitation to re-read the Book of God and ponder its verses deeply and thoughtfully, to criticize interpretations that have sidelined or been influenced by limited historical contexts, and to reconsider the esoteric meanings and hidden treasures of the verses that form the essence of the eternal Qur'anic message. The book also encourages harnessing the tools of the age, such as modern technology and collective interaction, to understand the Qur'an in a deeper and more comprehensive way, inspired by the saying of the truth: "Do they not meditate on the Qur'an or on the hearts of its locks" [Muhammad: 24].

The Methodology of the Book: Return to the Original and the Light Shown

This book is based in its methodology on two main axes: correcting the misconceptions that have accumulated over the ages, and a serious and genuine return to the contemplation of the Holy Qur'an as an authentic starting point for reform and renewal in the lives of Muslims, individuals and groups. We are inspired by the words of Allah, the Almighty: "And We have sent down to you the Book as an explanation of all things, and as a guidance, a mercy and good news for the Muslims" [An-Nahl: 89]. This noble verse confirms that the Holy Qur'an is the first and last reference, and that some of it interprets each other, which is the unique approach of God. Didn't Allah Almighty explain the description of "the straight path" in Surah Al-Fatiha: "The path of those on whom You have been blessed" [Al-Fatiha: 7], and then explained in detail who are those who have been blessed in Surah Al-Nisa: "And whoever obeys Allah and His Messenger, then those are with those whom Allah has blessed, from among the Prophets, the righteous, the martyrs, and the righteous, and the best of companions" [Al-Nisa: 69].

This integrated methodology includes the following axes:

- Understanding the Qur'an with its internal rules: Starting from the fact that the Qur'an interprets each other, taking into account the general context (the general purposes of the Qur'an) and the specific context (the reason for the revelation and the specific subject of the verses).
- The Arabic language is clear – understanding the Qur'anic concepts as understood by the first generation in whose language the Qur'an was revealed, as the Arabic language transcends the boundaries of the language to include culture, thought and the environment, guided by authentic linguistic dictionaries.

- Contemplation with the mind and the heart together: Applying the mind to understand the verses and sensing their spiritual and moral meanings in the heart, in order to achieve the desired balance in receiving.
- Focusing on the overall purposes of the Qur'an: Understanding the verses in the light of the general purposes such as achieving justice, mercy and charity, as in the words of the Almighty: "Allah commands justice, charity, and kindness... [An-Nahl: 90].
- Detachment from historical influences and return to the original text:
    - Re-reading the Qur'an away from interpretations influenced by historical and social contexts.
    - Purifying understanding from narrations that are doubtful or that are explicitly contrary to the Qur'anic text.
    - Focusing on the Qur'anic text as it was revealed, with the help of the original Qur'anic manuscripts (paper and digital), and relative freedom from later human additions (such as periods, diacritics, and endowment marks that were placed for facilitation) when trying to delve into the first meanings.
- Use of the scientific method: accurate linguistic analysis and comprehensive objective analysis of the verses.
- Treating the Qur'an as a comprehensive book of guidance: Recognizing that the Qur'an is not just a book of jurisprudential rulings, but rather an integrated way of life that guides man in all aspects of his existence.
- Cooperation and Knowledge Integration: Benefiting from the efforts of sincere scholars and researchers and encouraging sober scientific research on the Holy Qur'an.

Interactive Reflection and Digitization: Towards a Contemporary and Authentic Understanding

In an age of technology and rapid digitization, this book offers a renewed vision of Qur'anic contemplation, making the original Qur'anic manuscripts (both physical and digital) a pivotal starting point. This is manifested in:

- Digitally available manuscripts: to facilitate global access for researchers and theorists, while ensuring the accuracy of the original texts.
- Harnessing digital technology: such as artificial intelligence and data analysis, to contribute to a deeper analysis of the Qur'anic text, and to understand the history and development of manuscripts.
- Platforms for collective reflection: Encourage the creation of interactive spaces that enable contemplative people to engage in constructive dialogues on understanding and interpreting verses, based on the diversity of readings learned from manuscripts.
- Constructive critical interaction: which allows for the review and discussion of multiple perspectives, enriching a comprehensive understanding of the Qur'an.

The Holy Qur'an is the strong rope of Allah and His great blessing upon all mankind: "O mankind, a proof has come to you from your Lord, and We have sent down to you a clear light" [al-Nisa: 174]. It is the opportunity to survive and to be a farmer in this world and in the Hereafter.

Ultimately, the choice is up to man: either to make him a light, a guide, a healer, and a way of life by following him and accepting him, so that he will attain happiness in the two abodes, or he will be offered about it and taken as an abandonment, making him an argument against himself and deserving of misery and loss. Let the sincere and serious return to the Qur'an, through reflection, understanding and action, be our supreme project and our path to salvation and pride.

Presented in an integrated series of specialized and interconnected essays, this work represents a novel and comprehensive vision that addresses a central problem: how to understand and manage the Holy Qur'an authentically and effectively in our digital age, transcending the problematics of traditional understanding and historical influences that may obscure its lights. These essays combine to present an "interactive contemplation" methodology that goes beyond superficial reading and invites a deep dive into the Qur'anic text.

The book begins with a diagnosis of the prevailing crisis of understanding, offering solutions by going back to the primary origins and sources: the Qur'an itself (as the primary source that interprets each other) and the original Qur'anic manuscripts, while emphasizing an understanding of the "clear language of the Qur'an" and its internal rules. The book is not content with criticism, but also presents a series of new concepts and original insights that reconstruct the correct understanding of religion and life.

The ultimate goal of this integrated series is to enable the reader to build a lively and direct relationship with the Qur'an, through a deeper understanding of its purposes and the application of its teachings as a comprehensive "book of guidance" in all aspects of its life, and to contribute consciously to building a society whose values are inspired by divine revelation and react positively to the challenges of the age. It is an appeal to every human being who seeks the truth, seeks spiritual and moral elevation, and wishes to build a healthy and cohesive society, responding to the call of the truth: "Hold fast to the rope of Allah, all of you, and do not be divided" [Al-'Imran: 103].

We ask Allah to grant success and repayment, and to make this work sincere to His noble face and beneficial to His servants.

(Third Edition)

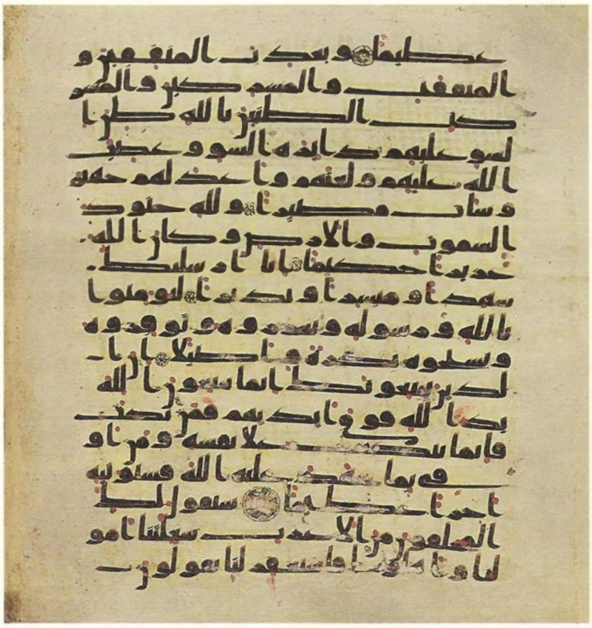
2 EXCERPTS FROM THE ORIGINAL MANUSCRIPTS OF THE HOLY QUR'AN




جمهورية مصر العربية . وزارة الأوقاف


جمهورية مصر العربية . وزارة الأوقاف





عظيما [٥] ويعذب المنفقين و
المنفقت والمشركين والمشر
كت الظنين[1] بالله ظن ا
لسو عليهم دائرة السو وغضب
الله عليهم ولعنهم واعد لهم جهنم
وسات مصيرا [٦] ولله جنود
السموت والارض وكان الله
عزيزا حكيما [٧] انا ارسلنك
شهدا ومبشرا ونذيرا [٨] لتومنوا
بالله ورسوله وتعزروه وتوقروه
وتسبحوه بكرة واصيلا [٩] ان ا
لذين يبيعونك انما يبيعون[2] الله
يد الله فوق ايديهم فمن نكث
فانما ينكث علا[3] نفسه ومن او
فى بما عهد عليه الله فسيوتيه
اجرا عظيما [١٠] سيقول لك
المخلفون من الاعرب[4] شغلتنا امو
لنا واهلونا فاستغفر لنا يقولون

3 Excerpts from the original manuscript of the conspirators - the Qur'an of the Bricks of Qabi attributed to Othman Daqi

(Surah Al-Fatiha)

In the name of Allah, the Most Gracious, the Most Merciful 1 Praise be to Allah, the Lord of the Worlds 2 The Most Merciful, the Most Merciful 3 The King of the Day of Judgment 4 We do not worship You and you do not seek help 5 Guide us to the straight path 6 The path of those on whom You have been blessed, not those who are angry with them or those who have gone astray 7

(Surah Al-Baqarah)

In the name of Allah, the Most Gracious, the Most Merciful, did not 1 This Book is undoubtedly a guidance for the pious, who believe in the unseen, establish prayer, and spend out of what they have provided for them, 3 and those who believe in what has been revealed to you and what has been revealed before you, and in the Hereafter, they are certain 4 Those are on the guidance of their Lord, and those are the prosperous, 5 Those who disbelieve except whether you warn them or do not warn them, they do not believe, 6 Allah seals their hearts and their hearing, and their sight is blurred, and they have a great punishment.And of mankind are those who say, "We believe in Allah and the Last Day," and they are not believers, 8 they deceive God, and those who believe, and they deceive none but themselves, and they do not feel 9 In their hearts is a disease, and God has increased them in disease, and for them is a painful punishment because of what they have been lying.10 And when it is said to them, "Do not make mischief in the land," they say, "We are reformers," 11 but they are the corrupters, but they do not perceive.12 And when it is said to them, "Believe as the people believe," they say, "We believe, as the foolish believe."13 And when they meet those who believe, they say, 'We believe,' and when they turn away from their devils, they say, 'I am with you, but we are mockers.' 14 God mocks them, and extends them in their tyranny, and they blind them. 15 Those who bought error with guidance, and their trade did not profit, and they were not converted, 16 like them, like the parable of one who kindled a fire, and when it was lightened around him, God went away with their light, and left them in darkness, they could not see. 17 He was deaf to you, and he was blind, for they would not return. Or like a rain from the sky, in which there is darkness, thunder, and lightning, they put their fingers in their ears against the thunderbolts, and Allah surrounds the disbelievers, 19 The lightning almost snatches away their sight whenever it shines for them, and they walk in it, and if it were unjust to them, they would rise up, and if Allah willed, He would have gone with their hearing and their sight, for Allah is Able to do all things. 20 O people, worship your Lord, who created you and those before you, that you may fear Him. 21 Who made the earth for you as beds, and the sky with us, and sent down from the sky what He brought forth from the sky what He brought forth from the fruits as a provision for you. 22 And if you are in doubt about what We have sent down to Our servant, then bring a chapter like it, and call upon your witnesses besides Allah, if you are truthful . 25 Allah is not ashamed to strike a parable of a mosquito or above it, but those who believe know that it is the truth from their Lord, but those who disbelieve say, "What did Allah intend by this parable? 28 Ye shall return, He is the One who created for you all that is in the earth, and then He leveled it up to heaven, and He made

them seven heavens, and He is Knower of all things. 29 And when thy Lord said unto the king, I have made in the earth a successor, they said, Shall I make in it those who corrupt therein, and shed blood, and we shall praise Thee, and sanctify Thee ? 32 He said, "O Adam, I will tell them by their names," and when he told them by their names, he said, "Did I not tell you that I know the unseen of the heavens and the earth, and I know what you see, and what you used to hide?" 33 And when We said to the king, "Prostrate yourselves before Adam," they prostrated themselves, except Iblis, my father, and he was arrogant, and he was one of the disbelievers. 34 And We said, "O Adam, dwell thou and thy husband in Paradise, and each of them shall dwell in it, wherever ye wish, and do not approach this tree, and ye shall be of the wrongdoers." And you shall have a dwelling place in the earth and a dwelling place until 36 and Adam received from his Lord, and I spoke to him, and he repented to him, for He is the Repentant, the Merciful. 37 We said, "Descend from it, all of you, but guidance will come to you from Me, and whoever follows My guidance, there shall be no fear for them, nor shall they grieve." 38 And those who disbelieved and belied Our Sign, those who accompanied the Fire shall be therein, 39 Sons of Israel, remember My grace which I bestowed upon you, and fulfill My covenant, and fulfill My covenant, and be afraid, 40 and believe in what I have revealed, confirming what is with you, and do not be the first to disbelieve in it, nor be the first to disbelieve in it. 41 And do not clothe the truth with falsehood, and conceal the truth while you know, 42 and establish prayer, and pay the alms, and kneel with those who kneel, 43 You command people to do righteousness, and you forget yourselves, and you recite the scriptures, do you not understand, 44 and seek help in patience and prayer, for it is a great thing, except for the humble, 45 who think that they have met their Lord, and that to Him they shall return, 46 O children of Israel, remember My grace which I have bestowed upon you, and that I have preferred you over the worlds. And fear the day when no soul will be compensated for a soul, and no intercession will be accepted from it, nor will justice be taken from it, nor will they be victorious.48 And when We deliver you from the people of Pharaoh, they will punish you except with punishment, they will slaughter your sons and shame your women, and in that there is no greater part of your Lord.And when Moses came to us with the Book and the Sects, that you may be guided, 53 And when Moses said to his people, "Arise

4 The Original Manuscripts of the Qur'an: An Essential Key to the Contemplation of the Immortal Text

Introduction: An Invitation to Contemplation from the Roots

"Do they not ponder over the Qur'an or on the hearts of its locks" (Muhammad: 24). This great divine call is not just a question, but a renewed invitation for every Muslim man and woman to penetrate the surface of words, to dive into the depths of meaning, and to go beyond mere reading to deep understanding and live interaction with the Book of God. Contemplation is a blessed journey that requires multiple keys to unlock the treasures of the Qur'an, and one of the most important of these, and perhaps the least discussed by the public, is **the manuscript key** – a return to the original Qur'anic manuscripts.

This course aims to lay the foundation for understanding why the study of the original manuscripts of the Qur'an is an essential step and key in the journey of contemplation, and how this study strengthens our confidence in the Qur'anic text and deepens our understanding of it.

1. Physical Evidence of the Divine Promise of Preservation

The greatest thing that the ancient Qur'anic manuscripts offer is that they **are tangible material proof** of the sincerity of God's promise to preserve the Holy Qur'an. The Almighty says: "Verily, We have sent down the remembrance, and we are the keepers of it" (Al-Hijr: 9). These manuscripts, some of which date back to the early centuries of Islam, and even to the era of the Companions (may Allah be pleased with them), stand as historical and scientific evidence that the Qur'anic text we read today is the same as the one written down in those early times.

- **Enhancing Trust:** Comparing the earliest manuscripts with the copies in circulation today shows a striking congruence in the original text, cutting off doubt and instilling certainty in the heart of the believer in the authenticity of his scripture. This certainty is the first starting point for any fruitful contemplation.
- **Assurance of Safety:** The study of these physical evidences confirms the integrity of the Qur'an from any distortion or fundamental change through its long journey through time and space.

2. The Most Famous Manuscripts: A Journey Through Time

To approximate the picture, we mention some of the most famous Qur'anic manuscripts that represent milestones in the history of the Qur'anic text:

- **Sana'a Manuscript:** It was discovered in the Great Mosque in Sana'a, parts of which date back to the first century AH, and are considered one of the oldest known Qur'anic manuscripts, and provide valuable insights into writing in the early ages.
- **Tashkent Manuscript (Samarkand Qur'an):** A huge copy traditionally attributed to the Qur'an of Caliph Uthman ibn Affan (may God be pleased with him), and it is considered one of the oldest semi-complete copies preserved.
- **Birmingham Codex:** Parts of a Qur'anic manuscript preserved at the University of Birmingham, radiocarbon dating has been shown to date from between 568 and 645 AD, placing it in or shortly after the time of the Prophet Muhammad.
- **The Bibliothèque Nationale de France: The Bibliothèque Nationale de France** contains fragments of ancient Qur'anic manuscripts (e.g. Arabe 328), dating from the late 1st or early 2nd centuries AH, showing the development of Kufic script.

These and many other examples in museums and libraries around the world confirm one fact: the physical preservation of the Qur'anic text.

3. How do manuscripts enhance our understanding of the Qur'an?

Some may ask: How can an old piece of leather or parchment help me understand the meaning of a Quranic verse today? The answer lies in several aspects:

- **Understanding the Historical Context of Writing:** The study of manuscripts gives us a glimpse into how the Qur'an was written, codified, and transmitted in the early ages. This understanding of the historical context enhances our appreciation of the great efforts of the Companions and Followers in preserving the text, and increases our emotional connection to the Qur'an.
- **Tracing the development of Arabic calligraphy:** Manuscripts are the living record of the evolution of Arabic calligraphy, from the early uninterrupted and unpolished Hijazi and Kufic scripts, to the more sophisticated calligraphy. Understanding this development helps to understand some aspects of the science of readings and Ottoman drawing, and how the text was later adjusted to ensure correct reading.
- **Removing the barriers of doubt:** As mentioned, certainty of the authenticity of the text is the basis of contemplation. When the contemplative person sees with his own eyes (even through high-resolution images) the conformity of the text over the centuries, any doubts that may hinder the clarity of mind and distract the focus from the meaning are removed.

4. A Scientific Response to Suspicions of Misrepresentation

In a time when misinformation and suspicion are so rife to spread, the original Qur'anic manuscripts represent **a strong scientific line of defense**. The existence of multiple manuscripts from early times and from different geographical regions (Hijaz, the Levant, Iraq, Yemen, Egypt, North Africa), all of which are almost completely consistent in the main text, is the strongest practical and scientific response to any claim of distortion or alteration of the Qur'an. The slight differences that exist are often in the method of drawing (spelling) or very rare, and are interpreted by scholars within the framework of Ottoman readings and drawing, and do not touch the essence of the meaning.

5. A glimpse towards practical utilization

How can the average Muslim benefit from this key?

- **Access to digital images:** Thanks to technology, images of many ancient manuscripts are now available to everyone online in high quality.
- **Reading in Specialized Studies: You** can see the studies and researches carried out by Muslim scholars and fair orientalists on these manuscripts.
- **Visit museums and libraries: For those who have the** opportunity, visiting the places that hold these treasures provides an impactful experience.

Conclusion: A solid foundation for reflection

Original Qur'anic manuscripts are not just historical relics on display in museums, but are an essential key to the contemplation of the Holy Qur'an. They are the physical evidence of God's preservation of His Book, the window through which we look at the history and development of the text, and the source that strengthens our certainty and confidence in the Qur'an in our hands. Recognizing the importance and appreciation of this key lays a solid foundation for a deeper and richer journey of contemplation of God's eternal book.

In the next paragraph, we'll move on to how modern technology can be used to create a "personal digital manuscript" that will be a smart companion on your contemplation journey, leveraging this solid historical foundation.

5 Personal Digital Codex: Your Intelligent Companion on the Journey of Contemplation

Introduction: From Historical Certainty to Personal Interaction

In the previous paragraph, we reviewed how the original Qur'anic manuscripts represent solid physical and historical evidence of God's preservation of His Book, giving us a solid foundation of trust and certainty in the Qur'anic text in our hands. This certainty is the starting point, but the true journey of contemplation requires a personal and vital interaction with the verses, constant reflection on their meanings, and their connection to our lives and reality.

In our digital age, which offers enormous potential, how can we transform the experience of reading the Qur'an from mere browsing to deep dialogue and constructive interaction? This is **where the "personal digital manuscript" comes into play** – not just an electronic copy of the Qur'an, but an interactive and intelligent workspace, designed to be the contemplative companion on their journey towards a deeper understanding of the Book of God.

1. What is a Personal Digital Codex?

Imagine your own digital notebook, entirely dedicated to the contemplation of the Qur'an. This notebook is not just blank pages, but a system through which you can:

- **Record your thoughts and reflections** on each verse or passage of the Qur'an.
- **Ask** questions that come to mind while reading.
- **Link the verses** to external sources such as scholarly commentaries, videos, articles, or even your own personal experiences.
- **Organize your understanding** of the Qur'an by categorizing the verses by topics or concepts.
- **Track the evolution of your** understanding of the verses over time.

It is your personal safe space to think aloud with the Qur'an, to grow in your understanding gradually, and with a methodology that combines originality and contemporary.

2. Significance and Features of Personal Digital Manuscript

Why do we need such a tool? Because it offers intrinsic benefits to the process of contemplation:

- **Documenting the journey of understanding:** It allows you to record your initial reflections, and then return to them later to add new insights or correct a previous understanding. This creates a valuable record of the evolution of your relationship with the Qur'an.
- **Integrated knowledge center:** Instead of scattering your notes and sources between different notebooks, books, and files, a digital manuscript brings everything together in one place. You can link a particular interpretation of a verse to a video explaining it or to an article you discuss.

- **Organize Thoughts and Visions:** Helps you build a mind map of your understanding of the Qur'an. You can create sections on topics (e.g., patience, tawakkul, stories of the prophets) and collect verses related to them along with your reflections on them.
- **Encourage "scientific fasting":** In a time of speed and ease of publication, the personal manuscript encourages you to slow down and be patient. It is a space for deep reflection and individual reflection (the "fasting phase") before rushing to share thoughts that may be immature or need further research and scrutiny.
- **Facilitating scientific consultation:** When you reach a certain understanding or conclusion that you think is important, your thoughts are recorded and organized, making it easier for you to present them to scholars and specialists (the "maturity stage") to take their opinion and guide them before publishing or making a firm belief.

3. Tangible Benefits for the Thoughtful

The use of a personal digital manuscript reflects positively on the contemplative in several ways:

- **Deepening the connection to the Qur'an:** Turning reading from a passive process to an active interaction.
- **Building a Cumulative and Systematic Understanding:** Seeing how Qur'anic verses and concepts are integrated.
- **Develop research and critical thinking skills:** searching for sources, comparing interpretations, and asking questions.
- Protection from excesses and deviant interpretations: through deliberation and systematic consultation.
- **Willingness to engage constructively:** When an idea matures and falls behind, you are ready to share it confidently and responsibly (the "Hajj phase").

4. How to get started? (Practical tips)

Getting started is simple and doesn't require complexity:

- **Choose your tool:** You can use well-known note-taking apps like Evernote, OneNote, Notion, Google Keep, or even well-organized Word/Google Docs. The most important thing is to choose the tool you're comfortable with.
- **Start simply:** Don't try to build a complicated system from scratch. Start by taking notes about verses that touch your heart or raise your questions.
- **Be regular:** Set aside a specific amount of time, even if briefly, to reflect and record your notes in your digital manuscript.
- **Use links and tags:** Take advantage of linking and labeling features to organize your content.
- **Make it personal:** This is your own manuscript, so design it in a way that suits your learning and thinking style.

Conclusion: A Bridge Between the Past and the Future

While the original manuscripts emphasize the authenticity of the text throughout history, the personal digital manuscript comes as a modern tool that enables each individual to build a personal and deep relationship with this timeless text. It bridges the certainty of the past with the requirements of interaction in the present, and encourages systematic contemplation that combines the freedom of personal thought with the controls of forensic science. It is a step towards making contemplation a daily habit and an integral part of a Muslim's life in the digital age.

In the next paragraph, we will dive deeper into how manuscripts (original and digital) can be used to arrive at an "original reading" of the Qur'an, which transcends traditional interpretations without falling into error.

Contemplation of Manuscripts: Towards an Original Reading of the Noble Qur'an

Introduction: Overflow Surface Reading

Having established the certainty of the authenticity of the Qur'anic text through the original manuscripts (Topic I), and reviewed a practical tool for personal interaction with the Qur'an in the digital age through the personal digital manuscript (Topic Two), we now get to the essence of the process: how can a return to the manuscripts – both original in their forms and digital in their interaction – lead us to an "original reading" of the Qur'an? A reading that goes beyond simply repeating words or sufficing with inherited interpretations, to a deeper and more relevant understanding of the first text and its higher purposes.

The divine call (will they not meditate on the Qur'an) is an invitation to contemplation and contemplation, not to blind imitation. Manuscripts, both historical and numerical, offer us unique tools to achieve this authentic contemplation.

1. Original Manuscripts and Ottoman Painting: A Window on Semantics

Ancient Qur'anic manuscripts, often written in Kufic or early Hijazi script and Ottoman script, are not just artifacts, but windows on layers of meaning that may be absent from the usual contemporary reading:

- **Ottoman drawing is not just a dictation:** it is a tawqi writing system (most likely a saying), with rules and secrets. The differences between Ottoman and modern spelling are not mistakes, but are often intentional and carry important connotations.
- Examples of the semantics of drawing:
  - **"Prayer" / "Prayer" (with a thousand or a thousand daggers):** Drawing it with a "wow" in the first Qur'an may indicate the depth of the meaning of prayer and its connection to God, a meaning that may be absent when written in only a thousand.
  - **"With hands" (Dhariyat: 47):** The writing of "aid" may indicate the meaning of the great and multiplying power of God Almighty in the building of the heavens, and it is more important than just "with hands."
  - **"Heavens" / "Heavens":** Drawing them without a thousand after the meme in some places may draw attention to the meaning of transcendence and moral elevation in addition to the physical heavens.
  - **"Relays" / "Imitations" (Al-Zumar: 63):** Drawing them without a thousand may expand the meaning to include not only "the keys" but also "the reins of affairs" and "the means of control" in the hands of God.
- **The relationship between drawing and readings:** Ottoman painting is often flexible to withstand different frequent Qur'anic readings, which enriches the meaning and shows the miraculous aspects of the text. The study of manuscripts helps to better understand this relationship.

2. Contemplation as a process of "purification" and "touching" of meanings

The Almighty says: "Only those who are purified can touch it" (al-Waqi'ah: 79). While the direct meaning often refers to the angels or the physical purity of the Qur'an, the verse can be

understood in a deeper sense in the context of contemplation: only those who have purified their heart and mind ("the purified") can reach the truths and deep meanings of the Qur'an ("the purified") from whims, fanaticism, prejudices, and blind imitation.

- **Contemplation as a process of purification:** Seriously engaging in contemplation of the Qur'an, with the help of manuscripts to understand the text in its first form, compare interpretations, and activate the mind, is in itself a process of purification of the mind and heart.
- **"Touching" the Original Meaning:** This intellectual and spiritual purity enables the contemplative person to "touch" the original meanings, and to understand God's intention more closely and clearly, transcending historical accumulations or circumstantial interpretations that may sometimes obscure vision.

3. From the original manuscript to the digital manuscript: Activating contemplation

How do we translate these concepts into practical steps using our tools?

1. **Return to the original (digitally):** When pondering a verse, look for images of the ancient manuscripts that contain it (via available digital projects). Notice how the words were written, and whether there are differences in the drawing that warrant reflection.
2. **Use the science of drawing and readings:** Refer to the books on the science of drawing and readings (or simplified explanations of them) to understand the connotations of drawing in the verse you are pondering, and how it relates to the different readings. Record these notes in your digital manuscript.
3. **Compare the commentaries with a critical eye:** Read what the commentators have said about the verse, but don't stop there. Compare their statements with what you have noticed in the drawing and readings, and think: Are there aspects that some of them have overlooked?
4. **Activating the Mind and Connecting to Reality:** After gathering the material from the manuscripts and commentaries, occupy your mind. How does it apply to my reality today?
5. **Organized Transcription Recording:** Use your digital manuscript to systematically document all of these steps for each verse or passage, with links, notes, and comparisons.

4. The "Paradise" of Worldly Contemplation

The fruit of this deep contemplation is not limited to the reward of the hereafter, but it has a worldly "paradise" that the contemplative person feels:

- **The Garden of Science and Knowledge:** The pleasure of discovering new meanings and understanding the secrets of the text.
- **The Garden of Certainty and Serenity:** A feeling of close connection to God's words and trust in His guidance.
- **The Garden of Insight and Light:** The ability to see things through the lens of the Qur'an and apply its guidance in life.

This paradise is underneath which the "rivers" of knowledge and understanding flow inexhaustible, but rather flow more and more as the contemplative person deepens his journey.

Conclusion: Towards a Dynamic and Responsible Understanding

Contemplation of manuscripts, both historical and digital, is not just an intellectual luxury, but a necessity to revive our relationship with the Qur'an and make it a vital and responsible one. It is an invitation to break free from the constraints of superficial reading and unconscious tradition, and to rise to the level of authentic understanding that touches the heart, enlightens the mind, and guides to a straight path. It is a journey that requires effort and patience, but its fruits are invaluable in this world and in the hereafter.

In the final paragraph, we will discuss how this deep understanding derived from the contemplation of manuscripts enables us to defend the Holy Qur'an in the face of challenges and suspicions in the digital age, and how digital manuscripts are a "shield and sword" in this battle.

Contemplation of Manuscripts: Towards an Original Reading of the Noble Qur'an

Introduction: Overflow Surface Reading

Having established the certainty of the authenticity of the Qur'anic text through the original manuscripts (Topic I), and reviewed a practical tool for personal interaction with the Qur'an in the digital age through the personal digital manuscript (Topic II), we now get to the essence of the process: how can a return to the manuscripts – both original in their images and digital in their interaction – lead us to an "original reading" of the Qur'an? A reading that goes beyond simply repeating words or sufficing with inherited interpretations, to reach a deeper and more relevant understanding of the first text and its higher purposes.

The divine call (will they not meditate on the Qur'an) is an invitation to contemplation and contemplation, not to blind imitation. Manuscripts, both historical and numerical, offer us unique tools to achieve this authentic contemplation.

1. Original Manuscripts and Ottoman Painting: A Window on Semantics

Ancient Qur'anic manuscripts, often written in Kufic or early Hijazi script and Ottoman script, are not just artifacts, but windows on layers of meaning that may be absent from the usual contemporary reading:

- **Ottoman drawing is not just a dictation:** it is a tawqi writing system (most likely a saying), with rules and secrets. The differences between Ottoman and modern spelling are not mistakes, but are often intentional and carry important connotations.
- Examples of the semantics of drawing:
  - **"Prayer" / "Prayer" (with a thousand or a thousand daggers):** Drawing it with a "wow" in the first Qur'an may indicate the depth of the meaning of prayer and its connection to God, a meaning that may be absent when written in only a thousand.
  - **"With hands" (Dhariyat: 47):** The writing of "aid" may indicate the meaning of the great and multiplying power of God Almighty in the building of the heavens, and it is more important than just "with hands."
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- **The relationship between drawing and readings:** Ottoman painting is often flexible to withstand different frequent Qur'anic readings, which enriches the meaning and shows the miraculous aspects of the text. The study of manuscripts helps to better understand this relationship.

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heart and mind ("the purified") can reach the truths and deep meanings of the Qur'an ("the purified") from whims, fanaticism, prejudices, and blind imitation.

- **Contemplation as a process of purification:** Seriously engaging in contemplation of the Qur'an, with the help of manuscripts to understand the text in its first form, compare interpretations, and activate the mind, is in itself a process of purification of the mind and heart.
- **"Touching" the Original Meaning:** This intellectual and spiritual purity enables the contemplative person to "touch" the original meanings, and to understand God's intention more closely and clearly, transcending historical accumulations or circumstantial interpretations that may sometimes obscure vision.

3. From the original manuscript to the digital manuscript: Activating contemplation

How do we translate these concepts into practical steps using our tools?

1. **Return to the original (digitally):** When pondering a verse, look for images of the ancient manuscripts that contain it (via available digital projects). Notice how the words were written, and whether there are differences in the drawing that warrant reflection.
2. **Use the science of drawing and readings:** Refer to the books on the science of drawing and readings (or simplified explanations of them) to understand the connotations of drawing in the verse you are pondering, and how it relates to the different readings. Record these notes in your digital manuscript.
3. **Compare the commentaries with a critical eye:** Read what the commentators have said about the verse, but don't stop there. Compare their statements with what you have noticed in the drawing and readings, and think: Are there aspects that some of them have overlooked?
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Conclusion: Towards a Dynamic and Responsible Understanding

Contemplation of manuscripts, both historical and digital, is not just an intellectual luxury, but a necessity to revive our relationship with the Qur'an and make it a vital and responsible one. It is an invitation to break free from the constraints of superficial reading and unconscious tradition, and to rise to the level of authentic understanding that touches the heart, enlightens the mind, and guides to a straight path. It is a journey that requires effort and patience, but its fruits are invaluable in this world and in the hereafter.

In the final paragraph, we will discuss how this deep understanding derived from the contemplation of manuscripts enables us to defend the Holy Qur'an in the face of challenges and suspicions in the digital age, and how digital manuscripts are a "shield and sword" in this battle.

6 Digital Manuscripts: A Shield and a Sword in the Battle to Memorize the Qur'anic Text

Introduction: The Divine Promise and Our Human Responsibility

"Verily, We have sent down the Remembrance and We are its keepers" (Al-Hijr: 9). This divine promise to memorize the Qur'an is a source of reassurance in the hearts of believers. But this promise never means relying on or failing to support and defend the Book of Allah. Allah Almighty harnesses the causes, and one of the greatest of these reasons in our time is **digital technology**, especially **the project of digitizing Qur'anic manuscripts**.

Having explored the importance of the original manuscripts (the first topic), possessed the tool of personal reflection (the second topic), and sought an in-depth original reading (the third topic), we now come to the vital role that this knowledge and tools play in the battle of awareness and defense of the Holy Qur'an in the face of the waves of doubt and misinformation that are easy to spread in the digital space. How can digital manuscripts serve as a protective "shield" and a decisive "sword" in this battle?

1. The Digital Age: A Double-edged Sword

There is no denying that digital technology has opened up vast horizons for the dissemination of science and knowledge, including the sciences and interpretations of the Qur'an. But at the same time, it has become an easy platform for spreading suspicions and lies about Islam and the Qur'an at tremendous speed and in deceptive ways.

- Destructive Limit:
  - **Spreading suspicions:** Exploiting the speed of dissemination to promote false claims about the collection of the Qur'an, the existence of alleged contradictions, or the challenge of its divine source.
  - **Falsification of facts:** The use of digital editing tools to falsify manuscript images or truncate text from their context to support skewed interpretations.
  - **Systematic misinformation:** Creating engaging content (videos, articles, posts) that aims to undermine the confidence of Muslims, especially young people, in the Book of their Lord.
- Limit of perennials (which is our focus):
  - **Providing compelling evidence:** Making original Qur'anic manuscripts available to everyone in high-resolution images.
  - **Providing research and comparison tools:** Enabling researchers and the general public to study manuscripts and verify for themselves that the text is identical.
  - **Facilitating the scientific response:** Providing scientists and specialists with the necessary materials to respond to suspicions with physical and historical evidence.
  - Building Critical Knowledge and Interactive Communities:* The creation of platforms and websites that provide access to manuscripts and research tools not only aims to disseminate knowledge, but also opens the door to scientific dialogue and constructive discussion about the Qur'an and its sciences. This is where the role of "interactive reflection" is evident in its critical aspect: these digital tools encourage the user not to be satisfied with personal understanding or

blind handing over legacies. It calls for critical questioning, comparison of different interpretations (including those based on various readings or drawings in manuscripts), and the arbitration of the Qur'anic text itself as a supreme authority. It's an invitation not to be afraid to ask new questions or go against the norm ("Who preceded you with this?"), reinforcing the idea that contemplation is a living and renewed process and not just the consumption of old interpretations. Digital technology here not only provides access to information, but also encourages critical interaction with it.

2. Digital Manuscripts: A Shield That Protects Text

The project of digitizing Quranic manuscripts represents **a protective shield** for the Qur'anic text through:

- **Providing conclusive physical evidence:** The availability of high-resolution images of manuscripts from the first and second centuries AH (e.g., Sana'a, Birmingham, Tashkent, etc.) online is the strongest physical evidence that the text we are dealing with today is the same as it was in those early times. This blocks any claim of subsequent distortion.
- **Enable transparent comparison:** Digital platforms for manuscripts allow anyone (not just experts) to compare different manuscript texts from multiple places and times. This clearly reveals the enormous congruence in the underlying text, and places subtle differences (often in drawing) in their correct scientific context as part of the evolution of writing or assimilation of readings, rather than as evidence of distortion.
- **Permanent preservation of assets:** Digitization ensures that a high-quality copy of these historical treasures survives, and protects them from natural or human damage (fires, wars, neglect) that the original manuscripts may be exposed to.

3**. Digital Manuscripts: A Sword Cuts Through Suspicions**

In addition to being a shield, digital manuscripts act as a scientific sword that cuts through suspicions and falsehoods through:

- **Arming the defenders of the Qur'an:** It provides scholars, researchers, and conscious contemplative with direct evidence to respond to the skeptics. Instead of theoretical responses, manuscript images can be presented as physical evidence.
  - *Example:* To respond to those who claim that the compilation of the Qur'an was delayed, images of manuscripts from the first century AH can be displayed. To respond to those who claim that there are substantially different copies, comparisons between manuscripts can be presented that show their identicality.
- **Facilitating in-depth scientific research:** Providing advanced research tools that allow analyzing Ottoman drawing, tracking the development of the text, and studying the readings and their relationship to painting, faster and more accurately, which produces solid scientific research that responds to suspicions from their roots.
- **Spreading awareness and correct knowledge: Making** these sources available to the public raises the level of awareness among Muslims about the history of their book and how to preserve it, which immunizes them against superficial suspicions.
- **Enabling authentic contemplation and emancipation of understanding (as in the third section and what Yasser al-Adirqawi pointed out): The** return to the text through digital manuscripts not only allows for its closest image to the original, but also reveals the biodiversity of the nation's interaction with it (through variations in drawing, initial readings, and sometimes

uneven endowment marks). This diversity helps to break the aura of rigid "one sacred text" and frees the contemplative from the illusion of a single understanding and blind tradition. It presents the text as a rich heritage with which Muslims have interacted in various forms This encourages more free and critical reflection and a deeper understanding of meanings directly, and protects them from being influenced by aberrant or biased interpretations that may take advantage of people's lack of knowledge of the origins and diversity of this heritage. Digital **manuscripts thus deepen their role from mere tools of textual investigation to vital tools for "interactive contemplation" that liberates and enriches understanding.**

4. A Call to Action: Collective Responsibility

The project of digitizing Qur'anic manuscripts and studies based on them is not just an academic project, but a **collective responsibility** to defend the most sacred texts of the nation and preserve its identity. Therefore, we call to:

- **Scientists and researchers:** To intensify efforts in studying these manuscripts and to publish the results of their research in an accessible and accessible language.
- **Scientific and advocacy institutions:** To support digitization projects and develop user-friendly interactive platforms for displaying and annotating manuscripts.
- **Thoughtful people and the general Muslims:** To access these sources, use them in their thinking, spread awareness of their importance, and support the projects based on them financially and morally.
- **Governments and Islamic Organizations:** To provide strategic and financial support to these vital projects and to facilitate access to the original manuscripts for digitization.

Conclusion: From contemplation to victory

Our journey through this series, from understanding the importance of the original manuscripts, to using the personal digital manuscript, to seeking an in-depth original reading, is completed by recognizing our responsibility to use this knowledge and tools to defend the Holy Qur'an. Digital manuscripts are not just a historical archive, they are an effective cognitive weapon in the information age. By using them as a protective shield and a decisive sword, and by fortifying ourselves with deep contemplation and authentic understanding, we have fulfilled part of our duty to the Book of God, and we have contributed to upholding its word and supporting its religion in the face of Contemporary challenges. Let us make the digital age a golden age for the contemplation and defense of the Qur'an.

7 Ottoman Drawing and Frequent Recitations: The Unity of the Text and the Richness of Reception in the Journey of Qur'anic Contemplation

Introduction: Towards a Direct Connection to the Divine Text

Every contemplative person of the Holy Qur'an seeks to touch its pure light and contact its guidance directly, without barriers or media. Some may see in the later rules of drawing, or the multiplicity of what is known as readings, or even the commentaries of the commentators, as a veil that prevents this authentic connection to the original structure of the text, especially when looking at the unique Ottoman drawing in the early manuscripts. However, are these characteristics, and are the frequent recitations, really obstacles that obscure the meaning, or are they in fact guiding beacons that reveal the unity of the text and the richness of its reception?

And open deeper horizons in the journey of contemplation? Here we propose a methodology for dealing with Ottoman drawing and frequent recitations, not as limits of understanding, but as a framework for the inspired text, and as essential tools in a comprehensive process of reflection aimed at the jurisprudence of the "Qur'anic tongue" in its depth and richness.

First: Ottoman Drawing – The Structure of the Text Bearing Witness to the Revelation

The drawing with which the first Qur'anic texts were written during the reign of Uthman ibn Affan (may Allah be pleased with him), which was termed as the Ottoman drawing, represents the closest physical image we have to the Qur'anic text as a whole. This drawing has unique characteristics that sometimes differ from the standard spelling rules that were later established (such as the omission of some alphabets, the drawing of the tied ta'a sometimes open, or the methods of drawing the hamzat).

How do we deal with this drawing in our contemplation?

1. **Respect for the Inspired Written Original:** We proceed from respecting this drawing and considering it as the fixed basic structure on which the Ummah was unanimous under the guidance of the Companions, and it is part of the preserved Revelation.

2. **Frequent recitation is the ruler of pronunciation: we** must understand the Ottoman script in the light of the frequent recitation with which the Qur'an was transmitted orally from generation to generation. It is this recitation that determines how this drawing is pronounced, as the drawing is not a text independent of the sound reception.

3. **Contemplative Questioning the Characteristics of Drawing (with Systematic Caution):** After knowing the frequent recitation and the basic linguistic meaning, the conscious contemplative can ask: Why was this particular drawing chosen here? Is the omission of the aleph in a word, or the drawing of it in a certain way, a gentle gesture, a rhetorical connotation, or an affirmation of an aspect of meaning that is appropriate to that particular context?

4. **Painting as a Framework for the Diverse Recitations:** Some of the words drawn in Ottoman painting may bear more than one aspect of the recitation that corresponds to the drawing and is conveyed by frequency. This does not imply disturbance, but rather is a sign of the richness of the inspired reception, as manifested in the frequent recitations.

Second: Frequent Recitations – Aspects of Inspired Reception and Unity of Basic Meaning

The multiplicity of repeated recitations is not evidence of the confusion of the text or a difference in the "Book" (the preserved divine text), but rather it is a manifestation of the miracle of the Qur'an (such as recitation, recitation, and contemplation) and its richness, and it is proven by revelation and conclusive evidence. Dealing with them in contemplation is as follows:

1. **Certainty of its validity and proof as a revelation:** the repeated recitations are all correct and inspired aspects of the recitation of the same Qur'anic text, fixed by the conclusive frequency. They are not multiple human ijtihad "readings" of different texts, but rather slight phonetic and linguistic variations within the framework of the same text.

2. **Each** correct recitation presents one aspect of the pronunciation and reception that God intended, and may shed light on an aspect of the meaning or event from a different angle, without establishing a different essential meaning or contradiction to the basic meaning of the verse or the general context of the Qur'an.

3. **Integration within the unity of the text, not contradiction:** The correct recitation of the Qur'anic text integrates and enriches the understanding of the one Qur'anic text, and does not contradict the essence of its message or its provisions. The difference in it is a "difference of diversity and enrichment" and not a "difference of contradiction and contradiction" that affects the unity of the "book".

4. **A contemplative tool to illuminate:** Studying the subtle differences between the recitations in a single word or verse is itself fertile material for contemplation, helping to gain a deeper understanding of the flexibility of the Qur'anic pronunciation, and how the same drawing can be recited in multiple ways, all true and inspired. It serves as a "multiple lens" to look at the same Qur'anic truth, guiding the contemplative person and broadening his horizon.

Third: Contemplation – Systematic Diving into the Sea of the "Book" through the "Qur'an"

Contemplation is the end and the means. It is the mental, heart, and spiritual effort to understand God's intention of the "Book" through the process of "Qur'an" (reading, understanding, and contemplation). It is a continuous and cumulative process, individual and collective. The required contemplation is the systematic contemplation that:

1. **It starts from the reliable text:** it is based on the "book" as it came down to us in Ottoman drawing and manifested in the frequent recitations.

2. **He uses the tools of understanding:** he uses the Arabic language and its rules, the Qur'anic context (direct, objective, and general), the reasons for revelation (for domestication), and the various sciences of the Qur'an.

3. **Compares and connects ("the Qur'an"):** Strikes the verses together, compares the apparent meanings with the deeper meanings (which deepen the apparent and does not contradict it), and discovers the interconnected network of the Qur'anic system.

4. **Consciously benefits from the accumulation of knowledge:** Considers the efforts of the previous and new interpreters and contemplators with a conscious eye, so that he benefits from their correctness and avoids what may contradict the methodology of the Qur'anic jurisprudence.

5. **Subject to the Overall System ("The Book"):** Any understanding or deduction (resulting from the "Qur'an" as a reflection) is presented to the "Book" as a whole, so that what the courts and the general purposes agree with is accepted, and what is contrary to them is a response. The "book" itself is the balance and the judgment.

Conclusion: Towards an Authentic and Integrated Reflection on the Unity of the Text and the Richness of Receiving it

Dealing with the Holy Qur'an requires a methodology that combines originality and depth, between respecting the unity of the text and its reliable transmission and activating individual and collective insight in contemplation. The Ottoman drawing with its characteristics, and the frequent recitations in their praiseworthy variety, are not restrictions or distortions on the unity of the "Book", but rather they are an integral part of the "Qur'an", providing the contemplative with the framework of the text and evidence of its reception, and dimensions of meaning that cannot be reached without them.

Let us take drawing as a witness structure, and from the frequent recitations a richness in receiving, and from systematic contemplation as a way to "touch" the "book" and to understand it befitting its greatness, with the help of God, devoid of whims, subject to the authority of the

text in its outward and inward appearance, so that we may be among the "first of the hearts" who listen to what is said and follow its best.

Ottoman Painting and Readings: Calm Signs for Deeper Contemplation

Introduction: Towards a Direct Connection to the Qur'anic Text

The innate longing in the soul of every contemplative person is to touch the Qur'anic text in its first form, without barriers or media. Some may see Ottoman painting with its unique characteristics, or in the multiplicity of frequent readings, as an obstacle to this direct contact. But are these characteristics really obstacles, or **are they in fact guiding signs and additional dimensions** that reveal deeper layers of meaning?

Here we present a methodology for dealing with Ottoman painting and readings, not as limits of understanding, but as essential tools in a comprehensive process of contemplation, aimed at understanding the "Qur'anic language" in its depth and richness.

First: Ottoman Painting – The Fingerprint of Revelation and the Witness of Transmission

The drawing in which the first Qur'an was written during the reign of Uthman ibn Affan (may Allah be pleased with him) represents the closest physical image we have to the Qur'anic text. Its unique characteristics (such as the omission of some alphabets, or the drawing of the tied t'a open) are not random, but are part of the original structure of the text. Dealing with them in contemplation is through the following principles:

1. **Respecting the Origin and Considering it as the Structure:** Starting from respecting this drawing and considering it as the basic structure on which the Ummah was unanimous under the guidance of the Companions.
2. **The mutawatir transmission is the ruler:** the Ottoman drawing is silent, and the repeated reading is what pronounces it. It is the oral transmission that determines that the drawing "Malak" in the Fatiha reads **"Malak"** (without a thousand), and also **reads "Malik"** (with the proof of a thousand spoken words), as both sides are frequent and the same drawing bears them.
3. **Conscious contemplative question:** After knowing the frequent reading, it is the role of the contemplative person to ask cautiously: Why was this particular drawing chosen here?
4. **Reference to manuscript evidence:** Drawing in the earliest Qur'anic manuscripts can be considered as an important physical witness that reveals subtleties and messages that enrich the understanding and bring the contemplative person closer to the original image of the text.

Second: Frequent Readings – Manifestations of Truth and Integration of Meaning

The multiplicity of correct readings is not a disorder, but rather a manifestation of the miracle of the Qur'an, and all of them are revelations of a house. Dealing with them in contemplation is as follows:

1. **Certainty of their authenticity:** The frequent readings are all an integral part of the Qur'an, fixed by the decimal frequency. The study of the differences between them is in itself a contemplative stimulus that invites us to pause and reflect from different angles.
2. **Complementarity, not contradiction:** Each repeated reading presents an approved aspect of the meaning that God intended. The readings complement and enrich the general meaning of the verse and never contradict the Qur'anic precepts.
3. **Beyond the limitation of the number to the principle: the** focus should not be on "ten readings" as a number, but on the **principle** on which it is based: every reading that is proven to be transmitted in frequency and corresponds to the Ottoman drawing is part of the Qur'an. The drawing is the vessel, and the frequency is what fills it.

Third: Systematic Reflection – Conscious Diving into the Sea of the Qur'an

Contemplation is the goal, and it is a mental and spiritual effort to understand God's intention. The required contemplation is that which is subject to a clear method:

1. **Starting from the reliable text:** It is based on the Qur'an as it has come down to us, with its Ottoman drawing and its frequent readings.
2. **Using the tools of comprehension:** It uses the Arabic language, the context of the verses, and the various sciences of the Qur'an.
3. **Comparison and Connection (Qur'an):** Beats the verses against each other, and discovers the interconnected network of the Qur'anic system.
4. **Benefiting from the accumulation of knowledge:** The efforts of the previous interpreters and contemplators are considered with a conscious eye, so that he benefits from their correctness and avoids their mistakes.
5. **Submission to the Qur'anic balance:** It presents any understanding or deduction to the Qur'an as a whole. What the Qur'an's courts and general purposes agree with is accepted, and what is contrary to them is rejected. **The Qur'an itself is the balance and the judgment.**

Conclusion: Towards an Authentic and Integrated Reflection

Ottoman painting, with its characteristics, and the frequent readings in their variety, are not limitations, but **rather an integral part of the text**, providing the contemplative with signs, signs, and dimensions of meaning that cannot be reached without them.

Let us take drawing as a guide, and from the readings as a way to "touch" the Qur'an and understand it befitting its greatness, with the help of God, devoid of whims, so that we may be among the "first of the hearts" who listen to the words and follow the best of them.

8 "Parallel Religion": How did the abandonment of the Qur'an lead to an alternative reality?

Introduction:

The text before us presents a bold and thought-provoking idea: Did Muslims, by their practical and intellectual deviation from the essence of the Qur'an, create a "parallel religion" for themselves? This paper explores how the "abandonment of the Qur'an" in its broad sense was the cause of the emergence of the Qur'an. This alternative reality, and what are its most prominent features and consequences.

First: The concept of abandonment of the Qur'an in its broad sense:

The text warns that the problem does not lie only in abandoning the recitation of the Qur'an – albeit if it is part of it – but extends to a deeper and more comprehensive abandonment that includes multiple aspects:

1. **Abandonment of contemplation:** It is represented in neglecting deep contemplation of the meanings of the verses of the Qur'an, not seeking to understand its overall purposes and lofty goals, and sufficing with superficial reading without understanding the message.
2. **Abandonment of work:** It is the failure to apply the provisions of the Qur'an and its moral and behavioral directives in the reality of daily life, whether at the individual or collective level, so that the Qur'an becomes a mere text that reads for blessings without having an actual impact on behavior.
3. **Abandonment of judgment:** It means not making the Holy Qur'an the first source and the supreme reference for legislation, law, morals, and values that govern society and individuals, and looking for alternatives in positive laws or customs that are not based on the Qur'an.
4. **Abandonment of conversion:** i.e., not taking the Qur'an as a comprehensive way of life and a guide to guide the Muslim in all matters of his life, spiritual, intellectual, social, political and economic, and considering it as a book of ritual worship.

Second: The Emergence of the "Parallel Religion" and its Features:

As a corollary of this multifaceted abandonment of the Qur'an, what the text called a "parallel religion" gradually emerged. This "religion" is not a new doctrine, but rather a practical reality, a combination of practices and beliefs that often contradict the spirit of authentic Islam as presented in the Qur'an. Some of the most prominent features of this reality are:

1. **Incorporating customs and traditions: Social** and cultural customs and legacies have taken root in the collective consciousness and have been given a religious character to the point of becoming an integral part of the "practical religion" of Muslims, many of which may be explicitly contrary to the clear teachings of the Qur'an.
2. **Quoting from other sources:** The Qur'an's guidance and approach to understanding life, the universe, and society have been replaced by philosophies, ideas, and positive laws derived from human sources or other cultures, which have nothing to do with Islam, and have sometimes been presented as part of or compatible with religion.
3. **Misinterpretation of texts: The Qur'**anic texts have been interpreted in ways that are far from their correct meaning and context, in order to justify a certain reality, or to conform to personal whims, or factional interests, or to conform to established cultural and social legacies.
4. **Focus on formalities and veneers: Excessive** attention was diverted to external appearances and rituals, while neglecting the essence of religion, its major purposes, and its basic values such as justice, mercy, and benevolence. Emphasis was placed on marginal branches and disputes at the expense of principles and constants.
5. Political and Social Dimensions of the Development of Jurisprudential Understanding: In addition to the above factors, an important historical dimension referred to by Yasser Al-Adirqawi

and others is the influence of political authority on the development of jurisprudence and the sciences of the Qur'an.

- Fear of power: In some eras, jurists and theologians have avoided delving deeply into issues that directly affect power, such as the details of the Shura Council, mechanisms for holding the ruler accountable, and resisting outright political injustice.
- Expansion of the "safe": In contrast, jurisprudence has expanded significantly in areas that are considered relatively "safe" and do not pose a direct challenge to the ruler, such as details of ritual worship, purity, individual transactions, and personal status.
- Influence on the Qur'anic sciences: This approach indirectly influenced the formation of traditional "Qur'anic sciences", where emphasis was placed on the linguistic, rhetorical, and reasons for the revelation of individual practical verses, while the overall purposes and higher values with broader social and political dimensions may have been relatively neglected.
- The necessity of liberation: Understanding these historical and political contexts is essential to renewing understanding. Freedom from this domination (whether direct political or inherited intellectual) is a prerequisite for a return to a more comprehensive and deeper understanding of the Qur'an, as it restores the consideration of the great purposes of justice, consultation, freedom, and human dignity as an integral part of its mission. It is this renewed understanding that the book seeks to present some of its features through "new concepts".

Third: The consequences of this alternative reality:

This gradual separation from the Qur'an and the emergence of the "parallel religion" was not without a price, but led to serious consequences for the Ummah, as the text indicates:

1. **Loss of clear identity:** Muslims are living in a state of disconnect between what the Qur'an calls them to and what they actually practice in their lives, weakening their identity and making them distracted.
2. **Intellectual rigidity and cessation of creativity: The** absence of the Qur'anic methodology in thinking and contemplation, and the absence of true ijtihad based on a correct understanding of the Qur'an, has led to a state of intellectual rigidity and civilizational sterility.
3. **Moral weakness and corruption:** Moving away from the system of Qur'anic moral values has been a direct cause of the spread of injustice, corruption, internal and external conflicts, and weak social ties.
4. **Dependence on the other:** After the Islamic Ummah was a leader and pioneer thanks to its adherence to the Qur'an, its abandonment led to the loss of sources of self-power, and the transformation of Muslims into followers and imitators of others in various scientific, intellectual and civilizational fields.

Conclusion:

Diagnosing the phenomenon of "parallel religion" is not an end in itself, nor is it a call for despair or self-flagellation, but rather a wake-up call and a sincere cry calling for a radical review of the relationship between Muslims and the Book of their Lord. It is an urgent call to return to the Holy Qur'an, not only through recitation and recitation but also through understanding, contemplation, action, conversion, and judgment, as it is the only way to restore the lost identity of the nation, its moral and intellectual strength, and its desired civilizational role.

9 The Holy Qur'an: The One and Sufficient Source of Islam

Introduction:

In the midst of the debate over the sources of legislation and the multiplicity of references in Islamic thought, the Holy Qur'an emerges as a central and well-established truth. The text we are reviewing emphasizes a fundamental principle: the Qur'an is not only the primary source of Islam, but it is **the only** and sufficient source of guidance and legislation. Does the perfect and perfect word of God, which He has revealed as an explanation of everything, need other human sources to complete guidance or clarify the way? This article reviews the evidence from the Qur'an itself that affirms its sufficiency and the necessity of sufficiency with it.

First: The Qur'an is a complete and comprehensive book that does not neglect it:

Those who believe that the Qur'an is sufficient are based on explicit Qur'anic verses that deny the deficiency of the Book of Allah and affirm the completeness of religion in it:

1. **"We have not exceeded anything in the Book" (Al-An'am: 38):** This verse, according to the agreement of the exegetes (as the text indicates), is a clear indication of the comprehensiveness of the Qur'an and its encompassing of all that man needs, and the denial of the existence of any omission or deficiency in it related to the basic matters of guidance and legislation.
2. **"Today I have perfected your religion for you, completed My favor upon you, and accepted Islam as a religion for you" (Al-Ma'idah 3):** This verse was revealed in the Farewell Argument, declaring the completion of the religion and the fullness of divine grace. Since the Qur'an is the foundation and center of this religion, the completion of religion necessarily requires the perfection and sufficiency of its primary source.
3. **"And the word of your Lord has been fulfilled truthfully and justly, and there is no substitute for His words, and He is the All-Hearing, the All-Knowing" (Al-An'am: 115):** The verse describes the "Word of Allah" (the Qur'an) in its entirety and perfection in truthfulness (news) and justice (rulings), and emphasizes that there is no substitute for its words, indicating that it is the final and complete formula that does not need to be changed or added.

Second: The Qur'an is light, guidance and a clear statement:

Not only is the Qur'an perfect, but it is also the source of light and clear guidance in itself, without the necessary need for an external intermediary (other than the Prophet's statement, which is inspired by the Qur'an itself):

1. **"And We have sent down to you the Book as an explanation of all things, a guidance, a mercy and good news for the Muslims" (An-Nahl: 89):** Allah explicitly describes His Book as a "manifestation of everything", i.e., a sufficient explanation and clarification, in addition to being a guidance, mercy and good news, emphasizing His own ability to guide and explain.
2. " It is a matter of allah's opinion that there is a clear word on the qur'an, i.e.

Third: Sufficiency with the Qur'an is a divine method and a divine call:

The Qur'an itself, in several places, calls for sufficiency with it and adherence to its guidance as the only source of guidance and legislation, and denounces the need for other sources:

1. "Wa'aa'l-ma'aa'l-aa'i'a'l-a'l-'a'l-'a'a'l'a'a'l-'a'l'a'a', 'a'l-'a'l-'a', 'a'l-'a'a'l-'a', 'a'l-'a'l'a', 'a'l'a'a', 'a'l-'a'a', 'a'l-a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a'l-'a', 'a'l-'a'a'
2. **"Is not Allah sufficient for His servant" (al-Zumar: 36):** If Allah Himself is sufficient for His servant, then it is a matter of first priority that His Book which He has sent down for His guidance should be sufficient and sufficient in matters of religion and legislation.
3. "Is it not enough for them that We have sent down to you the Book to be recited to them? Yes, it is quite enough." The verse affirms that the mere revelation and recitation of the Qur'an is

in itself sufficient, merciful and a reminder for the believers, denouncing their request for other verses or sources.

Fourth: The Qur'an is the truth, the preserved remembrance, and the straight path:

The Qur'an's position as the only and sufficient source of the descriptions that God has given it reinforces the following:

1. **Al-Haq al-Mutlaq:** "Dhu'l-haq al-'Aqee'aab la'aa'i'l-fi'aa'i'l-haq al-'Aqeeh" (al-Baqarah: 2).
2. **Al-Dhikr al-Muhafuz:** "I have not been able to do so" (al-Hajar: 9).
3. **Al-Sarat al-Mustaqeem:** "Wa'i'l-huzaa al-sirati mus'ta'a'l-mu'ta'a'l-mu'ta'a'l-wa'l-ta'ta'a'wa'l-ta'a'a'wa'l-ta'a'wa'l-'a'wa'l-'a'a'wa'l-ta'a'l-ta'a'l-'a'wa'l-ta'a'l-'a'a'l-ta'a'l'a'l-'a'a'l-ta'a'a'l-ta'a'l'a'l-ta'a'a'l-'a'al-
4. **The best hadith:** Allah described it as "the best hadith" and challenged the polytheists to produce a hadith like it (at-Tur: 33-34), making it the only hadith that should be believed and followed.
5. **Wisdom:** "The Book and wisdom teach them" (Jumu'ah: 2). Wisdom here, as the text indicates, is the Qur'an itself and not something separate from it.

Conclusion:

Affirming that the Holy Qur'an is the only and sufficient source for Islam is not a denial of the status of the correct Sunnah of the Prophet, for it is the clarification of the Qur'an by the command of God, and its correct verbal and actual Sunnah is a practical application and a statement of what is in the Qur'an. However, from the perspective of the presented text, the Sunnah remains subordinate to and derived from the Qur'an, and not an independent source that adds or copieth from it. Returning to the centrality and sufficiency of the Qur'an is an invitation to put things back on track, and to consider the words of God as the supreme reference and the basis that does not It is only built on Him, and it is sufficient for Allah and His Book to guide and help.

10 The Noble Qur'an: The Supreme Hadith and the Clearest Faisal

The debate over the sources of Islamic legislation and the status of the Sunnah in comparison with the Holy Qur'an raises fundamental questions that touch on the very heart of the Muslim's understanding of his religion and his supreme authority. At the heart of this debate is a well-established fact, which the Qur'an itself has repeatedly stated: the Holy Qur'an is the preserved word of God, the dominant one, the illuminated light, and no other book surpasses it in absolute sanctity and authority.

The Qur'an: A Revelation to be Recited and the Words of God Preserved

Allah Almighty describes His dear Book as "a revelation". When we reflect on verses such as the words of the Almighty in Surah An-Najm: "And what is uttered about whims is nothing but a revelation" [An-Najm: 3-4], we find that the stronger context, as many commentators have pointed out and as indicated by many other verses in the Qur'an (such as "It is nothing but a remembrance for the worlds", "It is but a remembrance and a clear Qur'an"), indicates that what is meant by this direct and recited revelation is the Holy Qur'an itself. It is the divine hadith that It descended on the heart of the Prophet Muhammad (peace and blessings of Allaah be upon him) to be the supreme proof of Allaah over the worlds.

Allah (swt) has pledged to preserve this book: "Verily, We have sent down the remembrance, and we are for Him to preserve it" [Al-Hijr: 9]. This divine memorization gives the Qur'an a unique position that no other source shares with it. It is the definitive and proven text, which falsehood does not come from its hands or from behind it.

The Concept of the Prophet, the Message and Obedience to Him

The role of the Prophet Muhammad, as defined in the Qur'an, is that of the "Messenger", i.e., the bearer of the message and its informant. The Almighty said: "O Messenger, convey what has been revealed to you from your Lord... [Al-Ma'idah 5:67]. The message is the axis, and it is the word of God (the Qur'an). The words of the Prophet (peace and blessings of Allaah be upon him) and his biography (Sunnah) came as an application and a statement of this message in real life.

As for the command to "obey the Messenger" (﴾... And obey the Messenger... In essence, it is obedience to the message that it carries, i.e., obedience to what Allah has commanded in His Book and which the Messenger has conveyed. It is obedience to Allah by following what He has revealed to His Messenger. Obedience to the Messenger cannot be separated from obedience to Allah and from following the Qur'anic revelation that he brought. The Prophet himself was the first to follow and obey the command of the Qur'an.

"In what hadith after Allah and His Signs do they believe?"

The Qur'an asks this eloquent question in more than one place (e.g., al-Jathiyyah: 6, al-A'raf: 185). It is a question that urges contemplation of the supreme source of faith and guidance. If the words of Allah (the Qur'an) and its clear verses are present, what other "hadith" does man resort to in search of certainty and absolute truth?

The Problem of Equality of the Sunnah with the Qur'an and the Issue of Copying

Saying that the Sunnah is a revelation to the same degree as the Qur'an raises problems, including what has been discussed previously about the "period of revelation", so how did the life of the Prophet (peace and blessings of Allaah be upon him) go on and his words and deeds were issued if the revelation was suspended and all his words were revelation? Moreover, the nature of the transmission of the Sunnah, despite the great efforts of the hadiths, remains a human transmission through narrators and a chain of narration, which makes it presumptuous to prove in most cases, unlike the Qur'an, which is definitively proven.

As for the issue of "abrogation", the Qur'an acknowledges the possibility of abrogation *within it* ("We do not abrogate a verse or forget it, we do not have a better part of it or something like it... [Al-Baqarah: 106]). However, the statement that the Sunnah copies the Qur'an raises a greater problem about the relationship between the two sources and about the perfection and dominance of the Qur'an, which he himself asserted. How can a source of (for the most part) proof of conjecture copy a definitive, preserved, and dominant source? This is contrary to logic and the Qur'an's assertion of its supreme status.

Conclusion: Back to the Original

It is obligatory to venerate, love and follow the Prophet (peace and blessings of Allaah be upon him), for he is a good example and a trustworthy preacher. However, this exaltation should not reach the level of equating his words and deeds transmitted throughout history (Sunnah) with the words of God (the Qur'an) in absolute authority and supreme sanctity.

The Qur'an is the second "hadith", and it is the preserved revelation, which is the balance, the furqan, and the dominant. Returning to it, contemplating it directly, and understanding it in the light of its internal context and totality, is the way to restore clarity to our understanding of religion, which is the foundation that unites the nation, and it is the solid rope that God has commanded us all to hold onto. In what hadith after Allah and His Clear Book do we seek guidance and certainty?

11 The Noble Qur'an: The Guidance of the Origin Between the Dispersion of Books and the Sufficiency of the "Supreme Hadith"

Throughout centuries of Islamic history, thousands of books and works have been accumulated in various branches of religious knowledge, including hadith, exegesis, jurisprudence, theology, and others. While the stated aim of these works was to serve, explain, and clarify the Qur'anic text, the reality is that this enormous amount has often led to the opposite result: to distract the focus from the Qur'an itself, and to place barriers between the Muslim and the Book of his Lord.

Lost books and fuzzy reference

Rather than being aids to a deeper understanding of the Qur'an, these books have sometimes turned into a veil that prevents direct access to its light and guidance. The many contradictions between these narratives and interpretations, and the influence of historical and political contexts on the formation of some of them, have created a state of confusion and ambiguity about the pure understanding of God's religion as revealed in his book.

What is more dangerous is the reverence for these inherited books and their elevation, in practice, above the level of the Holy Qur'an, so that they have become the dominant authority on its understanding and interpretation, and sometimes even copying its rulings or restricting its releases.

Here the urgent question posed by the Qur'an itself becomes more urgent: "In what hadith after Allah and His Signs do they believe" (al-Jathiyyah: 6). How can he ask for certainty and guidance from human "hadiths", most of which are speculative, when the "hadith of Allah" (the Qur'an) – which is the best, truest and most complete hadith – is present in our hands, preserved by the protection of Allah, and falsehood does not come from his hands or from behind him?

"Parallel Religion": An Inevitable Result of the Abandonment of the Qur'an

This distancing from the Qur'an, not only by abandoning its recitation, but also by abandoning its contemplation, practice, judgment and adopting a comprehensive way of life, led to the emergence of what can be called a "parallel religion." It is not a new religion in the sense of faith, but rather a practical reality and a collective behavior that has gradually moved away from the pure springs of Qur'anic guidance.

The features of this "parallel religion" are manifested in:

- **The dominance of heritage: the** introduction of customs, traditions, and customs that have no origin in the Qur'an, and giving them a religious character until they became a prelude to the explicit Qur'anic text.

- **Arbitrary interpretation:** I have the necks of the Qur'anic texts to conform to legacies, whims or interests, instead of making the Qur'an the ruler over these legacies.
- **Focus on formalities:** Excessive attention to external appearances and rituals at the expense of the essence of religion and its major purposes such as justice, mercy, consultation, and human dignity.
- **Influenced by historical contexts: The** development of jurisprudence and some religious sciences has been influenced by political and social conditions, which has sometimes led to avoidance of delving into fundamental issues (such as shura and the accountability of the ruler) and excessive expansion into other areas that are less sensitive to power, which has affected the holistic understanding of the Qur'an.

The Qur'an: The Only and Sufficient Source

In the face of this reality, the Qur'anic blatant emphasis on the sufficiency of the Holy Qur'an as the only source of guidance and legislation, is:

- **Al-Kamaal wa**'l-Ma'il al-Sa'il: (Al-Ma'a'l-A'l-A'l-'A'l-A'l-'A'a'l-'A'a'l-'A'l-'A'a'l-'A'l-'A'a'a'l-'A'a'l-'A'a'l-'a', al-'A'a'l-'A'a'a'l-'A'a'l-'a', (38)
- **Al-Bayan wa'l-Noor:** (Wa'l-'a'a'l-'a'l-'aa'l-'a'l-wa'l-'aa'l-'a'wa'l-'a'a'l-'a'l-'aa'l-'a'wa'l-'a'aa'l-'a'l-'a'wa'l-'a'a'l-
- **Al-Da'wah** al -'A'l-'a'l-'aa'a'l-'aa'a'l-'a'l-da'a'l-da'a'l-'a'a'l-'a'a'l-da'a'l-'aa'a'l-da'a'l-'aa'a'l-'aa'l-'a'a'l-a'l-'a'l-a', 'a'l-da'a'l-da'a'l-'a', 'a'l-da'a'l-da'a'a', 'a'l-da'a'l-da'a'a'l'a'a', 'a'l-da'a'a'l-'a', 'a'l-da'a'l-da'a'a'l-'a'l'a', 'a'l-da'a'a'l-'a'a'l-'a

Understanding the role of the Prophet and obeying him in the light of the Qur'an

Emphasizing the centrality and adequacy of the Qur'an does not mean denying the role of the Prophet (peace and blessings of Allaah be upon him). It is the Qur'an itself that has defined its role: "To make clear to the people what has been revealed to them" (An-Nahl: 44). The Prophet is the one who explains the Qur'an by the command of Allah, and his correct Sunnah is the practical application of this statement. However, this statement is subordinate to and derived from the Qur'an, and is not an independent source that is equal to it, or a copyist of its rulings, or a restriction on its releases. Ultimately, obedience to the Messenger is obedience to the message he was commanded to convey and the statement he was entrusted with, which is the Qur'an. The revelation that "does not speak of whims is but a revelation" (al-Najm: 3-4) in its strongest and most general context is the Holy Qur'an itself, the miraculous and preserved words of God.

As for the concept of "abrogation", the Qur'an acknowledges the abrogation of its verses with other verses of it ("We do not abrogate or forget a verse that is better than it or like it" (Al-Baqarah: 106), but to say that the Sunnah of the proven hypothetical Sunnah in most cases abrogates the definitive and proven Qur'an is a logical and methodological problem that contradicts the Qur'an's emphasis on its completeness, memorization, and dominance.

In a World Without Books: A Fundamental Question and Deep Reflection

To illustrate the depth of this idea, some people ask a profound question: "If we remove all human books and legacies, will the Qur'an remain complete or incomplete?"

This question addresses conscious minds seeking spiritual purity, explaining that understanding the Qur'an requires a pure heart and an open spirit. He gives the example of the "full cup" that

cannot receive more, stressing the need to "empty the cup" of prejudices and prejudices in order to understand the Qur'an properly. This is not an invitation to challenge scientists, but an invitation to reflect, like "trying to light a lamp" in the listener's mind.

Summary of Recommendations: Return to the Clear Spring

Thousands of books and legacies, despite the knowledge and effort they may contain, must be placed in their proper place as human tools for understanding the divine text, not as a substitute or dominator of it. The way to restore the clarity of vision, the unity of the class, and the power of civilization lies in the direct return to the Holy Qur'an, through reflection, understanding, action, and judgment.

To achieve this, it is advisable to:

- **Reflection on the perfection and sufficiency of the Qur'an:** Reflect on the adequacy of the Qur'an as a source of guidance and knowledge, even in a hypothetical scenario in which all the written human heritage disappears.
- **Seeking spiritual purity and open-mindedness:** Preparing the soul and heart to receive the light of the Qur'an, and getting rid of prejudices and prejudices that may hinder pure understanding.
- **Personal reflection on the Qur'an:** Focusing on contemplating the meanings of the Qur'an with a conscious mind, rather than relying entirely on the interpretations of others.
- **Mutual respect and appreciation of science:** Appreciate the efforts of scholars and commentators as tools of understanding, while maintaining respect for all human beings, even with different points of view, while keeping the Qur'an the supreme authority.

The message of this proposition is clear: the Qur'an is a complete and comprehensive book, which carries with it guidance for all humanity. Are we ready to "empty our glass" and listen with open hearts to His timeless message? It is the supreme "hadith", the memorized remembrance, the clear light, and the strong rope, and it is sufficient for it as a guide and a guide. In what hadith after Allah and His Verses do we be reassured and believed?

12 The Methodology of Contemplating the Qur'an: A Return to the "Clear Arabic Tongue" and the Rules of Internal Understanding

Introduction:

Understanding the Holy Qur'an and contemplating its verses is not just a passing reading or an interpretation that is subject to personal whims and transient influences. Rather, it is a systematic process that requires precise tools and solid principles that the Qur'an itself has established within its structure. The text we review calls for the adoption of a unique divine methodology for understanding God's words, based primarily on understanding the "clear Arabic tongue" with which the Qur'an was revealed, and applying the rules of understanding and interpretation inherent in the Qur'anic text itself. How can we contemplate the Qur'an as God intended us to contemplate it?

First: The importance of contemplation and its mental and cardiac necessity:

The Qur'an repeatedly emphasizes that its revelation was not merely for superficial recitation, but for deep contemplation and conscious contemplation that touches both the mind and the heart:

- **A divine invitation to contemplation: The** Almighty says: **"Do they not ponder over the Qur'an or on the hearts of its locks" (Muhammad: 24).** This verse is not just a question, but an explicit invitation to use the tools of understanding and thinking, and an eloquent reproach to those who offer to meditate on the Qur'an, as if their hearts have locks that prevent them from jurisprudence.
- **Contemplation with the mind and heart:** Contemplation includes a mental process of analysis, understanding, and deduction, and a heart process of reverence, affection, and a spiritual and moral response to the meanings and guidance of the Qur'an. The Qur'an is not a dry intellectual book, but it is also food for the soul and medicine for the heart.

Second: Rules of Understanding the Qur'an from Within (Internal Interpretation):

One of the greatest features of the Qur'an is that it holds the keys to understanding it. Among the most important of these internal rules referred to in the text are:

1. **The Qur'an interprets each other:** This is a golden rule in interpretation. Many Qur'anic verses come to elaborate on what is more beautiful in other places, or to clarify the meaning of a word or phrase that is mentioned in a different context, or to make an absolute restriction or a general specificity. The example mentioned in the text: Understanding what is meant by **"the path of those on whom You have been blessed"** in Surah Al-Fatiha is illustrated by another verse in Surah Al-Nisa: **"And whoever obeys Allah and the Messenger, then those are with those whom Allah has bestowed upon them from among the Prophets, the righteous, the martyrs and the righteous..." (Women: 69)**.
2. **Understanding the verses in their context (general and specific):** The verse cannot be properly understood in isolation from its context. The specific context (the reason for the revelation, if it exists, and the position of the verse within the surah and the subject it addresses) and the general context (the overall purposes of the Qur'an and the values governing it) must be taken into account. For example, the verses of jihad must be understood in their general context of self-defense, repelling aggression, and achieving justice, and not in isolation to justify aggression.

3. Beyond **the** Letter: Understanding the Layers of the Divine Text (The Words of God, the Words of God, and the Pronunciation of the Prophet) - (The Vision of Yasser Al-Adeerqawi):

Introduction: The Problem of Understanding the Nature of the Qur'an: Before diving into how to understand the "Arabic tongue", it is necessary to understand the nature of the text we are dealing with. Is it God's direct literal words? Is it only a revelation of meaning? Traditional understanding may have difficulties in reconciling the sanctity of the source with the linguistic and historical nature of the text. The "Text Layers" model helps to overcome these problems and provide a deeper understanding, which is key to supporting "new concepts" and "interactive reflection" that goes beyond the letter to reach the destinations.

- The First Level: The Words of God (Intentions, Meanings, and Essential Wills):
- Explanation: This is the original divine essence of the message: the universal intentions, the wills, the goals, the universal truths, the higher values. It is the eternal meaning that is fixed

before it takes a linguistic form or descends into a certain context. It is the divine knowledge that surrounds it.

- Examples: the purposes of creation, the goals of religion, the universal traditions of God, the beautiful names of God with their deep meanings, absolute moral values such as justice, mercy and truth.
- Importance: This is the source that does not change and does not change, and it is the goal that contemplation must strive to reach.
- The Second Level: The Saying of God / Revelation (The Mechanism and the Means Carrying the Meaning):
- Explanation: This is the mechanism or "template" for transmitting the "word of God" to the heart of the Prophet; the process of transmission and download itself.
- Examples: Describing the state of the Prophet upon receiving the revelation (like the sound of bees, the sound of the bell), the role of Gabriel as an intermediary (the faithful spirit), the truncated letters (they may be part of this raw revelation).
- Importance: It is this level that "does not change", and it is the one that is preserved in the strict sense. It is the unique experience of the Prophet.
- Third Level: The Prophet's Pronunciation (Human Expression in the Arabic Tongue):
- Explanation: After receiving the "word of God" and understanding the "word of God," the prophet expressed the message in Arabic. This expression is the "Qur'anic text" that we read. It is the result of the interaction of the Prophet's consciousness with the divine revelation, and its formulation in human linguistic molds that are understandable and appropriate to the context. The process of "facilitation" (which we have made in your own words) refers to this level.
- Examples: Qur'anic verses with their Arabic words, structures, and rhetorical images, proverbs, stories, arguments.
- Importance: This is the level we deal with directly. Understanding his nature as a human expression (with divine inspiration) of a divine revelation allows for a deeper understanding of the context and opens the door to contemplation beyond the letter.
- Relationship and Reflections:

Association: "Pronunciation" expresses the "saying" that carries "speech".

Transcending the Problematic: Reconciles the sanctity of the source with the linguistic and historical nature of expression.

Deepening contemplation: The goal is to go beyond "pronunciation" to reach "speech" and from there to "speech" (intentions).

Understanding the miracle is manifested on all levels: the depth of "speech", the nature of "speech", the eloquence of "pronunciation".

Basis for new concepts: Understanding classes frees from literal interpretation and allows for the derivation of new concepts related to intentions

Fourth: The Arabic Tongue Explained: Beyond the Arabic Language:

The text provides a precise and important distinction between the "Arabic language" as a means of communication, and the "clear Arabic language" with which the Qur'an was revealed, which represents a deeper system that includes the way of thinking, the semantics of authentic words, and the culture and environment of the early Arabs to whom the Qur'an first addressed:

1. **Original understanding of concepts: One** should strive to understand the Qur'anic terms and concepts (e.g., injustice, mercy, charity, piety, prayer, zakat...) in the precise sense understood by the first generation, which may be broader and deeper than the meanings that

were used or developed later. For example, the word "injustice" means to misplace something, which is broader than just an assault on the rights of others.

2. **The Crisis of the Religious Term: From the Terminological Definition to the Qur'anic Concept (Critique of Yasser Al-Adeerqawi):**

   - **Substantive Criticism: Professor** Yasser Al-Adirqawi's critique points to a profound problem in dealing with Qur'anic terminology in traditional religious thought, jurisprudence, and education. Over-reliance on abstract "linguistic" and "idiomatic" definitions (which may be influenced by specific historical and jurisprudential contexts) often leads to the reduction of the broad Qur'anic concept and its semantic semantic context within the text.

   - **Example of Prayer:** As Yasser Al-Adeerqawi pointed out, prayer is defined in terms of supplication and specific movements, and this definition, although partially correct, does not cover the depth of the concept of "prayer" in the Qur'an as a comprehensive connection and constant communication with God and creation, and as a state of awareness and orientation.

   - **Applied to other terms:** This critique can be applied to other basic terms such as "faith" (which may be reduced to heartfelt belief without action), "Islam" (which may be reduced to performing rituals without esoteric and practical surrender to God), or "taqwa" (which may be associated with external appearances without taqwa of the heart and behavior).

   - **Calling for the Qur'anic Concept: The** solution lies in transcending fragmentary linguistic and idiomatic definitions and returning to the Qur'anic context to understand the comprehensive "concept" that the text presents for the term. This requires tracing the use of the word and its derivatives in various places in the Qur'an, analyzing its contexts, and linking it to the overall purposes of the Qur'an. This approach is the one that will restore the richness and depth of the Qur'anic term, and is an essential part of understanding the "clear Arabic tongue."

3. **The Importance of Ancient Linguistic Dictionaries:** In order to understand these authentic connotations, it is advisable to refer to the mothers of ancient linguistic dictionaries (such as Ibn Manzoor's Lisan al-Arab) that tried to trace the radical and original meanings of Arabic words as they were used in the era of the revelation of the Qur'an.

4. **The rule of "if the building is different, the meaning is different": The** text emphasizes that the Arabic tongue is characterized by precision, as any change in the structure of a word (its letters, arrangement, sometimes movements) often leads to a subtle difference in meaning. This highlights the miracle of the choice of Qur'anic words, and calls for contemplation of the differences between similar words (e.g., "came, came, and came", or "sin, sin" and "evil").

5. **The importance of Qur'anic (spelling) drawing: The** text indicates that the way the words are written in the Qur'an (Ottoman script) is not arbitrary, but rather a part of God's house, and that the difference in drawing words that look similar (such as writing "rahma" with the tied "ta" at times and the open "rahmat" at other times, or "tree" and "tree") carries additional connotations and meanings that are worth pondering to reveal.

Fourth: Focusing on the general purposes of the Qur'an:

A deep understanding of the Qur'an goes beyond standing on the surface of isolated words or partial rulings, to rise to an understanding of the overall purposes and higher goals that the Qur'an seeks to achieve in the life of the individual and society:

- Al-'Adl wa'l-Rahmah wa'l-Hasan wa'l-Tazkiyyah: Al-'A'l-Wa'l-'A'l-Wa'l-'A'l-'A'l-Wa'l-'A'l-'a'i'l-Wa'l-'A'l-'A'l-Wa'l-'a
- **Integrated Holistic Understanding:** Partial verses and rulings must be understood within the framework of these overall purposes. This holistic understanding prevents falling into fragmentary, superficial, or rigid interpretations that are contrary to the general spirit of the Qur'an.

Fifth: Freedom from influences and preconceived notions:

To reach a pure and correct understanding of the Qur'an, it is necessary to deal with it with an open mind and heart, free as much as possible from residues and preconceived notions:

- **Getting rid of blind historical and traditional influences: The** text calls for re-reading the Qur'an away from being completely influenced by certain interpretations or doctrines of jurisprudence that may have been influenced by certain historical, political, or social contexts, while emphasizing the importance of benefiting from this heritage but with a critical and scrutinized eye in the light of the Qur'an itself.
- **Rejection of superstitions and prejudices: One** should avoid projecting preconceived notions, superstitions, myths, or human theories on the Qur'anic text and trying to twist its neck to agree with them. Rather, the Qur'an should be the dominant and ruler of all thought.
- **Rejection of dubious or contradictory narrations of the Qur'an:** Not relying in understanding the Qur'an on weak or fabricated narrations or hadiths, or those that explicitly contradict definitive Qur'anic texts or fixed general purposes.

Conclusion:

Adopting a sound methodology in contemplating the Qur'an, based on understanding it through its internal rules, diving into the depths of the "clear Arabic tongue", and focusing on its overall purposes, while being free from external influences and preconceived notions, is the best way to rediscover the treasures of this great book. It is the way to achieve a deep understanding that does not stop at the limits of mental knowledge, but transcends it to become a motive for good deeds and a starting point for a real renaissance for the individual and the nation.

13 Liberating the Qur'an from Monopoly: Towards an Interactive Reflection for All

God sent down the Holy Qur'an as a guidance for people and proofs of guidance and discernment, to be a beacon that illuminates their paths and a correct approach to their lives. The Qur'anic discourse was not directed at one group over another, and the doors of its understanding and contemplation were not closed to a select group of specialists. The repeated calls in the Qur'an for reflection, contemplation and reasoning are addressed to everyone, and the Qur'an even goes further, blaming even those who do not work their minds and hearts in its verses, saying: "Do they not ponder over the Qur'an or on the hearts of its locks?"

However, over the ages, and perhaps in comparison with what happened to previous nations that preserved their books and some of them monopolized them, practices and perceptions have arisen in our Islamic reality that have led, in one way or another, to a kind of "monopoly" on the understanding and contemplation of the Qur'an. Approaching the Qur'anic text is no longer available to everyone to the same degree, but it is surrounded by fences of imaginary specialization and the reverence of the sayings of the predecessors, which has led to its gradual absence from being a living and effective source in the lives of all Muslims.

Manifestations of monopoly and inertia:

1. **The illusion of specialization:** Those who propose a new understanding or question a prevailing interpretation are often confronted with phrases such as: "Are you a specialist in the legal sciences?" or "Who preceded you in this statement?" These questions, although seemingly innocent, are in essence aimed at silencing the dissenting voice and consolidating the idea that understanding the Qur'an is the preserve of a limited group that inherited knowledge from its predecessors.

2. **Sanctification of heritage: Due** respect for the efforts and interpretations of previous scholars has turned into a kind of reverence that prevents criticism, revision, or even transgression. Understanding the successor has become governed by the understanding of the predecessors, and the living interaction with the text has been interrupted in favor of consuming and repeating what was said previously, even if it no longer fits the contexts and challenges of the age.

3. **Spreading a culture of fear: The** fear of misunderstanding God's words, and the fear of violating the alleged "consensus" or the opinion of the "public" of scholars, led to a state of hesitation and reluctance among many to think directly. Approaching the Qur'an became a contemplation and contemplation, as if approaching a "fatality", so people chose safety by staying in the area of superficial reading in order to seek blessings or recite the words.

4. **The absence of the Qur'an from reality:** As a result of these factors, the Qur'an has been transformed in the lives of many from a comprehensive way of life and constitution to a book to be read for occasions, or used for ruqyah and amulets, or for memorizing texts in competitions. Its role as a primary guide in contemporary political, social, economic, and intellectual issues has been absent.

Why do we need editing?

The monopoly of the understanding of the Qur'an and its absence from people's lives has serious consequences, perhaps the most prominent of which are:

- **Intellectual inertia and civilizational sterility:** When contemplation and renewal cease, the nation ceases to innovate and develop.

- **Detachment from reality:** Religion becomes detached from real-life challenges, and loses its ability to provide solutions.

- **Intellectual dependency:** When we abandon our primary source, we become vulnerable to other ideas and cultures that may not align with our values.

- **Loss of identity:** The living relationship with the Qur'an is the foundation of Islamic identity, and its interruption leads to rupture and loss.

Towards Interactive Reflection for All: Editing Tools:

Breaking this monopoly and restoring the Qur'an to its rightful place in the life of the Ummah requires a conscious and systematic effort, and relies on basic editorial tools:

1. **Affirmation of the right to contemplation:** Reaffirming that contemplation of the Qur'an is a fundamental right and duty of every Muslim who is able to understand the Arabic language, and not a privilege of a particular group.

2. **Critical Interactive Reflection:** Moving beyond the negative consumption of interpretations, and engaging in a process of living reflection that includes:

- **Questioning and criticism:** not being afraid to ask questions, even if they seem bold, and criticizing the heritage objectively.
- **Comparison and Analysis:** Comparing different interpretations and analyzing arguments and evidence.
- **Connecting to reality:** Constantly seeking to link the Qur'anic text to the challenges of contemporary life and to be inspired by solutions from it.
- **Arbitration of the Qur'an itself:** Making the Qur'anic text the supreme arbiter and reference in the case of disagreement.

3. **Restoring the original Qur'anic concepts:** Returning to the "clear Arabic language" in its broad sense, and transcending narrow idiomatic definitions, in order to understand the Qur'anic terms (e.g., faith, Islam, piety, prayer, zakat...) in their comprehensive and rich Qur'anic context.

4. **Leveraging modern tools:** Using technology and digital manuscripts as aids to a deeper understanding of the text, revealing its diversity and richness, and facilitating access to and discussion in a collective and interactive manner, breaking the barrier of centralization and dominance over understanding.

Conclusion: Individual and Collective Responsibility

Emancipating the Qur'an from monopoly is not an easy task, but it is an urgent necessity to revive the role of the Qur'an in our lives. It is an individual responsibility that falls on the shoulders of every Muslim in seeking to study the Book of his Lord himself and not to blindly surrender. It is also a collective responsibility of scholars, thinkers, and institutions in spreading the culture of critical contemplation, facilitating its tools, opening the door to dialogue and diligence, and encouraging a sincere return to the pure springs of revelation. Let us make contemplation of the Qur'an a lively interactive journey, through which we rediscover its treasures and be inspired by its guidance To build a better future for ourselves and our communities.

14 The Fruits of Followers and the Consequences of Rejection: The Qur'an Between Guidance and Misery

Introduction:

The Holy Qur'an is not just a collection of texts for reading or academic research, but it is a living divine message that carries within it laws and traditions that directly affect the lives of those who deal with it. It is like the light that dispels darkness, but it is also an argument that may condemn its owner. The text we review clearly illustrates this duality, showing how the Qur'an is a source of guidance, mercy, healing, and sustenance for believers who follow it sincerely, while on the other hand, it is a cause of blindness, misery, and loss for the disbelievers and those who are exposed to it.

First: The Qur'an for the Believers: The Fountain of Guidance, Mercy, Healing and Provision:

When a believer accepts the Qur'an with an open heart, desiring guidance, pondering its verses, and striving to act upon it, he reaps the great fruits that God has promised:

1. **Guidance to truth and righteousness:** The Qur'an is **a "guidance for the pious" (Al-Baqarah: 2), guiding** their hearts to the true faith, distinguishing the path of good from the path of evil, and guiding them to the "paths of peace" (Al-Ma'idah: 16).
2. The light that is shown to come out of darkness is "a light and a clear Book" (Al-Ma'idah 15:15), by which Allah brings them out of the darkness of disbelief, ignorance and doubt to the light of faith, knowledge and certainty: "...And He brings them out of darkness into the light, with His permission..." (Al-Ma'idah 16).
3. Healing for the diseases of the hearts and bodies: The Qur'an is a cure for what is in the breasts" (Yunus: 57), which treats the diseases of the hearts such as doubt, envy, deceit and suspicion. It is also a cure in general: "And We send down from the Qur'an that which is healing and mercy for the believers..." (Al-Isra'a: 82), and it can be a reason for physical healing through supplication and the legal ruqyah derived from it.
4. **Moral and material sustenance: The** guidance, faith, and serenity that the Qur'an grants are the greatest moral sustenance. Following it also brings blessing in life and material sustenance, as understood from the context of the verse of al-Ma'idah (15-16), which links guidance to following the pleasure of Allah.
5. **Salvation from misguidance and misery:** The divine promise is clear to those who follow the guidance of the Qur'an: **"Whoever follows My guidance, he will not go astray or be miserable" (Taha: 123).** He will be saved from misguidance in this world and misery in the Hereafter.

Second: The Qur'an on the disbelievers and those who are exposed: a cause of blindness, misguidance and torment:

On the other hand, when a person is exposed to the Qur'an, or disbelieves in it, or takes it behind it on his back, this attitude does not pass without serious consequences, but the Qur'an itself becomes an argument against it and a reason for increasing its distance and loss:

1. Al-Harman min al-hadi wa'l-khatam 'ala al-quloob: 'I'll be pleased with you, and allaah says, 'O Allah, and allaah be pleased with you,' (Al-Baqarah: 7) Wa'aa'l-Baqarah, wa'l-baqa'i wa'l-qa'aa'a'l-wa'l-qa'aa'a'l-qa'aa'a'l-'a', 'Wa'l-qa'a'l-qa'a'a'l'a', 'wa'l-qa'a'l-'a', wa'l-'a'l-'aa', 'wa'l-qa'a'l-qa'a', 'wa'l-qa'a'a'l-'a'wa'a'l-'a'wa'a'l-'a'a'wa'a'l-'a'wa'a'l-'a', 'wa'l-'a', 'wa'l-qa'aa'a'l-'a', wa'l-qa'a'a'l-'a'l'a', wa'a'l-qa'a'a'l-'a'wa'a'l-'a'l-'a'aa', wa'a'l-'a', wa'a'l-qa'a'l-'a', wa'a'l-qa'a'l-'a', wa'a'l-qa'a'a'l-'a', wa'a'l-qa'a'l-'a', wa'l-qa'a'l-'a', wa'a'l-qa'a'l-'aa'a'a (Al-Isra: 45-46).
2. Blindness and reverence in the ears: For them, the Qur'an only increases their loss, and there is a weight in their ears and blindness in their eyes, so they do not benefit from its guidance: "...And those who do not believe in their ears, and they are blind..." (Chapter: 44).
3. **Suffering in this world:** Turning away from the remembrance of Allah (and the Qur'an is the greatest remembrance) leads to a life full of anxiety, distress, and psychological and material misery: **"Whoever turns away from the remembrance of Me, he will have a miserable life..." (Taha: 124)**.
4. Punishment in the Hereafter (Gathering is blind and carrying the burden): The same person who is exposed to the remembrance will be gathered blind on the Day of Resurrection: "...We will gather him on the Day of Resurrection blind" (Taha: 124), and he will bear the burden of showing him: "Whoever is more than him, he will bear a burden on the Day of Resurrection" (Taha: 100).
5. **Repulsive similes:** Allah describes those who are exposed to the Qur'an with descriptions that are repugnant to their condition, for they are like "wild asses that flee from the truth" (al-Muddathir: 50-51) They flee from the truth as wild asses flee from the lion. Their deeds are

worthless like a deceitful mirage: **"And those who disbelieve their deeds are like a mirage of a spot..." (An-Noor: 39)**.

Third: The Qur'an is an argument for you or against you on the Day of Judgment:

Ultimately, on the Day of Reckoning, the Qur'an will be a witness and an argument, either for or against man:

- **An argument for the follower who works with it:** The Qur'an intercedes for its companions who have considered it and acted according to it. Blessed is the one who has made the Qur'an an argument for him.
- **An argument against the exhibition that has been abandoned to him:** The Qur'an bears witness to those who have abandoned it, whether they have abandoned its recitation, contemplation, or practice. The Prophet's complaint reverberates on that day: **"The Messenger said, 'O Lord, my people have taken this Qur'an as an abandoned one'" (Al-Furqan: 30).** Woe to the one who made the Qur'an an an argument against him.

Fourth: A painful reality and an urgent call to return:

I regret the painful reality of many Muslims today who, despite all these promises and warnings, refuse to meditate on the Qur'an, do not be polite by its etiquette, and are not created by its morals. In some environments, it has even reached the point where the true adherent to the manners and morals of the Qur'an has become a stranger or even a despised person, and this is one of the signs of extreme ignorance and distance from the truth of religion. Therefore, the text concludes with an urgent and sincere call to the Islamic Ummah to return to the true Book of its Lord:

- **Reciting the right of recitation:** It is not just a repetition of words, but a conscious and thoughtful reading.
- **Contemplation to understand God's intentions:** Striving hard to understand the meanings and purposes of the Qur'an.
- **Practicing Judgments and Ethics:** Transforming the Understanding of the Qur'an into Practical Behavior and a Way of Life.

Conclusion:

The Holy Qur'an is God's strong rope and His greatest blessing upon humanity. It is the opportunity for survival and prosperity in this world and the hereafter. Ultimately, it is up to man to choose: either to make him a light, a guide, a healer, and a way of life by following him and accepting him, so that he may attain happiness in the two homes, or he may offer it and take it as an abandonment, making it an argument against himself and deserving of misery and loss. Let an honest and serious return to the Qur'an, through reflection, understanding and action, be our supreme project and our path to salvation and pride.

15 Correcting Perceptions and Returning to Reflection: A Roadmap for Reform and Renewal

Introduction:

After reviewing a diagnosis of the state of the "parallel religion" resulting from the abandonment of the Qur'an, confirming the adequacy of the Qur'an as a single source, explaining the methodology of its correct management, analyzing the relationship of narrations to the Qur'an, and clarifying the consequences of the symptoms and the fruits of following, we now

reach the practical stage: how can we overcome this reality and move towards a better future? By presenting a clear therapeutic vision, based on two main axes: **correcting the misconceptions** that have accumulated over time, and **returning seriously and truly to the contemplation of the Holy** Qur'anAs a basic starting point for reform and renewal in the lives of Muslims, individuals and groups.

First: The comprehensiveness of the need to correct concepts:

The deviation from the pure Qur'anic approach has led to distortions and deviations that are not limited to one aspect of life, but have extended to various fields. Therefore, the correction process must be comprehensive and integrated, and aim to build a correct vision of the world and life based on the Qur'an in:

1. **Religious concepts (origin and foundation):** They are the most important and the first to be corrected because they relate to the basis and essence of religion. Concepts related to God Almighty, His names and attributes, prophets and messengers and their role, the Last Day and its reality, the comprehensive concept of worship, ethics and dealings must be corrected to ensure the building of a correct relationship with the Creator and creation based on a sound Qur'anic understanding.
2. **Intellectual concepts (immunity of the mind):** To confront deviant intellectual currents, answer contemporary doubts, and protect minds from error. This requires correcting the Qur'anic view of the universe, life, man, society, science, and knowledge.
3. **Social Concepts (Building Society):** To rebuild a healthy, interconnected, and cooperative society, based on justice, compassion, charity, and solidarity, as the Qur'an calls for. This requires correcting concepts related to family and social relations, the rights of individuals and groups, the role of women, and the concept of citizenship.
4. **Economic concepts (achieving justice and prosperity):** To achieve justice in the distribution of wealth, economic prosperity of society, and the fight against poverty and exploitation, in accordance with the principles of the Qur'an. This requires correcting the concepts related to money, trade, production, consumption, usury, zakat, and charity.

Second: Means of Correcting Concepts and Returning to Reflection:

The text proposes a set of practical means to achieve this desired correction, and places "understanding and contemplation of the Qur'an" at the heart and core of this process:

1. **Deep and direct contemplation of the Qur'an:** The Qur'an should be the starting and the end point of the correction process. Returning to contemplation of its verses directly, with an open mind and a conscious heart, is the main source of guidance, light, and the detection of misconceptions. (Using the correct Sunnah as a statement and application, not as a parallel or higher source).
2. **Refer to reliable scholars and specialists: When there is** a problem, one should ask the well-established scholars who are specialists and are known for their correct understanding and methodology, and take their opinions and advice based on the evidence from the Qur'an and the correct Sunnah that are compatible with it.
3. **Encouraging dialogue and constructive debate:** Opening the door to calm and scientific dialogue on various issues and concepts, and exchanging opinions and ideas based on argument and proof, is an important means of reaching the truth, correcting mistakes, and cross-pollinating ideas.

4. **Reading and Reading Consciously and Critically:** Reading books, articles, and researches, and watching reliable scientific materials that deal with various topics and concepts in depth and depth, while having a critical view capable of distinguishing between the fat and the fat.
5. **Benefit from sober lectures and scientific lessons:** Attend or listen to scientific lectures and lessons provided by trusted scholars and preachers, which contribute to a deeper and more accurate understanding of religion and correct misconceptions.
6. **Spreading the culture of contemplation and its importance:** Continuous awareness of the importance of contemplation of the Qur'an and its necessity for the life of a Muslim, and facilitating ways of understanding it by providing easy lessons and interpretations in a contemporary language suitable for various levels.
7. **Emphasizing the approach of interpreting the Qur'an with the Qur'an:** Highlighting the importance and power of this approach as the best way to understand the words of God, as the Qur'an itself clarifies its meanings and reveals its intentions.
8. **Linking rulings and practices to the Qur'an:** Always be keen to link any legal ruling or religious practice to its origin in the Holy Qur'an, and to highlight that the Qur'an is the basis and standard, and that any understanding or practice that contradicts it must be reviewed and corrected.
9. **Promoting good role models that celebrate contemplation:** Encouraging and highlighting scholars, preachers, and intellectuals who make contemplation and practice of the Qur'an the focus of their discourse and behavior, to be good role models for people.

Third: Facing the Challenges of Refraining from Reflection in the Current Era:

The text points to some contemporary reasons that make the task of returning to contemplation more difficult, and which must be alerted to and confronted:

- **The tyranny of material life and preoccupation with the world:** distracting people with the adornment of the world and pursuing its pleasures and the positive legislation that regulates it, which distracts them from true commitment to the Qur'an and dedicating time to contemplating it (**"Inspire you to multiply"**).
- **Ignorance of the importance and value of contemplation:** Many people do not realize the true status of the Qur'an as a primary source of guidance, knowledge, and strength.
- **Blind imitation and fanaticism of doctrines and opinions:** Sufficing with what the predecessors have said without trying to refer directly to the Qur'an to ponder and understand it with the mentality of the age and its challenges (**"They took their rabbis and monks as lords..."**).
- **Superficiality of faith and lack of motivation: The** lack of deep faith and firm certainty that drives the person to deepen their understanding of God's words and seek His guidance.

Conclusion:

Correcting concepts and sincerely returning to the contemplation of the Holy Qur'an is not just a luxury option, but an urgent necessity and a fateful task for the Islamic Ummah to get out of the state of weakness, backwardness and dependence. It is not only an individual task, but a comprehensive renaissance project that requires the concerted efforts of sincere scholars, thinkers, preachers, educators and institutions. Restoring the Qur'an to its rightful place in the hearts, minds and lives of Muslims, as a guide, guide and way of life, is the only way to restore health, achieve the desired reform, and build a bright future that derives its light and guidance From the words of the eternal God. We ask Allah to help us all to do so, and to give Muslims a beautiful response to His Book.

16 Series: Towards a Deeper Understanding of the Prophet's Sunnah: A Methodology for Critical Dealing with Hadiths in the Light of the Noble Qur'an

Series Introduction

In the name of God the most Merciful, the most Compassionate

The Sunnah of the Prophet (peace and blessings of Allaah be upon him), through the words, deeds and reports of the Prophet Muhammad, represents the second pillar of Islamic legislation after the Holy Qur'an, and the rich source of the Prophet's guidance and the practical application of the teachings of Islam. There is no doubt that understanding and following the Sunnah is an indispensable necessity for every Muslim who seeks to follow the guidance of his Prophet and follow in his footsteps.

However, dealing with this vast tradition of hadith, which has been passed down to us over the centuries, is not without challenges and problems that call for a pause for reflection and systematic review. While we find treasures of wisdom and light in the Sahih Sunnah, we sometimes encounter narratives that raise deep questions when presented with solid Qur'anic principles, sound reason and pure instinct, or fixed scientific and historical facts. A literal or superficial understanding of some hadiths may lead to perceptions that run counter to the tolerant spirit of Islam And its highest purposes in achieving justice, mercy and wisdom. Some contemporary calls even go further, calling for a comprehensive reconsideration of how we understand the role of the Prophet (peace be upon him) in explaining the Qur'an, and the semantics of some of the basic Qur'anic and prophetic terms, based on what it calls a deeper understanding of the 'Arabic language' and the overall purposes of religion. This series will seek to present some of these propositions as material for reflection and critique, with the aim of exploring all dimensions of the methodological challenge facing us in dealing with our heritage."

This scientific series comes as an attempt to reflect on these challenges, and to present a clear and balanced methodology for critical and conscious dealing with the Hadith heritage. It is not an invitation to reject or belittle the Sunnah, but rather an invitation to restore things to their proper state, so that the Holy Qur'an remains the dominant origin and the supreme reference to which it is relied upon, and the correct Sunnah is the statement and application that revolves around it and is in harmony with its origins and purposes.

In this series, we will begin by reviewing some of the models that highlight the problem of literal understanding and the challenges posed by the non-systematic handling of narrations. We will then establish the absolute authority of the Holy Qur'an, examine the nature of the relationship between the Qur'an and the Sunnah, and discuss the issue of the infallibility of the Prophet, its dimensions and its impact on our understanding of heritage. Finally, we will present proposed methodological features for the "sifting" and evaluation of hadiths, which are not limited to the traditional Sindhi ruling, but also add to it critical criteria derived from the Qur'an, the text, spirit and language, and from the intellect, instinct, and the overall purposes of the Sharia. Apply this methodology to analytical models.

Through this series, we aim to:

1. **Affirming the centrality of the Holy Qur'an** as a basic criterion for understanding religion and evaluating everything attributed to it.

2. **Providing methodological tools** that help to deeply understand the Sunnah of the Prophet and distinguish what is correct and acceptable from others.

3. **Encouraging the mentality of reflection and constructive criticism** in dealing with religious heritage.

4. **Contribute to providing an understanding of Islam** that is more in line with its higher values of justice, mercy and wisdom.

It is an invitation to research and reflection, and to move from the level of negative reception to the level of conscious and responsible understanding. We ask Allah to grant success and repayment, and to make this work sincere to His noble face, and beneficial to every seeker of the truth and contemplative of the verses of Allah and the Sunnah of His Messenger (peace and blessings of Allah be upon him).

16.1 When Novels Raise the Question: Models and Challenges

Introduction to the Department: The
Sunnah of the Prophet occupies a great place as a second source of Islamic legislation, as it is the practical and detailed explanation of many of the sentences of the Holy Qur'an. However, dealing with this rich heritage is not without its challenges, especially when the literal or superficial understanding of some narrations, or the non-systematic handling of them, raises deep questions or apparent contradictions with established Qur'anic principles or fixed facts. This section reviews some of these problems, starting with an applied model and then expanding on the broader challenges that may arise from the uncontrolled handling of the hadith tradition.

1. Case Study: The Hadith "I Came to You with the Slaughter"

- **Presentation of the problem:**

The hadith "O Mu'asher of the Quraish, as for the one in whose hand Muhammad breathed, I have come to you with slaughter" is one of the hadiths that sparked a wide controversy. The literal and direct understanding of the word "slaughter" suggests the threat of violence and mass killing. This understanding directly clashes with:

  - **The Prophet's (may Allah's peace and blessings be upon him) constant personality:** He is known for mercy, patience and the call to wisdom (and We have not sent you except as a mercy to the worlds).

  - **Explicit Qur'anic principles:** which reject compulsion in religion (there is no compulsion in religion) and command to call for what is best (call to the path of your Lord with wisdom...).

  - **The reality of the Meccan call:** The Prophet (peace and blessings of Allaah be upon him) was not in a position of power that would allow him to threaten the Quraysh with such a collective threat.

How can this literal understanding be reconciled with these constants? Is it the only possible understanding?

- **Providing an alternative and methodological reading of the "Qur'anic jurisprudence": The** text proposes an alternative approach to understanding hadith based on the "Qur'anic jurisprudence", which distinguishes between "language" (the superficial use of words) and "tongue" (the deep and structural mechanism of communication). This approach calls for the exploration of the root and structural meanings of words in their different contexts. According to this approach, the root of the word "slaughter" is deconstructed:

  - **Y:** Subduing, subduing, and directing.
  - **B:** Feeding, Means, Tools.
  - **H:** Life, Movement, Truth.

The root may have a meaning that goes beyond physical killing to refer to "the extraction of (y) life (h) by means (b) decisive or painful." This broader meaning can include exerting the utmost effort, suffering, sacrificing oneself, time, and comfort, i.e., "slaughtering" one's ego, desires, and comfort, in order to bring forth a new "life" (an idea, an invitation, a change).
He cites the Prophet (peace and blessings of Allaah be upon him) saying about himself and Ishmael, "I am the son of the two sacrifices," as a symbol of maximum sacrifice and total readiness to give, not to actual killing

This kind of deep linguistic analysis, which seeks to go beyond direct meanings and examine the root and structural connotations of words in context, is what some contemporary voices advocate as a systematic necessity not only to understand some problematic hadiths, but also to re-read large parts of the prophetic tradition. They argue that much of the inherited understanding has overlooked these delicate linguistic dimensions, resulting in interpretations that may be inconsistent with the spirit or intent of the original text. Of course, such an approach requires precision scientific and strict controls so that it does not slip into self-interpretations that lack a solid foundation.

- **Re-reading the hadith in the light of the deeper meaning:**

In the light of this understanding, the hadith no longer threatens the Quraysh, but rather becomes a description of the condition of the Prophet (peace and blessings of Allaah be upon him) and the extent of his sacrifice and suffering in order to convey the message to them. It is as if he is saying: "O Mu'asher of the Quraish... I have come to you with this message as a result of enormous sacrifices and extreme suffering that amounted to 'slaughter', I have 'slaughtered' my comfort, time, effort and myself in order to convey this right to you."

  - **Coming "by slaughter":** He did not come *to slaughter them*, but came with the effects and costs of this sacrifice and the suffering he had made ("he came by slaughter").
  - **Context:** The hadith is often narrated in contexts that describe the severity of the Quraish's harm to the Prophet (peace and blessings of Allaah be upon him) and his patience, which reinforces that it speaks of his own suffering and what he endured, rather than of his threat to them.

- **Formula:** His saying "I have come to you with the slaughter" focuses on the price he paid, and if he wanted to threaten, the wording would have been clearer and more direct, such as "I will slaughter you."

2. Potential negative effects of unsystematic handling of novels

The problem of the literal understanding of the hadith of "slaughter" is not an isolated case, but may be an indication of broader challenges arising from the uncontrolled or unsystematic treatment of the narrative tradition, which may distract from the basic purposes of the religion and impede the correct understanding. The text points to several potential negative repercussions, especially when dealing with weak or fabricated narratives, or when giving narratives (even correct ones) a status or understanding that is inconsistent with the centrality of the Qur'an:

- **Distraction from contemplation of the Qur'an (indirect abandonment):** When narratives acquire excessive sanctity and become the focus of attention and study, the focus may gradually shift away from contemplation of the Qur'an itself, leading to its practical and moral abandonment, even if its recitation continues (the Prophet said, "O Lord, my people have taken this Qur'an as an abandonment").
- **Confusion and distortion of the understanding of the Qur'an:** Weak or fabricated narrations, or even misinterpretations of authentic narrations, may provide meanings that contradict the Qur'anic text, add details that have no origin, or assign a general or restrict them at all without proper evidence, which distorts the correct understanding of God's intention.
- **Making narrations a higher source than or independent of the Qur'an:** In some cases, some narrations (even individual ones) are treated as an independent legislative source that adds new provisions not contained in the Qur'an, or precedes the Qur'anic text when there is apparent contradiction, which is incompatible with the Qur'an being a "manifestation of everything" and being the supreme dominant source.
- **Weakening the critical mentality and free thought:** Reverence for all that is narrated and immunizing it from criticism and scrutiny may weaken the critical mentality called for in the Qur'an, and encourage acceptance without scrutiny, which contradicts the Qur'an's constant calls for reflection, contemplation, and the use of reason (Do they not ponder the Qur'an? Do you not understand?"
- **Presenting a negative or distorted image of Islam:** Some narratives (especially those that are misunderstood or misunderstood) may portray Islam as extremist, unfair, illogical, or superstitious, alienating people and presenting a distorted image of the religion to the world.
- **Undermine trust in religious sources:** Discovering weak or fabricated narratives that were believed to be true and sacred may, in response, lead to a loss of confidence in the religious heritage as a whole, including authentic sources, and perhaps even in the Qur'an itself.
- **Focus on subtleties and peripheral issues:** Excessive preoccupation with fine details, historical controversies, or sub-issues in which some narratives engage may distract from the overall purposes of the Qur'an and the core values it advocates (e.g., justice, mercy, benevolence, and reflection).

Conclusion:
These models and challenges show the importance of the need for a conscious and critical

methodology in dealing with the Hadith heritage, a methodology that starts from the centrality of the Holy Qur'an, uses the tools of linguistic and contextual understanding, and takes into account the higher purposes of the Sharia, in order to avoid falling into the problems of literal understanding or being negatively affected by narratives that may not be in accordance with the spirit of Islam and its basic principles. This is what the following sections of the scientific material will try to explore and present its features.

16.2 The Qur'an First: Establishing the Reference and Method

Introduction to the Section:

After reviewing the problems of literal understanding and the potential challenges in dealing with the narrative heritage in the previous section, this section proceeds to establish the basic principle that is considered the cornerstone of any correct methodology for understanding religion and managing its sources: the centrality of the Holy Qur'an and its being the supreme and dominant authority. Returning to the Qur'an as an origin, axis, and criterion is the guarantee to overcome confusion and reach a purer understanding of God's religion.

1. The Qur'an: The Supreme, Ruler, and Dominant Source

- **The unique status of the Qur'an:** The texts categorically affirm that the Holy Qur'an is the revealed word of God, the eternal miracle and the primary and primary source of guidance and legislation in Islam. It is not surpassed by any other source, and it is not preceded by a statement or narration in absolute authenticity. It is the "asl" from which the branches branch, the "*mihwar*" around which all religious knowledge revolves, and the "mi*'yar*" By which things are weighed and all other narrations and texts are presented

- **The meaning of "dominant":** Allah Almighty has described His Book as "dominant" over the previous Books (and We have sent down to you the Book with the truth, confirming what is in His hands of the Book and dominating over it – Al-Ma'idah 48). This dominance, as understood from the context of the fact that it is the last of the heavenly books and its seal, extends to all the sayings or narratives that come after it that are attributed to religion. The "heir" is the witness, the preserver, the ruler, the truth-bearer and the denyer of falsehood. This quality makes the Holy Qur'an the greatest balance and the most accurate criterion that must always be judged, and all texts and narrations are presented to it to verify their authenticity and compatibility with the fundamentals and constants of religion

2. The Relationship between the Qur'an and the Sunnah: Statement and Application without Contradiction or Copying

- **The Essential Role of the Sahih Sunnah: The Sunnah of the Prophet (peace and blessings of Allaah be upon him), represented by the Prophet's** words, deeds and reports, occupies a high position. Its primary role, as the Qur'an itself states, is to clarify and clarify what may need to be elaborated or explained in the revealed Book: "And We have sent down to you the Remembrance that you may make clear to the people what has been revealed to them" (An-Nahl: 44). It is the Prophet's explanation of the Qur'an and the practical application of its rulings in real life

- **Views on the relationship and authenticity: Two** main points of view emerge in the sources about the nature of this relationship and the scope of the authenticity of the Sunnah:

- **The traditional perspective (as represented by the opinion of Yasser al-:(Adirqawi in the text** He believes that the Sunnah is subordinate to the Qur'an and derived from it, and that obedience to the Prophet is at its core obedience to the Qur'an itself. The correct Sunnah cannot contradict or abrogate the Qur'an, but it revolves around it, details its entirety, and applies its generality. A narration must be accepted if it meets the standards of authenticity set by the hadiths and does not contradict the .Qur'an

- **Critical perspective (as represented by opinion)** (ياسر العديرقاوي) **:** He believes that relying on the chain of narration alone is not enough, and that some narrations (even those that have been corrected with a chain of narration) may contradict the Qur'an (such as the narrations of stoning or the killing of the apostate). This perspective raises questions about the independence of the Sunnah as a legislative source, and argues that some hadiths may be specific to a particular time or place, and that the Sunnah itself must be presented to the Qur'an, its purposes, and other criteria for its acceptance. This perspective may argue that the hadith is a supporting evidence that does not establish an authentic judgment

- In fact, a more radical approach in his criticism goes to the question of the nature of the 'Prophetic Statement' itself, as its proponents believe that the Prophet (peace and blessings of Allaah be upon him) did not make a comprehensive and detailed interpretation of the Holy Qur'an in the common sense of interpretation. They argue that the Qur'an itself invites all people to ponder and ponder (should they not ponder over the Qur'an), and if the Prophet (peace and blessings of Allaah be upon him) had provided a definitive interpretation of each verse, this invitation would have had a limited meaning or was addressed only to the generation of the Companions. The question arises here: If the Prophet's interpretation is complete and final, why is there a need to invite subsequent generations to ponder? What is the reason for the emergence of different schools of thought and sects in understanding if there is a decisive prophetic interpretation?

This proposition, despite its boldness, raises important points about:

- The Limits of the Prophet's Statement: Is it a statement of practice and practical application, or a linguistic and interpretive explanation of each part?
- The Nation's Responsibility in Understanding: How does the Prophet's mission in clarification balance with the Ummah's ongoing duty to ponder and derive meanings?
- The concept of 'Prophetic Interpretation': Is it a collection of explanatory sayings, or a method of understanding and application?

Answering these questions requires a careful return to the concept of the 'statement' in the noble verse "to show the people what was revealed to them," and a careful examination of the Prophet's Sunnah itself to see how the Prophet (peace and blessings of Allaah be upon him) practiced this statement. Was it a statement that closed the door of understanding, or opened its horizons and laid its foundations? The chain will suggest that the Prophet's statement is a fundamental key to contemplation and a practical example of it, not a substitute for it or a closing of its door, and that the correct Sunnah provides the rules and purposes that guide the process of contemplation without canceling it.

- **Emphasizing the intrinsic non-contradiction:** Despite the disagreement in the description of the degree of independence, everyone agrees (or at least confirms the prevailing perspective in the tradition that appears strongly in the text) that *the correct* and consistent Sunnah of the Prophet cannot fundamentally and categorically contradict the principles of the Holy Qur'an, its

overall purposes and its established constants. Its proper context, with the Qur'an remaining the ultimate arbiter and dominant.

3. The stylistic difference between the Qur'an and the Hadith and its connotations

- **The nature of the two styles:** There is a fundamental difference in style between the Qur'anic text and the Prophet's hadith:

  - **The Holy Qur'an:** It is characterized by an innovative and unique style, which is unlike any familiar style in the speech of the Arabs. It manifests a divine supreme self characterized by power, power, wisdom, mercy, might, and authority, and maintains these attributes even in places of mercy. It uses various methods such as persuasion, intimidation, stories, and proverbs, with a miraculous linguistic structure.

  - **Prophetic Hadith:** Follows the usual style of speech of the Arabs. Resembles the language of human conversation, education, and rhetoric. Partially addresses issues, uses dialogue and discussion, and is characterized by selective language, tightness, and conciseness (Mosques of Speech). Reflects a human personality that communicates with others in a familiar way.

- **The significance of the difference:** This great and clear difference in style indicates that the Qur'an and Hadith come from two different sources. The unique Qur'anic style reflects a unique divine subjectivity, while the usual Prophetic style reflects a human nature, albeit supported by revelation and prophecy. This supports the fact that the Qur'an is a direct revelation in its words and meaning from God, while the hadith (for the most part) expresses the understanding of the Prophet (peace and blessings of Allaah be upon him) and his guidance and words derived from revelation but in its human formulation

Conclusion of the section: Through
this presentation, it is established that the Holy Qur'an is the supreme origin and reference that is second to none, and that the correct Sunnah of the Prophet is the statement and practical application of it, revolving in its orbit and not contradicting its origins. The fundamental stylistic difference between them confirms the distinction of their sources. The establishment of this reference is the first and fundamental step towards building a sound and balanced methodology to deal with all elements of religious knowledge, including the hadith tradition.

16.3 The Infallibility of the Prophet: Limits and Impact on the Understanding of the Sunnah

Introduction to the Section: The
issue of the infallibility of the Prophet Muhammad (peace be upon him) is one of the central concepts in Islamic thought, as it is closely linked to the authority of his words and actions, and thus to the position of the Prophet's Sunnah as a source of legislation and understanding. Defining the scope of this infallibility and understanding its various dimensions directly affects the approach of dealing with, evaluating, and accepting the hadiths of the Prophet. This section reviews the concept of infallibility as proposed by sources, the controversy over its scope, and its impact on the approach of hadiths and jurists in dealing with the Sunnah.

1. The Concept of Prophetic Infallibility and the Debate on its Scope

- **General Principle:** Infallibility means preservation and prevention, and what is meant in the context of prophecy is God's protection of His prophets from falling into certain types of error or disobedience in order to ensure the integrity of the message and the achievement of a good example.

- **Agreed (or Near-Agreed) Scope:** There are aspects of infallibility that are considered fundamental and decided, including:

  - **Infallibility in the Transmission of Revelation:** It is complete and absolute infallibility in receiving the Qur'anic Revelation and conveying it to the people as it was revealed, without addition, decrease or error. This is the essence of prophecy and the message.

  - **Infallibility from disbelief and shirk:** before and after the Prophethood.

  - **Infallibility is one of the major sins:** i.e., major sins.

  - **Infallibility is one of the minor despicable things,** which indicates the meanness of the woman.

  - **Infallibility is one who deliberately violates religion or Sharia:** with regard to divine commands and prohibitions.

- **Areas of Debate and Disagreement: The** dispute centers on whether infallibility includes aspects other than the transmission of revelation and major revelations:

  - **Error in worldly matters and ijtihad:** One view suggests that the Prophet (peace and blessings of Allaah be upon him), as a human being, can make mistakes in his judgments of purely worldly matters that are not related to legislation, or in his ijtihad based on human experience or surrounding circumstances (such as military, political, or social estimates), or in preferring something good over something else that is better than it.

  - **Examples presented:**

    - **The Incident of Honey (referred to in the verse of the prohibition):** It is interpreted as an error in personal or worldly judgment, and not a religious violation

    - **Permission for the hypocrites to fail in the battle of Tabuk** is interpreted as an error in military or human judgment, and not a mistake in religion or a violation of Sharia

  - **Emphasizing that religious infallibility should not be compromised:** This view emphasizes that such errors in worldly human assessments, if they occur, have nothing to do with the issue of his infallibility in communicating religion or violating Sharia, and do not diminish his status as a prophet and messenger.

  - **The other (critical) view:** On the other hand, another view, represented by Yasser's, proposes a view that may challenge this traditional concept, pointing out that the Prophet (peace and blessings of Allaah be upon him) could have made an effort to go against the will of God, and Qur'anic verses come to correct this ijtihad or situation. This may be inferred from some verses that are interpreted as a reproach or correction of a path, which may suggest that infallibility is not absolute even in some aspects of religious understanding or application, and that the Qur'an comes to correct even the understanding of the Prophet in the Sometimes.

2. The Effect of Understanding Infallibility on the Approach to Dealing with the Sunnah

The dispute over the scope of infallibility has a direct impact on how the jurisprudential and hadith tradition deals with the Sunnah of the Prophet:

- **Criteria for the acceptance of hadiths:** The traditional approach believes that relying on the chain of narrators alone as a criterion for correcting a narration is not enough and may be subject to error, because the narrators are infallible human beings. Therefore, the word "correct" for the hadiths means meeting the conditions of authenticity that they have set (the connection of the chain of narrators, the justice of the narrators, their control...).It is not necessary that the Prophet (peace and blessings of Allaah be upon him) said it definitively as it was narrated verbatimally. Therefore, there are other criteria for accepting and acting on the hadith, the most important of which are:
    - **Not to violate the Qur'anic text.**
    - **Not to violate the rational definite principles and the purposes of the Islamic Sharia.**
    - **Not to violate the fixed concept of the Prophet's infallibility.**
- **Classification of hadiths and their functions:** Hadiths and jurists have classified hadiths (saheeh, hasan, da'eef, mawdood...)This classification was not absurd, but rather indicates the accuracy of their approach, for the mutawatir is invoked in beliefs, the correct in rulings, and the weak may be lenient in the virtues of deeds with conditions. This classification reflects varying degrees of proof and authenticity.
- **Distinguishing between the types of actions of the Prophet (peace and blessings of Allaah be upon him):** The jurisprudential tradition distinguishes between what is issued by the Prophet (peace and blessings of Allaah be upon him) as follows:
    - **Legislator:** This is binding on the nation.
    - **Imam, leader, or judge:** These actions are related to circumstances and diligence in the application of rulings and the management of state affairs, and may not be binding as permanent public legislation.
    - **Humans:** such as his mountain deeds and personal habits.

What he issues in worldly matters or human estimations (as in the case of the incident of honey or permission for the hypocrites according to the aforementioned interpretation) may not be binding as a general legislation, and it may be fallible (according to this opinion), while it is absolutely infallible in the case of Tabligh and basic religious legislation .

- **Impact from a critical perspective:** Another perspective that broadens the circle of the possibility of prophetic error will naturally lead to a more cautious and rigorous approach to accepting hadiths as an independent source of legislation, and to giving greater priority to the Qur'anic text as a corrector and dominant even over the understanding or ijtihad of the Prophet in some cases.

Conclusion: It
is clear that understanding the issue of the Prophet's infallibility with its dimensions and disputed scope is a fundamental key to understanding the approach to dealing with the Prophet's Sunnah in the Islamic tradition. Whether we adopt the traditional concept that limits the possibility of error in worldly estimates to absolute infallibility in reporting, or the critical perspective that

opens the door to wider possibilities, this understanding directly affects the criteria for accepting hadiths and determining its argument and its relationship with the Holy Qur'an.

16.4 The Balance of Criticism: Criteria for Evaluating Novels from a Qur'anic and Linguistic Perspective

Introduction to the Department:

After establishing the centrality of the Qur'an and defining the dimensions of the issue of infallibility, it becomes necessary to develop a clear methodology and precise criteria for dealing with the huge hadith heritage. It is not enough to rely on traditional Sindhi rule alone, but it is necessary to carefully sift through the narratives that subject the narratives to a precise balance derived from the Holy Qur'an itself, and from a deep understanding of the Arabic language in which the Revelation was revealed and spoken by the Prophet (peace and blessings of Allaah be upon him). The Prophet (peace and blessings of Allaah be upon him), as the first contemplative and instructive of the Qur'an, was best able to understand his "tongue" and speak according to it.

1. General principles of the proposed curriculum:

The proposed methodology is based on clear foundations that ensure a balance between respect for transmission and the requirements of scientific and Qur'anic criticism.

- **Returning to the centrality of the Qur'an:** Making the Holy Qur'an the origin, axis, and the first and last criterion on which all narrations are presented, and by which religion is understood as the basis.
- **Principled adherence to the correct constant (with caution and contemplation): Relying mainly on the** hadiths that have been proven to be authentic and mature according to the strict rules of the hadiths, but with caution against their absolute sanctity, and realizing that the authenticity of the Sindhi does not necessarily mean cutting off the pronoun of each letter as narrated, and the necessity of subjecting even the correct ones to contemplation and understanding in the light of the Qur'an and other criteria.
- **Presenting narrations to the Qur'an (the most important criterion):** Not accepting any narration, even if it is authentic, if its content explicitly and categorically contradicts a well-established Qur'anic text, or with one of its universal and fixed purposes, or with one of its established facts.
- **Distinguishing between general legislation and special circumstance:** Understanding that some of the words or actions of the Prophet (peace and blessings of Allaah be upon him) may be related to certain historical, social, or political circumstances, or to a specific individual situation, and do not necessarily represent general and binding legislation for all Muslims at all times and places.

2. Detailed criteria for screening and evaluation (from a Quranic and linguistic perspective):

In addition to the general principles, the text proposes, and we can deduce, more detailed criteria for evaluating narratives, emphasizing the role of the Arabic tongue and reflection:

- **Not to contradict the Qur'an's categorical rulings (text and purpose):** This is the supreme criterion. Any narration that contradicts a well-established verse, a general Qur'anic rule, or a general purpose of the Shari'ah, such as justice, mercy, freedom, and human dignity, must be stopped and radically reconsidered.

- **Harmony with the "Qur'anic tongue" and its logic:** The Prophet (peace and blessings of Allaah be upon him) was the most eloquent and understanding of the Qur'anic tongue among the Arabs. Therefore, the correct narratives attributed to him must be consistent with the eloquence, internal logic, and values of this tongue. Narratives that seem linguistically weak, internally contradictory, or use words or concepts that do not fit the linguistic and graphic environment of the Prophetic era or the Qur'anic language itself, raise doubt and need careful scrutiny. Authentic hadiths, such as the Qur'an, need deep reflection to understand their precise goals that may be beyond comprehension Superficial for letters. The
emphasis on 'Qur'anic language' and 'deep linguistic understanding' may prompt some contemporary scholars to radically revise the meanings of some key terms in the Qur'an and Sunnah, attempting to derive 'universal', 'symbolic' or 'functional' connotations that go beyond direct historical understanding. For example, in some Qur'anic contexts, the term 'prophet' may be reinterpreted beyond the exclusive reference to the Prophet Muhammad (peace be upon him) to include broader connotations related to higher values or guiding institutions in society. Similarly, interpretations of concepts such as 'jilbab' may be offered Or the 'hijab' associates it with more functional or symbolic dimensions than with specific forms of clothing.
Regardless of the extent to which such interpretations are accepted or rejected in detail – which will be discussed in later practical examples – they pose an important methodological challenge: **what are the limits of this deep linguistic understanding? When does the search for authentic semantics go beyond constructing new meanings that the text or its context may not tolerate?** A delicate balance between being open to the depth of the Arabic language and adhering to the rules of interpretation and contextual clues is crucial to ensure that contemplation does not turn into unsubstantiated self-interpretation.

- **Conformity with common sense and pure human instinct:** The Qur'an constantly calls for the use of reason and reflection, and affirms that religion is in harmony with common sense. Any narrative that clearly clashes with common sense, rational axioms, or pure instinct that distinguishes truth from falsehood and good from evil, must be treated with extreme caution and its validity or prevailing understanding must be questioned.

- **Harmony with the "Qur'anic Authenticity":** "Authenticity" here means the conformity of what the Qur'an mentions (and therefore what the correct Sunnah should agree with) with the fixed realities of reality, the universe, the soul, and history. Any narrative that contradicts certain scientific facts or established historical facts must be re-evaluated.

- **Alignment with the purposes of the Shari'a and the higher values of the Qur'an:** Narratives must be in harmony with the overall purposes of the Shari'a (the preservation of religion, soul, reason, offspring, and money) and the higher values established by the Qur'an (e.g., justice, mercy, benevolence, patience, honesty, consultation, and facilitation). Any narrative that seems to contradict these purposes and values (e.g., suggesting unjustified cruelty, injustice, or contrary to God's vast mercy) needs to be rigorously critically sifted.

- **Deep linguistic and idiomatic understanding:** Reaffirming the need to go beyond the apparent and literal meanings at times, and to search for the deeper meanings of words and terms in their linguistic, Qur'anic and legal context, as applied in the example of the hadith "slaughter".

- **Harmony with the Qur'anic conception of divinity and divinity:** Narratives must be in harmony with the majesty of God and His attributes as described in the Qur'an, and avoid analogy, embodiment, or attribution to what is not worthy of His perfection, justice, mercy, and

wisdom. They must also be consistent with the concept of pure monotheism, and not confuse the maqam of divinity (the idol God) with the maqam of divinity (the manager of the universe).

- **Achieving Substance and Purpose, Not Just Form:** Evaluating narratives based on the extent to which they achieve the essence and purpose referred to in the Qur'an's worship and transactions (e.g., piety, connection to God, justice, and reform), and not just on the basis of apparent formal commitment. Narratives that focus exclusively on form and ignore or clash with substance need to be reconsidered or accepted.

- **Beware of the influence of cultural and historical norms: Be** aware that some interpretations or even formulations of some narratives may have been influenced by the social, cultural, and historical norms prevailing in the age of the novel or the ages of codification, or by certain agendas and interests. An attempt should be made to distinguish the essence of revelation and prophecy from these environmental influences.

Conclusion:
The proposed methodology for sifting and evaluating hadiths is a comprehensive critical and deliberative process, which is not limited to the chain of narration, but also delves into the text to present it on the larger scale: the Holy Qur'an as a text, a purpose, and a language, and on the standards of sound reason, pure instinct and fixed facts. It is an invitation to deal with the Sunnah in the same spirit of contemplation as we deal with the Qur'an, with the confidence that the correct Sunnah issued by the Prophet (peace and blessings of Allaah be upon him), who was aware of the Qur'anic language and pondered it, can only be in harmony with this great principle. This approach is the way to purify the heritage from what may have been attached to it, and to highlight the pure essence of the Prophet's guidance.

16.5 From Theory to Practice: Analysis of Hadith and Qur'anic Models

Introduction to the Section:
After reviewing the methodological principles and standards for critical treatment of heritage, this section aims to apply these tools to models of contemporary readings that offer a different or radical understanding of certain Qur'anic and Prophetic texts. We will focus on analyzing these readings not to categorically adopt or reject them, but to explore their internal logic, assess their consistency with the critiques for which we have established (the centrality of the Qur'an, the Arabic language, context, intentions, reason, and instinct), and to highlight how these criteria can help to distinguish The wheat of the fat in the midst of intellectual renewal. The aim is to train the reader to practice conscious criticism and form his own opinion based on scientific foundations.

The usefulness of any theoretical methodology is only complete when applied to realistic models. This section aims to review the application of the proposed methodology, based on the centrality of the Qur'an and deep linguistic and contextual understanding, to a specific example from the Holy Qur'an that illustrates how this approach can open different horizons for understanding, and then to point out the possibility of applying the same approach to problematic prophetic hadiths.

Case Study (1): The Concept of "Prophet" in Some Qur'anic Contexts – A Symbolic/Functional Reading

- **Presentation of Reading:**

"Some contemporary intellectual trends (inspired by ideas such as those presented by Yasser in the reference text) suggest that the term 'Prophet' in some Qur'anic verses, such as the words of Allah Almighty: "O Prophet, fear Allah and do not obey the disbelievers and hypocrites" (Al-Ahzab: 1) or "O Prophet, if you divorce women" (Talaq: 1), may not be limited to the person of the Prophet Muhammad, may Allah bless him and grant him peace, but may carry a broader symbolic or functional connotation. The "prophet" here is interpreted as representing the 'universal values', the 'inherent goodness of man', or 'the guiding societal institutions based on the true news' (e.g., health, security, and educational institutions that bring good to society). This suggests that the discourse of 'fear Allah' or the prohibition against 'obedience to the disbelievers' may not befit, in their view, the infallible prophetic status of the Prophet Muhammad, or that the plural discourse in 'If you divorce women' refers to a broader entity than the individual. This understanding also makes the Qur'anic text more vibrant and valid for all times and places, transcending the limited historical circumstance."

- **Analysis and critique of reading in light of the series' criteria:**

  - **Presentation of the Qur'an (Text and Purpose):** Is this interpretation consistent with the general Qur'anic image of the prophets and their role?

  - **The Arabic Language and Context:** Can the Arabic tongue in the Age of Revelation tolerate such abstract symbolic connotations of the word "Prophet" without very strong clues in context?

  - **Maqasid al-Sharia:** Does this interpretation achieve a higher legitimate purpose? Or may it weaken the authority of the Prophet (peace and blessings of Allaah be upon him) as a source of legislation and example?

  - **Reason and Instinct:** Does this interpretation solve a real problem, or does it create new problems (e.g., who determines what are the 'prophetic institutions'?.

  - **Required balance:** "With the importance of searching for the deep meanings of the text, one must be wary of interpretations that dismantle the connection between the word and its basic meaning in its original context without conclusive evidence. While we can draw inspiration from the Prophet's discourse, turning the 'Prophet' into a mere symbol could deprive the Prophet's practical Sunnah (the words and deeds of the Prophet (peace be upon him) of its content and argument."

18.5.2 Case Study (2): Rereading Ayat Al-Jalabib – A Functional Interpretation

- **Presentation of the reading:**

"In the context of the verse "O Prophet, tell your husbands, daughters, and the women of the believers that they should be judged by their jilbabs, so that they may know and not be harmed" (al-Ahzab: 59), a contemporary understanding (inspired by Yasir's theses) offers an interpretation that departs from the traditional meaning of jilbab as a kind of clothing. He argues that the 'jilbab' here may refer to the official or functional marks or qualities that distinguish a person and provide him with protection while performing his role in society (such as the uniforms of certain professions, identification cards, or badges). Thus, the meaning of 'they are judged by their robes' is to highlight this attribute or sign of 'knowing' their functional identity or mission 'so that they do not get hurt' while doing it. This understanding is supported by linking to the concept of community security and the need to distinguish those in charge of public functions."

- **Analysis and critique of reading in light of the series' criteria:**
  - **The Arabic Language and the Historical Context:** What was the common meaning of the word "jilbab" in the language of the Arabs at the time of the revelation of the Qur'an? Does the historical context (the reasons for the revelation related to the harm of women) support this functional interpretation or the understanding related to the covering?
  - **Harmony with the Sunnah of the Prophet:** Are there any hadiths or practices of the Prophet that clarify what is meant by jilbab or the method of condemnation in a way that agrees with or contradicts this interpretation?
  - **Presentation on the Qur'an:** Are there other Qur'anic clues that support this understanding? How does this fit in with other verses that talk about dress and adornment?
  - **Implications:** What are the implications of adopting this understanding for the rulings on women's dress in Islam? Is it problematic or does it raise broader problems?
  - **Linguistic methodology:** "While researching the roots of words and their multiple connotations is legitimate in contemplation, jumping to a meaning that is far from the apparent and usual in the prevailing linguistic usage at the time of revelation, without strong evidence, may open the door to uncontrolled interpretations. The critical approach calls for examining the strength of the linguistic and contextual reasoning of such readings."

18.5.3 Case Study (3): The Role of the Prophet (PBUH) in the Qur'an's "Statement" – Is it a Comprehensive Interpretation?

- **Presentation of the problem/reading:**

"Some (as in Yasser's argument) raise a fundamental question about the interpretive role of the Prophet (peace and blessings of Allah be upon him) of the Qur'an, as they believe that the Prophet (peace and blessings of Allah be upon him) did not provide a comprehensive interpretation of each verse, and that his main task was to convey and apply the general practicality, leaving the task of detailed reflection to the Ummah. They cite the verses of contemplation addressed to the public, the difference between the Companions and the Followers in the understanding of some verses, and the fact that saying a comprehensive Prophetic interpretation of everything may limit the vitality of the Qur'an and its ability to address every age. The question arises: If the Prophet's statement is a complete interpretation, what is the meaning of the Qur'an's invitation to ponder afterwards?"

- **Analysis and Critique of the Problem/Reading in the Light of the Series' Criteria:**
  - **The Concept of "Bayan" in the Qur'an and Sunnah:** A Careful Analysis of the Meaning of "To Show the People What Has Been Revealed to Them". Is the statement limited to reporting or does it include clarification, elaboration, and application?
  - **Reconciling the Prophet's Statement and Mental Reflection:** Are They Contradictory or Complementary? Does the Prophet's Statement set the principles and keys from which contemplation proceeds, or does it close its doors?
  - **The importance of the Sunnah as a source of understanding:** How can the Qur'an be understood in isolation from the correct Sunnah, which is its first practical application?
  - **Balance required:** "It is important to distinguish between saying that the Prophet (peace and blessings of Allaah be upon him) provided the 'keys' of understanding, the universal

principles and the rules of application of the Qur'an, and the statement that he did not provide any 'interpretation' in the broad sense. The correct Sunnah is full of prophetic explanations of Qur'anic verses, whether it is an interpretation of a singularity, a statement of the reason for the revelation, a detail of a whole, or a general application. Denying this role altogether may lead to a truncated understanding of the Qur'an. On the other hand, this does not mean that the Prophet (peace and blessings of Allaah be upon him) interpreted every letter and every possible meaning of each verse, but rather left ample room for ijtihad and mental reflection for the Ummah within the framework of the principles he established."

Conclusion of Section 18.5:

"These examples of contemporary readings demonstrate the importance of a conscious critical approach to heritage and attempts to renew its understanding. The 'jurisprudence of the Arabic tongue', the return to the intentions, and the rational criticism are necessary tools, but their use requires caution and balance so that we do not fall into the error of interpretation or the dismantling of constants without evidence. The goal is a deeper, more informed understanding, not just to differ for the sake of difference."

17 Contemporary Readings of the Sunnah: Between Methodological Boldness and the Pitfalls of Interpretation

Introduction to the Department:

"Contemporary Islamic thought is witnessing an active movement that seeks to re-read the religious heritage, including the Sunnah of the Prophet, in light of the challenges of the age and the developments of knowledge. Some of these readings are characterized by systematic boldness in attempting to transcend traditional understanding, sometimes based on linguistic, intentional, or rational tools. While these attempts may carry with them the potential to renew understanding and overcome some problems, they are sometimes not without the risks of slipping into interpretations that lack scientific controls or deviate from the original text. This section aims to review and analyze examples of these contemporary readings, not with the aim of making a final judgment on them, but to understand their motivations, evaluate their tools, and discuss their potential effects, while always emphasizing the importance of a balanced critical methodology."

17.1 The motives behind the contemporary readings of the Sunnah:

- **Desire to conform to "modernity" and the values of the age:**
    - How some readings seek to bring the understanding of religion more in line with the concepts of human rights, equality, individual freedom, and prevailing scientific rationality.
    - "Solving perceived problems" also includes perceptions of paradise bliss that may seem inconsistent with divine justice or human dignity, especially for women
    - The challenge of presenting Islam in an acceptable and understandable way to the contemporary mind.

- **Solving the Perceived Problems in Heritage:**
    - Dealing with hadiths that seem to contradict the Qur'an, reason, morality, or scientific facts.
    - Trying to get past interpretations that have led to negative practices or stereotypes about Islam.
- **Reactions to inertia and extremism:**
    - Aversion to literal or rigid interpretations that do not take into account the change of circumstances.
    - Trying to counter extremist discourses that are based on a selective or distorted understanding of Sunnis.
- **Striving for certainty and transcending division: A** strong motivation to escape from the state of sectarian fragmentation (the 73 sects) and to search for a single, certain, and non-contradictory source of knowledge and guidance, which leads some to consider the Qur'an as the only reliable source
- **Restoration of the Mind and Individual Reflection:**
    - Emphasizing the responsibility of the contemporary Muslim to understand his religion directly, and not to be satisfied with imitation.
    - Calls for the "liberation of the Muslim mind" from the guardianship of the single understanding.
- **Radical rejection of priestly mediation:** This impulse develops among some into a radical position that rejects any form of intermediate religious authority between the individual and God. This argument is not limited to criticizing tradition, but goes on to consider any jurisprudential or scientific authority that disputes God's exclusive right to guidance as a form of "juggernaut" or "human idolatry" that must be avoided, and that his followers are considered a "herd" whose mind has been abolished

17.2 :METHODOLOGICAL TOOLS USED (AND EVALUATED)

- **"The Arabic Tongue as a Central Tool ("" Approach as a Model)** (احمد ياسر) **:**
    - **Concept Presentation:** How is the "Arabic tongue" understood in these readings? (Return to roots, structural meanings, rejection of late idiomatic meanings, etc.). It should be noted that some readings (such as those presented by the speaker in this text) rely almost exclusively on direct linguistic analysis of the Qur'an, while attempting to deconstruct the idiomatic meanings that have accumulated through the tradition.
    - Example: The speaker's analysis of the words "Anas" and "Jan" in the verse "Neither Anas nor Jinn touched them before them" and that it includes both males and females, and therefore it cannot be meant to be women whom God marries to men.
    - Example: His analysis of the word "Hassan" and that it is a description of goodness and bliss and not of the beauty of women, citing "the flap of Khidr and the genius of Hassan."

- Example: His analysis of the word "coarse heels" and that it refers to "eminent material yeses, luxurious, and equivalent" or "jewels and ornaments" and not to physical descriptions of women.
- Tool**'s potential:** Its ability to reveal new dimensions of meaning, go beyond literal interpretations, and connect words to broader purposes. Its ability to "destroy" certain established concepts if the linguistic basis of traditional interpretation proves to be weak or directed.

- **Tool Caveats:**
  - The danger of overlooking the overall Qur'anic context (does the general context of the verses speak of purely spiritual bliss or includes sensory aspects?).
  - Ignoring the role of the correct Sunnah of the Prophet in explaining and elaborating what is most beautiful in the Qur'an (which may be objected to by a speaker who focuses on the Qur'an "alone" on this point).
  - The danger of subjectivity and selectivity in choosing radical meanings.
  - Ignoring the development of language and the semantics of words in the era of revelation (the meaning that comes to the first addressee).
  - Ignoring the Prophetic context and the practical applications of the Companions.
  - A critical question**:** Is the "Arabic language" to which it is called an objective tool or is it influenced by the preconceptions of the interpreter? Is the linguistic analysis presented the only possible, or are there other linguistic aspects that support the traditional understanding or a third understanding?

- **Focusing on the overall objectives of the Shariah:**
  - He made the purposes of justice, mercy, freedom, and facilitation govern the understanding of partial texts.
  - **Tool's potential:** Directing understanding towards the spirit of the Sharia, avoiding apparent contradictions.
  - **Tool Caveats: The risk of neglecting** the partial text under the pretext of general purpose, or self-determining purposes.
- **Presentation to the intellect, instinct and scientific facts:**
  - Rejecting anything that contradicts common sense, pure instinct, or established scientific facts.
  - **The Qur'an as an "Exclusive Methodological Tool" (The Radical Qur'anic Discourse Model)**
  - **Presentation of the concept:** This reading goes beyond considering the Qur'an as a mere source, making it **the only and exclusive methodological tool** for judging everything. Verses such as "We are upon us for guidance" and "Sufficient for your Lord, guide and helper" are used not only as theological truths, but as **"epistemological filters"** that preclude any other source of guidance
  - **Tool's Potential: It provides the individual with a sense of absolute certainty and direct contact with the Divine Source. It blocks all the contradictions and conflicts that exist in the heritage books. Greatly simplifies the religious knowledge system**
  - **Tool capabilities:** Purify heritage from what may be intrusive or incorrect.

- **Limitations of the tool: the** relativity of the human mind, the change of scientific theories, the danger of subjecting absolute revelation to the relative mind.
    - The risk of falling into circular reasoning (using the Qur'an to prove that the Qur'an alone is the argument)
    - Ignoring other Quranic verses that command obedience to the Prophet and following him, which creates an internal contradiction in the approach
    - Creating a practical gap in how to apply legislation contained in the Qur'an in its entirety (e.g., prayer and zakat), which have been historically detailed throughout the practical Sunnah
    - The tendency toward subjective definitions of basic concepts (such as the definition of "abomination" as the mixing of the Qur'an with heritage) .may lack a strong linguistic or contextual basis

17.3 Examples of contemporary readings of the Sunnah (with an extensive critical analysis of the "" ideas") (احمد ياسر) :

A- **Reinterpretation of hadiths related to women (e.g., hijab, hadith "Most of the people of the Fire are more than women"):**

- **Presentation of "Yasser's" reading of the concept of hijab/jilbab**
    - Affirming his position that this is not a piece of cloth, but rather an "energy barrier" or a "functional characteristic".
    - His position that the hijab in the common sense is not necessarily a religion, while acknowledging the freedom of whoever chooses it.
- **Presentation of his reading of the hadith "Most of the people of the Fire are women":**
    - How is "women" interpreted here? (Perhaps not the biological meaning, but a certain intellectual/spiritual trait or state that may apply to men and women? or that it is "women" who "forget" or lag behind consciousness? – this is a guess based on his general approach to linguistic interpretation.).
    - His assertion of his belief in hadith (98-99%) but with a radically different understanding.
- **Critical analysis of these readings:**
    - **Intellectual premises**: **Do they stem from a desire to free women from restrictions that they believe are imposed in the name of religion? Or from purely linguistic analysis?**
    - **The Strength** of Linguistic **and Contextual Evidence:** How strong are the linguistic arguments he presents? Do you ignore other evidence (other hadiths, understanding the Companions, historical context)?
    - **Implications:** What are the implications of this understanding for the legislative and ethical system related to women?
    - **Budgeting:** How can we reconcile respect for the text with understanding it in a way that achieves women's dignity and does

not detract from it, without resorting to interpretations that may seem arbitrary?

B- **Reinterpreting the Concept of the "Prophet" and its Role**

- **View Reading »** (احمد ياسر) " Deeper:
  - His assertion that "the Prophet did not interpret the Qur'an."
  - The "prophet" in the Qur'an may be a "universal symbol," "universal values," or "institutions that maintain societal security."
  - His interpretation of verses such as "O Prophet, fear Allah" or "O you who believe, do not raise your voices above the voice of the Prophet."
- Critical Analysis:
  - Impact on the authenticity of the Sunnah: If the Prophet in the Qur'an is not always the person of Muhammad (peace be upon him), what about the authenticity of the words and deeds of Muhammad (peace be upon him)?
  - Internal consistency of the Qur'anic text: Does this interpretation preserve the consistency of the Qur'anic text or make it susceptible to any symbolic interpretation?
  - Historical vs. Symbolic Understanding: When is Symbolic Interpretation Acceptable and When Is It Transgression of the Text?
  - The Role of the "Prophet's Statement": An in-depth re-discussion of the role of the Prophet (peace and blessings of Allaah be upon him) in the light of these readings.

C- Reinterpreting the concept of "poplar eye" and the bliss of paradise:

- View the speaker's reading in detail:
  - Starting point: Criticizing the traditional concept of the poplar eye as women marrying men in Paradise, and considering it a "sexual masculine concept" that is not worthy of God.
  - Qur'anic evidence used for negation:
  - Analysis of "no human and jinn before them" (humans and jinn include males and females).
  - Analysis of "Khairat Hassan" (a description of bliss and not of women).
  - Analysis of "poplars in tents" (the meaning of "compartments" can be discussed here, is it sensory palace or some other meaning?).
  - Analysis of the "coa'b of the coapolis" (yes, precious material equivalent).

- Rational and Ethical Reasoning:
    - Why didn't the Qur'an describe the standards of worldly beauty for women? (Because God created diversity and does not discriminate on the basis of creation.)
    - Is it reasonable that God describes the women of Paradise in this way in order to conquer the hearts of the women of this world? (It is contrary to divine mercy and justice).
    - The strong denunciation of the description of "the brain of their market can be seen from behind the bones and flesh" in the hadith, and that it is considered a "terrifying description" is inappropriate.
- Critical analysis of this reading:
    - Intellectual premises and motives: Very clear (rejection of the patriarchal conception, defense of women's dignity, presentation of a more spiritual image of the committee, criticism of the exploitation of the concept in terrorism). These are noble motives but should not affect the objectivity of textual analysis.
    - The Power of Linguistic and Contextual Evidence:
    - Potential strengths: The analysis of "Ines and Jean" makes sense in its generality. The analysis of "Hassan" as an attribute of general bliss has relevance in the context of "Hassan's genius". The analysis of "salient" in the sense of precious salient objects is a linguistic possibility.
    - Points that need further examination: Do the words "hour", "eye", "compartments", "minors", "firstborns", and "Arab Arabs" only tolerate a non-feminine interpretation? Does the general context of the verses that mention these descriptions (especially in Surah Al-Waqi'ah, Al-Dukhan and Al-Tur) fully support this interpretation or does it refer to other aspects?
    - The overall Qur'anic context of Paradise: The Qur'an describes Paradise as a sensual bliss (rivers, fruits, mattresses, clothing) and spiritual bliss (Radwanullah, peace). Can the sensory description of rewards include aspects of human relationships in a renewed and pure way?
- Dealing with the Prophet's Hadiths:
    - The radical positions that completely reject the hadiths on these issues are often based on the exclusive Qur'anic approach mentioned above, which considers any hadith that contradicts what the "spirit of the Qur'an" envisions to be necessarily false, even if all its foundations are correct.
    - The speaker selects one hadith (al-Bukhari's hadith about "seeing the brain of their market") and criticizes it harshly.

- Methodological questions: Is this the only hadith in the door? Are there other hadiths that present a different or clearer picture? What is the series' approach to dealing with hadiths (established in the previous sections)? Is it possible to apply the criteria of "screening" called for by the series to this hadith and other hadiths of al-Hur al-'Ayn? (Presentation of the Qur'an, Reason, Fitrah, and Purposes).
- Is the categorical rejection of the hadith because of the "horror of description" a sufficient critical criterion, or should the authenticity of the chain and the text be considered more deeply according to the rules of the hadiths and then the standards of the chain?

- Implications:
    - Positive: Presenting a more just and spiritual vision of the committee, and removing a concept that may be exploited negatively.
    - Possible negative (if the interpretation is arbitrary): emptying the texts of their apparent meanings without conclusive evidence, creating confusion among the public, rejecting part of the Sunnah without a clear methodology.
- Budget and constructive criticism:

"The attempt to purify the concept of the bliss of paradise from trivial materialistic notions or that detract from the dignity of women is commendable. The linguistic analysis provided by the speaker opens up prospects for looking at some verses from a different angle. However, it requires a more comprehensive linguistic and contextual investigation, and not to overlook other verses and hadiths that may present a more complete picture. Dealing with authentic hadiths requires a rigorous critical methodology that combines respect for transmission and the requirements of reason and the Qur'an, rather than rejecting based on the initial impression alone. The solution may not lie in the absolute denial of the existence of relational rewards in Paradise, but in understanding them in a manner befitting divine justice and human dignity, and away from limited worldly or sensual projections."

17.4 Possible positive and negative effects of contemporary readings:

- **Possible positive effects:**
    - Activating the Muslim mind and motivating it to reflect and criticize.
    - To provide a more humane, compassionate and just understanding of religion.
    - Beyond some explanations that caused problems or aversion.
    - The possibility of discovering new dimensions of textual meanings
    - or Providing a more humane, compassionate, and just understanding of religion
    - A critique of the exploitation of the concept of the poplar eye in terrorism is a very important point that falls under "overcoming some interpretations that caused problems."
- **Possible negative effects (interpretation pitfalls):**
    - Breaking with the jurisprudential and interpretive heritage without sufficient justification
    - Excessive subjectivity in interpretation and deviation from the controls of understanding.

- Weakening the authority of the texts (the Qur'an and Sunnah) or emptying them of their meaning.
- The break with the jurisprudential and interpretive heritage without sufficient justification.
- Creating a state of intellectual chaos and questioning the constants.
- Falling into "on-demand interpretation" to conform to prevailing whims or ideologies.
- Not falling into the "absolute acceptance" of any new reading without scrutiny, which falls under "creating a state of intellectual chaos" if there are no controls.

17.5 Towards a balanced methodology in renewal:

- Emphasizing that boldness in proposing must be accompanied by methodological rigor.

- The position of contemporary readings on the "understanding of the Salaf" and the "consensus of scholars": Some contemplative scholars, especially in the Qur'anic current, show a sharp critical stance that amounts to the complete "demonization" of the heritage and its scholars, and explicitly accuses them of "slandering the false God" and misleading the nation. It is important here to discuss this position

- Is it a scientific methodology to erase the efforts of centuries of study and reflection with the stroke of a pen, and to consider all previous scientists as misguided or misguided?

- **The phenomenon of "Qur'anists" or sufficiency with the Qur'an as the sole source:**
    - Is it possible to understand the Qur'an and the details of the Shari'ah in isolation from the first historical and practical context provided by the authentic Sunnah of the Prophet?
    - What are the limits of the authenticity of the Sunnah in these readings, the answer in some of these discourses is "zero", so can this position be defended Qur'anically and logically?
    - Is it possible to understand the Qur'an and the details of the Shari'ah in isolation from the first historical and practical context provided by the authentic Sunnah of the Prophet?
    - It is important to emphasize the need to separate the power of the scientific argument from the rhetorical method used to present it when evaluating any contemporary reading.

- How do we balance legitimate criticism of human opinions with due respect for the enormous scientific effort that has been made in the service of religion throughout history?

- Emphasizing that criticism of heritage does not necessarily mean rejecting it entirely, but rather purifying and understanding it more deeply

- The importance of distinguishing between disciplined "contemplation" and arbitrary "interpretation".

- The necessity of starting from the centrality of the Qur'an and understanding the correct Sunnah in its orbit.

- Calling for a sober scientific dialogue on these readings rather than outright rejection or acceptance.

- Emphasizing that the goal of criticism and renewal is a deeper understanding of the intentions of God and His Messenger, and not just the destruction of the old.

- Distinguish between "Critique of Traditional Understanding" and "Critique of the Original Text (Qur'an/Sahih Hadith)". The speaker here is more critical of the "traditional understanding" and "interpretations of the scholars" than of the Qur'anic text itself, and he believes that the Qur'an destroys this understanding.

- The Position of Contemporary Readings on the "Understanding of the Salaf" and the "Consensus of the Scholars": Some contemplative scholars show a sharp critical attitude towards the "scholars" and "exegetes" and accuse them of "interpreting the words of God according to their whims" and "slandering God and lying." This position can be discussed:

  - Is all heritage understanding wrong? Is ignoring centuries of interpretation and study a sound scientific method?
  - How do we balance respect for the efforts of the predecessors with the need for renewal and criticism?
- The phenomenon of "Qur'anists" or sufficiency with the Qur'an as a single (or near-monolith) source: The speaker seems to have a strong tendency to rely primarily on the Qur'an, with a very limited selection of hadiths or harsh criticism. The series can discuss this trend:

  - Is it possible to understand the Qur'an and the details of the Shari'ah in isolation from the correct Sunnah of the Prophet?
  - What are the limits of the authenticity of the Sunnah in these readings?

Emotional and Discursive Use in Some Contemporary Readings: Does This Method Serve or Weaken the Scientific Proposition?

  - The importance of separating the power of scientific argument from the rhetorical method in evaluating any reading.

17.6 Towards a Conscious and Responsible Reflection on the Prophet's Heritage

At the conclusion of this journey through the pages of reflection on how to deal with the Prophet's hadith, we conclude that the ultimate goal is not to destroy the status of the Sunnah or to deny the authenticity of the correct constant, but rather to call for building a more conscious and responsible relationship with this great heritage.

We have started from the problems of literal understanding and the challenges that may be posed by some narrations, through the rooting of the supreme and dominant authority of the Holy Qur'an, and the review of the issue of the Prophet's infallibility and its dimensions, to proposing the features of a critical and contemplative methodology for sifting and evaluating the hadiths. This methodology is based on making the Qur'an – a text, a spirit, a language, and a purpose – the basic balance, with the help of the tools of deep linguistic understanding, sound reason, pure instinct, and taking into account the context and the overall purposes of the Sharia.

The authentic Sunnah of the Prophet (peace and blessings of Allaah be upon him), who was the first and deepest contemplative of the Qur'an and spoke its eloquent language, can only be a pure spring that is in harmony with the great Qur'anic origin. What we call for is a relentless effort to purify this spring from the impurities of misunderstanding, extraneous narratives, or being influenced by changing human customs.

It is a call to free the Muslim mind from the shackles of blind tradition and negative acceptance, and to encourage it to practice "contemplation" as a Qur'anic obligation, which includes all revelations, the Qur'an and the Sunnah. It is a call to continue sober scientific research, constructive criticism, and open dialogue, with intellectual courage and scientific honesty, in order to reach a purer, purer and more convincing understanding of the eternal religion of God in this age.

We ask Allah to open our eyes to ponder His Book and the Sunnah of His Prophet (peace and blessings of Allaah be upon him) in a way that pleases Him, and to guide us to the right path. This article is only a modest attempt on this long road, open to criticism and development, aimed at provoking reflection and stimulating thought.

18 The Shadows of Heaven and Hell Series: The Realities of Existence Between This World and the Hereafter

18.1 The Gardens and Rivers of the Qur'an: Between the "Ideals" of Sensual Bliss and the Reality of Existential Proximity

(Introduction: Perceptions of Paradise between Representation and Reality)

The verses of the Holy Qur'an are full of descriptions of Paradise and its bliss with exquisite sensual descriptions that captivate the hearts and take the hearts: rivers of water, milk, honey, and wine, lowly fruits, elongated shadows, high palaces, luxurious clothes, and purified couples. These descriptions are God's true promise to His pious believing servants, and a great incentive to strive toward His pleasure. However, are these descriptions the ultimate and direct material reality of the bliss of the Hereafter, or are they, as the Qur'an opens, describe them in places such as "like the Paradise promised to the pious... (Muhammad: 15) is a "parable" that is struck for us in order to approximate truths that may be beyond our worldly perceptions. Do the connotations of these descriptions limit themselves to sensual and material pleasures only, or do they carry within them symbols and references to deeper and abstract truths related to the state of the soul and its closeness to its Creator?

The contemplative differ in their approach to these texts. One group focuses on the tangible physical reality of the eschatological committee, and sees in these descriptions an accurate description of what believers will experience. Another delves into the existential and cognitive dimensions, considering that these sensory descriptions are representations of deeper realities, and that true bliss is a spiritual, cognitive, and existential state of closeness, peace, and contentment, whose shadows may begin to be reflected in this worldly life.

There are those who focus on the sensory and physical description of their rivers, fruits, and dwellings, emphasizing the reality and perfection of the eschatological retribution, and presenting an interesting and stimulating picture based on the appearance of the Qur'anic pronunciation. On the other hand, there is a renewed view that does not necessarily negate the sensory reality of the eschatological committee, but that these sensory descriptions are proverbs that are struck to approximate abstract meanings, and that they also carry symbolic dimensions that refer to that sublime spiritual and cognitive state. Let us explore these two readings in greater depth in the following articles, to see how they can be integrated Sensory descriptions represented with abstract existential realities.

"Transition: Having reviewed these initial perceptions and the significance of the word 'like', we will first delve into the description of sensory bliss as presented in the Qur'an, bearing in mind that it may be a representation of higher truths."

18.2 The Promised Bliss of Paradise: "Like" Sensual Pleasure and Transcending the Limits of the World

In its description of heaven, the Qur'an focuses on presenting a picture rich in sensual details that touch on man's innate aspirations and desires. This description, although it sometimes opens with the word "like" (as a prelude to a deeper understanding), remains a divine promise of concrete material realities that believers will experience with their bodies and souls in the hereafter, and whose initial manifestations may begin in the stage of the isthmus. These descriptions, even if they are parables that are used to approximate the meaning, point to an eschatological perfection that transcends our worldly perceptions.

1. **Rivers that quench thirst and delight the beholders: "like" purity and renewed pleasure**

   - The verses describe rivers of unchanged (non-bilen) water, unchanged milk, wine that is a delight to drinkers (without intoxication or harm), and filtered honey (Muhammad: 15). This **"parable"** emphasizes the abundance, deliciousness, and purity of drinks as a direct sensual bliss.

   - The description of water as "pure" and "non-billow" indicates the purity of the environment of Paradise, but this description may go beyond mere physical purity to refer to spiritual and cognitive purity that is not tainted by gloom.

2. **Low-yielding fruits and uninterrupted fruits: "like" abundance and accessibility**

   - The fruits are close and easy to eat (their picking is low), and they are humbled to the believer as he wishes, and their picking is humbled. They are similar in appearance and different in taste (Al-Baqarah: 25). **This is a "parable"** that combines familiarity and renewal in sensual pleasure.

   - However, can the bliss of the creation of immortality be limited to a mere mundane fruit that we know? As some contemplative have pointed out, these "fruits" may be a representation of useful conclusions and conclusions that are deeper and more comprehensive than mere immediate pleasures that may not tempt all souls to the same degree, especially those that have been elevated and aspired to the farther.

3. **Good Residences and a Great King: "Like" Well-being, Security, and Advancement**

- Al-Mu'minin al-Mu'ham masakan wa qasur ta'ibah (wa'mas'a'a'i'l-ta **'a'i'a', wa'l-mu'ta'a'a'l-'a', wa'l-mu'ta'il al-mu'ta'a'l-'a'i', wa'l-mu'ta'il al-'a'l-'a'a'l-'aa'**a', wa'l-mu'ta'a'l-'a'l-'a'aa', wa'l-mu'ta'a'l-ma'a'l'a'.
- The concept of a king extends to vast lands and a great kingdom (al-Man: 20), but the reality of this king may go beyond mere physical possession to include knowledge and spiritual property.

4. **Clothing, adornments, and purified pairs: "like" perfection, beauty, and purity**

- Sensual adornment is present with bracelets of gold and pearls, and luxurious clothes of silk, sondos and istabraq. Bliss is complete with the presence of husbands who are purified from every worldly deficiency or defect (and they have purified husbands in them), who are characterized by the qualities of perfection and beauty.
- This is **a "parable"** of perfection and beauty, but is it limited to the outward appearance? The discussion of the "poplar eye" and the "firstborn" that we discussed earlier opens the door to a deeper understanding that may go beyond mere formal beauty or immediate physical pleasures that may be limited in temptation to some sublime souls or to those who have experienced all the pleasures of the world.

5. **The Limitation of Worldly Temptations and the Need for Deeper Bliss:**

- Some contemplative people ask a valid question: Are worldly sensual pleasures (fruit, wine, and physical pleasures) enough to entice those who have experienced the pinnacle of worldly luxury, or those who are in advanced stages of life that may not be their priorities?
- Figures like Elon Musk or wealthy leaders may be looking for rejuvenation or immortality more than for a fruit or wine they know. This suggests that true bliss in heaven should be **deeper and more comprehensive**, beyond simply repetition of worldly pleasures in an enhanced way.
- Therefore, even as we contemplate this wonderful sensory description, we must bear in mind that it is a "parable" that strikes us, that truth may be farther and higher, and that true bliss includes spiritual, cognitive, and existential aspects that satisfy the aspirations of the human soul in its deepest form.

6. **A life without worldly disturbances: "like" absolute perfection:**

- It banishes from Paradise all harm, fatigue, nullity, or iniquity. Creation is renewed without a pyramid, and time has a different feeling. This is **an "ideal"** of a perfect life free from all imperfections.

Commentary:

This reading, which is based on the appearance of the texts and provided in detail by some commentaries, affirms that heaven is a true and complete reward, which satisfies man's sensual needs in the fullest and most glorious way. But emphasizing the word "like" always invites us to think that these sensory descriptions may also be **almost universal to our worldly understandings of higher and deeper eschatological realities**, and that true bliss encompasses beyond the direct sensory gratification that we know. It is an invitation to understand bliss as a state of absolute perfection that transcends boundaries Our worldly experience.

(Transition: If these are the "parables" of sensual bliss, what existential and cognitive realities might they symbolize or complement them?

18.3 The Garden of Closeness: Between the "Ideals" of Bliss and the Manifestations of the Soul and Knowledge

While the Holy Qur'an provides a tangible sensory description of the bliss of Paradise, as a "parable" struck to bring the picture closer to our understanding, deeper reflection reveals that these descriptions may carry with them symbols and references to higher spiritual and cognitive realities. This vision does not necessarily negate the sensory reality of the Heavenly Paradise, but rather adds another dimension to it, and sees Paradise as in its essence **a state of nearness to God, peace, contentment, and knowledge**A state that the believer can begin to live and taste its "shadows" in this worldly life. As some contemplative have pointed out, the real realities of the Commission may be **abstract,** and the sensory descriptions are **representations** of these abstract meanings.

1. **Rivers of Paradise: The Flow of Science and Divine Knowledge**

   - The Qur'an describes rivers of non-bilge water, milk whose taste has not changed, wine that is a delight to drinkers, and filtered honey.

   - **Symbolic/existential interpretation:** These rivers, in addition to their potential material reality, may also symbolize **the continuous and pure flow of divine knowledge, divine wisdom, spiritual knowledge, and intellectual pleasures** that quench the thirst of the soul and nourish the heart. The diversity of the rivers may indicate the diversity of the sources of this divine knowledge, their purity, and their healing and pleasurable effect on the soul.

   - **Vision (On the Abstraction of Meaning)** (ياسر العديرقاوي) **:** Some contemplators raise the question of the relationship between the "river" of running water and "the orphan is invincible (original: do not river)", pointing out that the meanings may be **Abstract** It goes beyond the direct physical concept. This supports the idea that the rivers of heaven may carry deeper connotations related to spiritual flow.

2. **The Fruits of Paradise: The Results of Certainty and the Harvest of Good Deeds**

   - The Qur'an describes the fruits of Paradise as easy to pick, similar in appearance and different in taste.

   - **Symbolic/existential interpretation:** These fruits may represent the **fruits of firm faith, the results of good deeds, and the harvest of certain knowledge** that the believer easily and easily obtains as a result of his pursuit, contemplation, and closeness to God. Their similarity in appearance and difference in taste may symbolize the unity of the source of truth (God) and the multiplicity of its manifestations, knowledge, and spiritual fruits.

   - **Vision (On the Abstraction of Meaning)** (ياسر العديرقاوي) **:** It clarifies that the word "fruit" in its linguistic origin means **Conclusion and Useful Conclusion** of the thing (as we say, "fruitless dialogue"). The fruits in Paradise, in this sense, may be beneficial results and

conclusions for the soul beyond mere physical fruit, deeper and more comprehensive truths that satisfy the aspirations of the soul.

3. **The Residences and Rooms of Paradise: Places of Consciousness and Degrees of Proximity**

- The Qur'an describes good dwellings and rooms built on top of them.

- **Symbolic/existential interpretation:** These dwellings and rooms may symbolize the state **of dwelling and peace of mind** in the realm of divine closeness, and the **spiritual maqam and levels of consciousness** in which the believer rises in his knowledge and servitude to God. Each "room" represents a new level of understanding and closeness.

- **Vision (About Fitted Beds)** (ياسر العديرقاوي) **:** When talking about "On a Furnished Bed", the speaker wonders about its truth, pointing out that the mental image that we have (from furniture showrooms) is just **Representation**And that the truth of the matter can only be known by living. This supports the idea that descriptions of heaven may be parables of deeper truths, and that "beds" may symbolize states of comfort and spiritual elevation that go beyond physical furniture.

4. **The Clothing and Adornment of Paradise: Manifestations of Piety and the Light of Insight**

- The Qur'an describes a garment of Sondos, Istabraq and silk, and bracelets of gold and pearls.

- **Symbolic/existential interpretation:** This dress and adornment may symbolize the **garment of piety** that adorns the believer, the adornment of virtuous morals, and the light of insight with which he is beautified inwardly and outwardly, and is reflected in his appearance and behavior.

5. **Purified Couples and the "Poplar Eye": Companionship and Spiritual and Intellectual Harmony**

- The Qur'an promises purified pairs and a fair-eyed one.

- **Symbolic/existential interpretation:** In addition to the possibility of otherworldly marital relationships, these couples may symbolize **inner peace, love for God, good companionship**, and pure souls compatible in thought and spirit with which the believer interacts on his evolutionary journey. As discussed earlier, "poplar eye" may be understood as an adjective for companions (of both sexes) characterized by deep dialogue, intrinsic honesty, and spiritual purity, or as a mechanism and means of experiencing the laws of the hereafter.

6. **"Worldly Paradise": The Beginning of Transfiguration Here and Now**

- This symbolic understanding is clearly manifested in the concept of the "worldly paradise." The verses that speak of the reward of the believers in this world (such as the good life, the light, the furqan, the serenity, the explanation of the chest) are understood as **manifestations of this existential state of closeness and spiritual and cognitive bliss** that begins here for those who follow the guidance and adhere to the balance of truth. It is the "paradise of knowledge and light" that is overflowing with insight, certainty and tranquility.

Commentary:
This existential reading, which sees in the sensual descriptions of Paradise "parables" and

symbols of deeper realities, does not necessarily negate the reality of material bliss in the hereafter, but **rather adds another dimension to it and integrates with it**. It makes Paradise not just a place of deferred sensual pleasures, but a state of spiritual, cognitive and existential elevation that begins its journey in this world, and reaches its perfection and complete manifestation in the world of eternity, where the body is satisfied, the soul is elevated, and the heart is reassured by the light of closeness to God.

(Transition: Just as heaven has a sensual and an existential side, so does fire.

18.4 The Fire of Hell: Between the Tangible Darkness and the Veil of Distance

The Qur'an presents a powerful and deterrent image of the torment of Hell, using highly sensual descriptions: a burning fire, warm water, skins that ripen and change, food from Zaqqum or two washes, chains and shackles. These descriptions are a stark divine warning of the consequences of infidelity, injustice, and corruption. As with Paradise, contemplative people differ in their understanding of the nature of this torment: is it limited to physical sensory pain, or does it encompass and express deeper existential and spiritual suffering?

- **Direct sensory torment:** The perspective that focuses on the sensory apparent is based on clear verses that describe different types of physical torment:
  - **The fire and its intensity:** "The fire of Allah that burns the hearts" (al-Hamzah: 6-7), which indicates the intensity of its heat and its penetration even into the depths of the being.
  - **Warm water and foul food:** "And they drank intimate water, and they cut off their intestines" (Muhammad: 15), in addition to Zaqqum and ghuslin as a harmful food.
  - **The skin is renewed to perpetuate the pain:** "Whenever their skins are ripe, We replace them with other skins so that they may taste the torment" (al-Nisa': 56), confirming the permanence of the sensation of sensory torment.
  - **Shackles and shackles:** The description of chains, shackles, and shackles increases the image of direct physical torment.
- **Existential and spiritual suffering: The** renewed vision, while not necessarily denying eschatological sensory torment, sees that these descriptions may also be symbols and embodiments of deeper suffering:
  - **Hijab and distance:** Fire may symbolize the veil from seeing the truth and being far from the mercy of Allah, which is the most severe kind of spiritual torment.
  - **Psychological and spiritual pain: the** intimate water that cuts through the intestines, and the melting that includes the bellies and skins (with which what is in their bellies and skins is melted) (Hajj: 20), may symbolize the internal rupture, the collapse of false convictions, and the feeling of shame, regret and heartbreak that breaks the soul.
  - **Renewal of intellectual veils: The renewal of the** skins may symbolize, in a deeper interpretation, the renewal of the state of intellectual and psychological veil that prevented man from seeing the truth, and the continued suffering resulting from this state even in the face of the truth.

- "Worldly Hell": Misery Begins Here: Just as Paradise has shadows in this world, those who are exposed to the truth and those who corrupt have a "worldly Hell". It is a state of misery, suffering, psychological and intellectual distress, anxiety and fear, deprivation of the light of guidance, and blindness to the truth. This state is a direct result of man's choices and behavior, and it is the inner "fire" that eats away at his existence.

Whether torment is understood primarily as a physical sensory, as a symbol of deeper existential suffering, or as an integration of the two, the Qur'anic message is clear: turning away from truth and guidance leads to real and profound suffering, beginning in this world and culminating in the hereafter.

Transition: After reviewing the duality of heaven and hell, what about that stage between death and resurrection?"

18.5 THE ISTHMUS: THE VEIL OF REVELATION OR A CONTINUOUS REALITY?

Between the moment of death and the day of resurrection and resurrection, there is a period of time and an existential state called in Islamic terminology "Barzakh". The Holy Qur'an refers to this intervening stage, but its nature and details remain a field for reflection and interpretation. Is it just a passive wait and a temporary annihilation? Or is it a world with its own laws, events, and experiences? The readings are different, and they give us different perceptions.

- **The first reading: "The Isthmus as a revealing veil":** This vision, which is inspired by contemplation of verses such as "I was in a state of ignorance of this, so We uncovered your covering, and today your sight is iron" (Q: 22), sees the Isthmus as the stage **of "unveiling the veil".** Death removes the obscurity of the material world and ignorance, and the soul begins to realize the truths that were hidden from it: the reality of God's existence, the truth of its actions and intentions, initial glimpses of its destiny. The consequences here are essentially **a changing experience of consciousness**, a psychological and spiritual state resulting from this sudden encounter with the truth. It may be the beginning of peace and tranquility for the believer, or the beginning of regret and heartbreak for the exhibition. It is the moment of decisive truth.

- **Second Reading: The Isthmus as a Continuous Reality:** This vision, represented by Firas Munir's proposal, focuses on verses that describe the state of the dead and their whereabouts more specifically. It sees the Isthmus **as an active and continuous existential stage**, a "second revival" immediately following death and preceding the final resurrection.

    - **Space and time:** It is a world that has existence, in which the dead gather "at their Lord", who explains it with Gabriel. It has a sense of time in a sphere and in a night."

    - **Continuity of affliction:** Trial, affliction, and strife do not cease once you die, but continue at this stage, albeit in a different way from the world. A distinction is made between the evil and the good, and an initial inquiry is made.

    - **Initial Punishment:** Believers receive initial bliss "Heaven of Refuge/Worldly Paradise" and disbelievers receive initial punishment "Lower Punishment" and "Hell/Hell". This reward is not the final and complete reward.

    - **Interaction and gathering:** The dead are aware, interact, the first meet the others, and they may communicate with the world of the world or among themselves to varying degrees.

- **Towards the Complementarity of the Two Readings:** Are They Opposites? Not necessarily. They can be seen as complementary: The first reading, "Unveiling the Veil" describes **the inner experience and** altered consciousness of the soul upon entering the Isthmus. The second reading, "The Continuous Reality," describes **the external state and objective reality of** this intermediate world as indicated by some verses. The unveiling of the veil is what makes the soul realize its state and destiny in this ongoing isthmus reality.

The isthmus remains a world surrounded by secrets, but the contemplation of the verses opens windows for us to understand it as a decisive and decisive stage, confirming the continuity of existence after death, and that death is not the end but the beginning of a new phase of awareness, accountability, and retribution.

Transition: After reviewing Heaven, Hell, and Isthmus, how do we understand the question of immortality and the scope of divine mercy?"

18.6 God's Mercy and the Balance of Justice: The Scope of Eternity and the Breadth of Paradise

The Holy Qur'an presents the concepts of heaven and hell as abodes of the afterlife, but the discussion and interpretation extend to include fundamental questions about the scope of each, the duration of their stay, and their relationship to God's vast mercy and absolute justice. Is eternity in the Fire as absolute as the eternity of Paradise? Does the mercy of Allah require that Paradise be the most predominant destiny?

- **The Eternity of Paradise: Uninterrupted Giving: The** Qur'anic texts and the commentaries of scholars almost unanimously agree that the bliss of Paradise and the eternity of its inhabitants in it is an eternal, absolute and uninterrupted eternity. The verses in which eternity is described are repeated and explicit (eternal in it forever), and its bliss is described as "undiminished giving" (Hood: 108). This is commensurate with the perfection of God's grace and generosity upon His believing servants.

- **The Eternity of the Fire: Readings and Significations:** While many verses emphasize the eternity of certain groups such as the disbelievers and polytheists, there are other verses and exegetical discussions that open the door to a different understanding of the duration of the stay of all the people of the Fire:

  - **Exception by Will: A** verse in which the heavens and the earth remain immortal except as your Lord wills, for your Lord is effective for what He wills. Some interpret it as relating to the creation of the heavens and the earth of the Hereafter, while others see it as a reference to the possibility of the disobedience of the believers or even the extinction of God's final mercy to all after the end of the punishment, although this latter interpretation is not the prevailing one.

  - **Eternity vs. permanence:** Some, such as Muhammad Shahrour, linguistically differentiate between "immortality", which may accept an exception by will, and "permanence" or "residence", which may refer to a very long period of time, but not necessarily absolute eternity, such as Paradise.

  - **Torture as a cure?** Some argue that the goal of torment may be purifying and therapeutic rather than just eternal vengeance, which may not fit with the idea of absolute eternity for all.

- **The Capacity of Paradise and the Limitation of Hell as a Ratio":** The Qur'an emphasizes the enormous vastness of Heaven (the width of which is offered by the heavens and the earth), while some interpretations such as Muhammad Shahroor describe "Hell as relatively limited as the prison of the Hereafter". This, in addition to the constant assertion that Allah's mercy preceded His wrath and expanded everything, leads some to conclude that the vast majority of creation will be destined to Paradise by Allah's mercy, and that Hell will be for the minority who deserved to be punished after the argument has been established.

- **The balance of justice and mercy:** In the end, it remains to be emphasized that God is the absolute justice and the most merciful of the merciful. Whether eternity in the fire is eternal for some groups or not, God's punishment is based on complete justice, in which no one is wronged by an atom's weight, and it is the result of man's choices and actions. God's mercy precedes his anger, and it is manifested in the opening of the door of repentance in this world, in the multiplication of good deeds, in the intercession of the intercessors with His permission for those who are pleased, and in the vastness of the Paradise that He has prepared for His servants.

The balance between God's justice and mercy, and between His intense promise and His gracious promise, is the essence of our understanding of the afterlife.

Transition: After this journey in understanding heaven, hell, and the isthmus, how do we live these realities in our world?"

18.7 Living in the Shadows: How Do We Live the Realities of Heaven and Hell Today? Conclusion: Practical Application"

After we have explored the different dimensions of heaven and hell in the Holy Qur'an, transcending superficial perceptions towards a deeper understanding that combines the sensual and existential, and the eschatological reality and worldly manifestations, the most important question remains: How do we live these realities in our lives today? How do the "shadows of heaven and hell" we may experience in the here and now affect our choices and behavior?

Understanding heaven and hell as existential states that begin in the world gives our lives deeper meaning and responsibility. It is no longer just a matter of waiting for a deferred punishment, but a relentless pursuit of a state of "worldly paradise" and avoiding falling into a "worldly hell."

1. **Striving for a "worldly paradise":**

    - **Goal:** To achieve a state of closeness to God, inner peace, tranquility, insight, and knowledge.

    - **Means:**

        - **Commitment to the balance: The** pursuit of truth, justice, and justice in all aspects of life is related to God, to oneself, to others, and to the universe."

        - **Purifying one's self:** striving against one's desires, purifying one's heart from the diseases of arrogance, envy and miserliness, and having virtuous morals.

- **Activating the tools of understanding:** Using the heart, mind, hearing, and sight to contemplate and contemplate God's universal and legitimate signs, and seeking useful knowledge.
- **Remembrance of Allah and attachment to Him:** Maintaining the connection with Allah through remembrance, supplication and worship, which inherits peace and tranquility.
- **Good deeds and giving:** positivity, benefiting others, and striving to rebuild the earth with goodness.

2. **Beware of the "worldly hell":**
   - **Awareness:** Awareness that tyranny, cherishing the world, turning away from the truth, injustice, and corruption have serious consequences that begin with psychological and spiritual misery in this life.
   - **Avoidance:**
     - **Staying away from its causes:** avoiding injustice, lying, backbiting, envy, and everything that goes against the balance of truth.
     - **Avoiding negligence:** Beware of immersing oneself in the world and forgetting the ultimate goal and purpose of existence.
     - **Not to disrupt the tools of understanding:** Beware of following whims that blind the heart and insight, and refusing to listen to or see the truth.
3. **The Hereafter as an Aim and a Motivator:**
   - The wonderful Qur'anic descriptions of Paradise and Hell remain the most complete promise, the ultimate goal. Remembering the bliss residing in Paradise motivates us to be patient and persevering in the path of truth, and remembering the severe punishment in the Fire deters us from disobedience and injustice.
   - Belief in the Hereafter gives our worldly life its true value as a test house and a farm for the Hereafter.

Summary: Living in the "shadows of heaven and hell" means being aware that our daily choices shape our existential state now, and embrace our eternal destiny. It is an invitation to live faith in action, behavior, and state of heart, so that we strive to be among those who inherit Paradise, outwardly and inwardly, in this world and in the Hereafter, and we seek refuge in God to be one of those who fluctuate in the misery of distance and veil here and there. Full knowledge of the truths of the unseen remains with God, and we remain striving and hopeful.

18.8 The Pairs of Paradise, Hour-e-Ain, and Abkar: Between the Universality of Bliss and the Interpretations of Significance

Introduction: Transcending the Traditional Understanding of the Social Bliss of Paradise

The concept of the social bliss of paradise, especially with regard to the "husbands of Paradise", the "fair-eyed", and their being "firstborn", raises fundamental questions. The prevailing

traditional understanding among some may portray this bliss as a pleasure reserved for men, or limit it to purely physical dimensions, which raises questions about the fairness and comprehensiveness of retribution for women, and the depth of the Qur'anic significance. However, is this the only understanding that the Holy Qur'an provides? And is the Qur'anic discourse in describing virtues and punishment directed at one sex over another? The Qur'an and the context of its verses, as presented by contemporary thinkers and thinkers (such as Dr. Muhammad Shahrour, Amin Sabri, Firas Munir, and Haitham Murshid's Commission on Understanding Hoor Ain, as well as the insights gleaned from contemporary contemplative dialogues, and my vision that I present in this series), opens new horizons for a more comprehensive and egalitarian understanding, and challenges interpretations that may seem superficial, gendered, or purely materialistic.

1. The Language of the Qur'an and the Comprehensiveness of Discourse: The Foundations of Renewed Understanding

- **Starting from the divine principle:** Affirming that the Holy Qur'an is the words of the Creator of males and females, and therefore its discourse cannot be biased towards one gender over another in the foundations of faith, reward and the required virtues. As the question arises: Is it reasonable for the Just, the Merciful God to distinguish between His servants on the basis of something they have not chosen, or to describe bliss to men in a way that hurts the feelings of believing women, such as mothers, wives, daughters and sisters, which is inconsistent with our belief in Allah, the Most Merciful, the Most Merciful?

- **Significance of the plurals:** Noting that the Qur'an often uses plurals that include both males and females when talking about believers or the people of Paradise (e.g., "the believers," "those who believe," "and we married them," "you and your husbands").

- **Beyond verbal discrimination (e.g., verse 35): Noting** that some renewed readings suggest that the distinction between masculine and feminine in some verses may not refer to a distinction in virtues between the sexes, but to different categories of people based on their level of comprehension and conviction of the Qur'anic argument, regardless of their gender. This calls for going beyond literal gender interpretation and focusing on the intellectual and epistemological context.

- **The comprehensiveness of the terms "Ans" and "Jan": An** important linguistic criticism emerges in this context, as in a verse such as "Neither Humans nor Humans Touched Them Before Them" (Rahman: 56, 74), the question arises: Does the word "Ins" mean only men? Aren't the sheikhs men, the old women the old, the children male and female, and the infant all human? Also, "elves", does it mean only males of them? Verses such as "And I did not create the jinn and mankind except that they should worship" (Dhaariyat: 56) include both sexes of both creations. If Enes and Jean include females, how can "they have not been touched" to mean that they have not been touched by men only?

2. "Purified Husbands" and "Minors": Perfecting the Relationship and Overcoming Worldly Shortcomings

The Qur'an's description of couples in Paradise as "purified" (Al-Baqarah: 25) does not only mean physical purity, but also purity from all moral or psychological imperfections or defects, which establishes a relationship based on intimacy, affection, and complete harmony. Describing them as "minors" (Rahman: 56) can be understood as a symbol of complete devotion and emotional and spiritual focus on the partner, in a harmonious and deep relationship.

Transformation of earthly wives: It is understood that the believing wives of the people of this world are transformed in Paradise to this state of perfection, as the verses of the Qur'an (Al-Waqi'ah: 35-38) refer to this new creation that renews their youth and perfection.

3. "The Primords": A Symbol of Freshness, Perfection, and Lasting Renewal

Direct Understanding: The description of the women of Paradise as "firstborn" is often understood in the sense of renewed physical virginity.
Linguistic/Intentional Interpretation: Returning to the root (BKR), which means primacy, beginning, and freshness, "firstborns" can be understood in a broader sense, as a signification of their permanent state of original perfection, renewed freshness, and vitality that does not age, as if every encounter and interaction is the first with its joy and purity.

4. The Nature of the "Poplar Eye": Dimensions Beyond the Traditional Characterization

- **A. Prevailing Understanding and Criticism:**

  - Traditional Description: The term "nymphs" is traditionally understood as beautiful women created for heaven, white, wide-eyed, reserved for men's pleasure. This understanding, as well as some hadiths describing them with specific physical descriptions (such as seeing the leg's brain), may seem to some to be a "terrifying" or unattractive description compared to the usual natural beauty, and raises questions about how this can be the ultimate bliss.

  - Additional linguistic criticism: Regarding the descriptions of beauty in Paradise, it should be noted that the Qur'an has not set specific standards of physical beauty for human beings in this world, so how can it describe them in detail in the Hereafter in a way that may exclude or diminish the importance of categories of His creation? Some contemplators believe that "ka'ab" from the root "ka'ab" (a protruding round and precious object) may mean an equally luxurious material bliss (such as jewels or prominent goods) in line with the context of gardens, grapes and goblets, and not necessarily "nawahed".

  - In Surah Ar-Rahman (in which are the good things of Hassan), it is noted that the word "Hassan" may be a description of goodness and bliss in general, as in the words of the Almighty in the same Surah (leaning on the flap of Khidr and the genius of Hassan) where "Hassan" describes the inanimate object. This opens the door to understanding the "good things of Hassan" as "good and beautiful blessings" in general, and not necessarily "beautiful good women".

  - The Universality of Bliss (Shahroor's Vision): Based on the comprehensiveness of the plural forms ("and we married them"), the "Hour-e-Ain" are both male and female, as the man has a Hour-e-Ain, and the woman has a Hour-e-Ain, which achieves complete equality.

  - Beyond Formal Beauty (Linguistic/Existential Vision): "Hour" I believe may be associated with the sublime "dialogue", and "Eye" with the purity of insight and sincerity of feelings, or with the pure source ("the special helper"). The "Hour-e-Ain" is an adjective of companions (male and female) characterized by deep dialogue, intrinsic honesty, and spiritual purity.

  - Haitham's critique of this understanding: Professor Haitham rejects this interpretation and considers it reductive and incommensurate with God's justice and wisdom. He points out that the verses that mention "the hour-eye" (such as Surah al-Dukhan: "And We

married them to the seas of the eye") speak of the "pious" and "the former" without reserving men, but also the believing women and jinn.

- **B. The linguistic and Qur'anic meaning (as proposed by Haitham Murshid and others):**

    - "We married them": Several contemplative people assert that this word does not necessarily mean physical marriage, but rather conjugation and complementarity.

    - "Hour": According to Haitham, the root of the word "h" and "r" means "to return and to be renewed". Thus, "Hour" describes the bliss of paradise as renewed and inexhaustible.

    - "Ain": Haitham interprets it to mean the inexhaustible apparent source (such as the water spring), which describes a continuous, uninterrupted bliss.

- **C. "Al-Hoor Al-Ain" as companions of dialogue and honesty or as advanced information and interaction interfaces (existential/technological vision):**

    - "Hoor" may be associated with the sophisticated and enjoyable "dialogue", and "Ain" with the clarity of insight and the sincerity of the feelings reflected in the eye, or with the pure source "Special Helper".

    - As part of my existential vision, I expand my understanding of "poplars" to include not only manifestations of spiritual purity and insight, but also as highly sophisticated information interfaces, or advanced interactive sources.

    - Interpretation of the "brain of the leg" as a communication technology: I based this understanding on a modern interpretation that "the brain of the leg sees behind its flesh" not in the literal sense, but as a sophisticated communication technology.

- **Al-Awsaaf al-Qur'aniyah:** Tasbeeh al-Ba'aa'i', 'Wa'l-'a'i', 'Wa'l-'a', 'Wa'a'l-'a', 'Wa'l-'a'i', 'Wa'l-'a'a', 'Wa'l-'a'a'i', 'Wa'l-'a'i', 'Wa'l-'a

- **F. Untouching:** The verse "No human being nor jinn have touched them before them" (Ar-Rahman: 56, 74) – As discussed earlier, the inclusiveness of "humans and jinns" makes this description general and may support the idea that they are a different creation or bliss that has never been interacted with in this way by either man or jinn.

- **G. The general Qur'anic context:** Haitham affirms that the "poplar eye" is part of a general bliss for the pious (men and women).

5. The "Husband" in Paradise: An Existential Spouse Beyond the Worldly Social Contract

Emphasizing that the concept of "husband" in Paradise is closer to the natural existential meaning of the spouse or partner who achieves happiness and happiness, and that the relationship in Paradise is purified and free from the constraints of contracts and worldly social costs.

6. "Water" Heavens in the Afterlife: Between Matter and Symbol (as Originally Established)

(This section could be kept as it is or improved if the last dialogue adds something specific to it, but the dialogue seems to have focused more on poplars and physical descriptions.)

Conclusion: Towards a Renewed Understanding of the Justice of Divine Bliss and the Comprehensiveness of Discourse

Re-reading the verses of the "Hour-e-Ain", "Firstborns" and "Husbands" in Paradise, exploring linguistic and contextual connotations, challenging interpretations that may seem influenced by masculine whims or concepts, and proceeding from the principle of the Creator's justice and the comprehensiveness of His discourse, offers us a more equitable, balanced, and profound understanding. In these renewed readings, this bliss is no longer confined to one sex over another or a superficial understanding of pleasure or matter, but is part of the fuller retribution that God has prepared for His believing servants. Bliss that transcends the boundaries of worldly understanding to include the perfection of closeness, harmony, and eternal happiness, whether manifested in sublime existential relationships, in luxurious renewed material blessings, in superior interactive means, or in drowning in the seas of knowledge and divine knowledge. These understandings, albeit ijtihad in many respects, remove doubts, emphasize the perfection of divine justice and mercy, and call for deeper contemplation of God's words, whose wonders are inexhaustible, with a constant distinction between definitive and conjectural signs, and the liberation of minds from interpretations that may have been used, even unintentionally, to belittle women or even to justify acts of violence in the name of religion.

18.9 The gradation of torment and its types: from "the lowest" to the "greatest" and from "hell" to "fire"

The Holy Qur'an presents a clear picture of the existence of punishment as a reward for the disbelievers and the wrongdoers, but the contemplation of its verses reveals that this punishment is not a single homogeneous mass, but rather a degree, type, and stage, whose intensity, nature, and location vary. A review of the various interpretations of these verses reveals a gradual understanding of the divine punishment, and opens the door to discussions about the nature of these stages and their evidence.

1. **"Lower Punishment" vs. "Greater Punishment":**
   - **Al-Ayyat al-Muftah:** (Wa'l-'a'l-'a'i'l-ma'a'l-'aa'a'l-'a'l-'a'wa'l-'a'l-'a'a'l-'a'l-'a'wa'l-'a'l-'a'l'a'a'i'a', (al-Sajda' 21).
   - **Common Interpretation:** This verse is often understood as explicit evidence that there are at least two levels of torment. "Lesser punishment" can refer to worldly calamities, or a punishment that occurs in the stage of the Isthmus, and has the possible goal of returning and repenting (so that they may return). The "greatest punishment" is the final punishment of the Day of Judgment.
   - **In** contrast, there are interpretations, particularly those that focus on the phrase "may they return", argue that "lesser punishment" should refer exclusively to **worldly calamities** intended to induce people to repent and return to God *before death*, as there is no possibility of return after death. This perspective sees the warning as specifically directed at

"ungodly", defined as those who have disbelieved after their faith, to urge them to return to the right path. The "lowest punishment" includes the torment of the grave.

2. **"Hell", "Hell", "Fire", and the stages before the Resurrection:**
   - **Differentiation in terminology:** Some commentators argue that "hell" may refer to a less severe punishment (perhaps worldly or early isthmus), while "hell" is the wider place or arena of torment, and "fire" is the element of burning torment within it.
   - **The case of the people of Pharaoh as an example:** One of the examples that is presented in the context of the punishment before the Day of Judgment is the case of the people of Pharaoh mentioned in the words of the Almighty: "They will be exposed to the Fire tomorrow and in the evening, and on the day when the Hour will be established, they will enter the people of Pharaoh with the severest punishment" (Ghafir: 46). Some interpretations **confirm the specificity** of this punishment for the people of Pharaoh due to the heinousness of their crime, and the phrase "they will be presented to it" is understood as an offering of their souls to the fire in the world of the Isthmus, and not the coming of the fire to their graves in the traditional sense. The question also arises The significance of "tomorrow and evening" in the context of the grave, which may suggest a different dimension to this presentation.
   - **The concept of "Barzakh":** In this context, the concept of "Barzakh" mentioned in the words of the Almighty is sometimes reconsidered: "And behind them is the Isthmus until the Day of Resurrection" (Al-Mu'minun: 100). Rather than necessarily considering it as a place of punishment, some argue that "Barzakh" here refers to **a general and spatial barrier or interval between the life of the deceased and the Day of Resurrection, without the verse itself requiring a punishment in it, unless explicitly mentioned in other texts**.
3. **The "roses" of fire in exchange for their entry:**
   - **Al-Ayat al-Muftah:** "Wa'l-minkum wa'l-da'ah... Thī nīnī nājī al-'azīnī taqwa... (Mary: 71-72).
   - **Explanation:** "Roses" here are often interpreted as approaching or supervising, rather than the actual entry of everyone, which represents an initial stage witnessed by all, which is different from the actual entry of the punishment that is specific to the oppressors.
4. **"Al-Sali" and "Al-Fah" vs. Full Combustion:**
   - **Al-Ayat al-Mujtakhadamah:** "Sa'af aa'l-nas-e-li'ih-e-naar-e-qa'l-ma'aa'l-'aa'a'l-'aa'm' (Al-Nissa: 56) (Al-Mu'minon: 104).

- **Interpretation:** These verses are used to indicate that torment may not always mean total burning and immediate annihilation, but may be "praying" (a very close approach with an effect of heat) or a "blight" (a superficial effect), supporting the idea that torment is graded even within the fire itself.

5. **Tawaf between the intimate and the Hell:**
   - **Al-Ayat al-Muftah:** (Al-Rahmaan: 43-44).
   - **Explanation:** It is used as evidence that torment may take the form of movement and movement between different forms and places of torment.
6. **Existential and psychological torment:**
   - **Verses used:** Verses describing dengue, blindness, shame, regret, and heartbreak.
   - **Interpretation:** These verses are used to emphasize that torment is not just sensory pain, but includes deep existential, psychological, and spiritual suffering.

Methodology of inference and interpretation: In addition to this diversity in Qur'anic interpretation, there are broader systematic discussions, especially with regard to inference from the hadiths of the Prophet (peace and blessings of Allaah be upon him) on matters of the unseen, such as the torment of the grave. There are those who believe that it is necessary to present these hadiths to the Holy Qur'an and verify that they do not contradict its general principles or with other explicit verses dealing with the knowledge of the unseen or the state of the dead, which leads to a discrepancy in the acceptance or interpretation of some hadiths, and sometimes results in an explicit rejection of the concept of "torment of the grave" as is common.

Conclusion: The contemplation of the verses of punishment in the Holy Qur'an reveals a multifaceted picture of divine punishment. It is not just a burning fire, but rather stages, degrees, places, and types, which may begin with the "lowest punishment" in this world (according to some interpretations), and progress to the "greater punishment" and "resident" punishment in the hereafter. It includes painful sensory aspects and more painful psychological and existential aspects. Understanding this gradation and diversity, taking into account the existing interpretive differences, is essential for a deeper understanding of God's justice and wisdom, and for a deeper understanding of God's justice and wisdom. Disobedience and disobedience.

Transition: Just as torment has degrees, bliss also has maqams. The following article explores the multiplicity of heavens."

18.10 Building Paradise with Our Hands: Good Words and Good Deeds

After reviewing the descriptions of heaven and hell and their different stages, a practical question arises: how to build this paradise that the believers have been promised? Is it just a pure divine gift that awaits us, or do we have an active role in building it and decorating it with our deeds and words in this worldly life?

1. **Good deeds are the basis of ownership:**

   - The Qur'an repeatedly links the inheritance and entry into Paradise to good deeds: ﴿... You have inherited it from what you used to do" (al-A'raf: 43). As we have seen, the exegetes agree that good deeds are a prerequisite and merit for entering Paradise, even if the actual entry is by the mercy and grace of Allah.

   - Some prudent people, such as Amin Sabri, believe that it is the material and actual good deeds in this world that give the believer his "land" or his own space in Paradise, as the basis of his ownership on which his bliss will be based.

2. **Good words plant trees:**

   - The hadith of Prophet Ibrahim (peace be upon him) to the Prophet Muhammad (peace be upon him) in the journey of the Mi'raj provides us with a clear equation: "Recite to your nation peace be upon you from me and tell them that Paradise is a good soil, fresh water, and that it is bottomless, and that its planter is: Glory be to Allah, praise be to Allah, and there is no god but Allah, and Allah is the Greatest." Paradise is like a fertile land that awaits the planter.

   - Al-Ta'bah al-Qur'an al-Ta'ibah al-Ta'ibah ba'l-Shajarat al-Ta'ibah: "It is a matter of fact that it is a matter of fact that it is a matter of great concern."

   - Conclusion: Good sayings such as remembrance, praise, praise, praise, and every useful word that calls for good, are like the seeds with which we plant the trees and palms of our Paradise.

3. **Integration of Words and Deeds:**

   - Verse 10: "To Him ascends the good word and the good deed exalts it" (Fatir: 10) "It presents us with a complete picture. The good words of the good words ascend to God, but the good deed is the one that elevates it, gives it its true value, and translates it into a tangible reality in the building of Paradise that elevates the word and makes the earth fruitful."

   - It is not enough to simply say without an action that makes him believe, and it is not enough to do material work without an intention and a good word to guide him. Building paradise requires the integration of faith expressed by good words and good deeds.

4. **Online Business and its Impact:**

- In our digital age, this concept is taking on a new and dangerous dimension. As Amin Sabri warned, our online and social media statements and actions have become a large, perhaps larger, part of our "sheets."

- The good or bad word, the beneficial or harmful action, that we do in the digital world has the same effect, and it may even be more dangerous because of the ease with which it spreads and the difficulty of detecting its perpetrator sometimes and the continuity of its effect.

- Caution is obligatory, as every "post", "comment", "share" or "like" is either planting a tree in heaven or wood for the fire of hell.

Conclusion: We are not just passive recipients of the story of Paradise, but we are active participants in its construction and construction. Our good deeds give us the earth, and our good words plant trees and decorate gardens. Every praise, every word of truth, every good deed, every charity, is a brick that we put in the edifice of our eternal bliss. Let us make our world a continuous workshop to build our gardens with our hands and tongues, with the help of God and trusting in Him.

Transition: Speaking of the building of Paradise, what about other unseen worlds that we might interact with or affect us?

18.11 Degrees of Heaven and Nearness: From the "Garden of Refuge" to the Highest "Paradise"

In contrast to the gradual picture of torment, the Holy Qur'an presents a rich and varied description of Paradise and its bliss, not as a single mass, but as "Paradises", maqams and degrees, varying according to the faith of its people, their deeds, and their closeness to Allah Almighty. Exploring the verses that describe these Paradises reveals a continuous journey of ascension in bliss.

1. **The multiplicity of gardens is the general concept":**

   - **Verses used: The** repetition of the word "Paradise" in the plural form in dozens of places, such as the cow: 25 "For them are gardens under which rivers flow."

   - **Explanation:** The use of the plural is the primary and direct proof that Paradise is not one, but rather multi-level, species, or places.

2. **"Shelter Paradise": The first houses of Firas Mounir and Amin Sabri:**

   - **Al-Ayat al-Muftah:** (Ama'a'l-'a'ayin aamwa wa'aamluwa al-sa'aliha'a'a'l-'a'a'l-'a'l-'a', al-Sa'dah al-'A'l-'a'l-'a', al-Sa'd'a'l-Sa'a'l-'a'wa'l-Sa'a'l-

   - **Explanation:** The "Paradise of Refuge" is understood as the first home or place of residence and hospitality of the righteous believers immediately after death, in the stage of the Isthmus, as Firas Mounir emphasizes. It is the "worldly paradise" or the first one that they preach. Amin Sabri agrees that it is the immediate beginning."

3. **"Gardens of Eden": Gardens of Residence and Eternity:**

- **Verses used:** "Gardens of Eden" are mentioned in many places such as al-Tawbah: 72, al-Ra'd: 23.
- **Explanation:** It is often understood as the Gardens of Permanent Residence and Eternity, and it is related to the final retribution. It may be a specific place within the Great Paradise, or a general description of the Gardens of the Eternal.

4. **"Paradise": The Highest of Heaven Amin Sabri:**

- **Al-Ayat al-Muftah:** Al-Mu'minin: 11.
- **Explanation:** Paradise is considered the highest and best of heaven..

5. **Gardens according to deeds and proximity:**

- **Al-Ayat al-Mujtakhadama:** Al-Rahmaan: 46" (Wa'min dunhima jana'aan) al-Rahman: 62.
- **Explanation:** These verses in Surah Ar-Rahman clearly indicate that there are different levels of gardens based on the degree of fear of Allah and closeness to Him. There are two basic Paradises, and without them there are two other Paradises that are lower in degree or quality.

6. **The former and the right-wingers discriminated against the maqams":**

- **Verses used:** Surah Al-Waqi'ah clearly separates between the "close predecessors" (10-11) and the "companions of the right" (27), and describes the bliss of each category differently, confirming the disparity in degrees and positions within Paradise.

7. **Paradise as a Comprehensive Unit:**

- **Understanding:** Despite the multiplicity of "Paradises" and Maqams, the use of "Paradise" by the definition as in the story of Adam, or when believers enter "Enter Paradise" immediately after death, refers to one broad and comprehensive entity that includes all of these degrees and maqams. "Paradise by definition is the same on the one hand", but it contains many maqams and types. The believer moves within this one paradise between its different levels.

Conclusion: Paradise is not just one simple place, but it is a world, a place, and degrees of varying bliss. The believer's journey begins with the "Garden of Refuge" in the Isthmus, and continues to ascend the levels of "Paradise" in the final hereafter, all the way to the highest "Paradise", each according to his faith, his work, and his closeness to his Lord. This diversity and disparity is a manifestation of God's justice and bounty, and a constant motivation for believers to race for good things to reach the highest places.

18.12 The Garden of Bliss: Sensual Embodiment or Existential Manifestation? A Journey in the Signs of Promise

(Introduction: The Duality of the Qur'anic Description of Paradise)

When the Qur'an describes Paradise, it uses language rich in sensual details that delight the soul and excite the heart, but it also alludes to truths that transcend the boundaries of matter. This

article explores how contemplative people have dealt with this duality, and how specific verses have been relied upon to understand the nature of bliss.

1. **Direct Sensory Bliss: A Realistic Divine Promise (Based on the Interpretations of Amin Sabri, Firas Munir, and General Understanding):**

   - **Al-Anhar wa'l-Thamar wa'l-Masakan:** Ayat al-Misl I'm going to do it... (Muhammad: 15), (23), (72).
     - **Commentary:** Emphasizing that these descriptions are understood as concrete material facts in the hereafter, with "scientific" or surprising details (non-bilge water, similar fruits of different tastes, dwellings like countries...). (Here you can include details from Amin Sabri's explanations about the nature of these elements).
   - **Clothes, adornments, and purified couples:** Presentation of verses such as: "They are adorned with bracelets... ﴿ (Al-Kahf: 31), "And they have in it purified husbands" (Al-Baqarah: 25).
     - **Commentary:** Bliss encompasses physical, aesthetic, and relational perfection. (Here we can refer to the different interpretations of the Hour-e-Ain and the firstborns discussed in the fifth article, with reference to the authors of each opinion.).
   - **A life without worldly disturbances:** inference from the verses of negation of headaches, bleeding, nullification, and expulsion, and the renewal of creation without old age. (Interpretations of Amin Sabri).

2. **Bliss as an existential state and divine closeness**

   - **Symbolic Rivers:** How the Rivers of Paradise Can Be Understood as a Flow of Divine Knowledge, Wisdom, and Spiritual Knowledge.
   - **The Fruits of Certainty and Knowledge:** How the Lower Fruits Symbolize the Ease of Reaping the Fruits of Faith and Good Deeds.
   - **Abodes of Serenity and Places of Consciousness:** How dwellings and rooms refer to states of inhabitation of the heart, closeness to God, and levels of spiritual elevation.
   - **The garment of piety and the adornment of the soul:** how dress and adornment symbolize the beauty of virtues and the light of insight.
   - **"Worldly Paradise":** Affirming that this existential state of bliss begins in this world for those who follow guidance.

3. **Sensory and existential integration in Paradise:**

   - In summary, bliss in heaven is comprehensive, satisfying the body, soul, mind and heart together. Sensory descriptions are not merely material pleasures, but the embodiment of the perfection of the existential state of closeness and contentment.

(Transition: Just as Paradise has degrees and types of bliss, so also Hell has perceptions and kinds of torment.)

18.13 PERCEPTIONS OF HELL AND TYPES OF PUNISHMENT: FROM "LOWEST" TO "GREATEST" AND FROM "AL-FAH" TO "AL-SALI"

The Qur'an presents a terrifying and multifaceted picture of the torment of fire, not as a homogeneous unit, but as layers, perceptions, and different types of pain and suffering. This article explores how contemplative people understood this gradation and diversity of torment, drawing on specific verses.

1. **Direct Sensory Torture: An Intense Divine Feast (based on the interpretations of Amin Sabri, Firas Munir, and general understanding):**

   - **Al-Naar al-Walihaha:** Ayat al-Misl (Naar-ul-Allaah al-Muqadda'i ta'ta'l-'aa'l-'a'i'l-'a'i'a', (6-7), (Ta'l-fa'ahu wa'l-wuhuh al-na'aa'a) (al-Mu'minin: 104).
     - **Commentary:** Describe the intensity of fire and its ability to reach the deepest parts of the entity. (Firas Mounir distinguishes between "al-laffah" as a superficial effect, and "al-sali" as a close approach..
   - **Intimate water and foul food:** Verses such as "And they drank intimate water and cut off their intestines" (Muhammad: 15), and the description of Zaqqum and Ghuslain.
     - **Comment:** The punishment includes harmful food and drink. (Amin Sabri inferred by "cutting the intestines" that they are present in the afterlife).
   - **Tajdad al-jalad lastmarar al-'alam:** Ayyah (kulma'aa na'dja'a'l-ja'l-da'a'l-ja'l-da'a'l-ba'l-da'aa'a'a'a'aa'. (Al-Nissa: 56).
     - **Commentary:** An affirmation of the permanence of the sensation of sensory torment through regeneration.
   - **Chains, Shackles, and Represses:** Describing the Instruments of Torture and Humiliation.
   - **Al-Tawaaf bin Jahnam wa'l-Hamim (Amin Sabri):** Ayyah (Yatufun ba'i wa'ba'i'a', al-Hamim'i'a', (al-Rahman: 44).
     - **Comment:** Punishment may be movement and movement between different places of torment.

2. **The Gradient of Punishment and its Stages (Firas Munir and Muhammad Shahrour):**

   - **Al-Adhaab al-Adini Contest al-Adhaab al-Akbar:** Ayat (wa'l-'a'l-'a'a'i'l-'aa'i'l-'aa'a'aa'i'l-'a'aa'i'a'l-'a'a'ab'a'i (Al-Sajda: 21).
     - **Comment:** The existence of levels of torment may begin in the "lowest" in the world or the isthmus.
   - **Hell, Hell, and Hellfire:** Distinguishing these terms as different degrees or places of torment. (Firas Munir).
   - **Fire "roses":** The approach phase that precedes the actual survival or entry. (Firas Munir).

3. **Punishment as an existential state and distance from God:**

- **The fire of the veil and distance:** I see that the fire symbolizes the veil from seeing the truth and the distance from the mercy of God.
- **The pain of shame, regret, and heartbreak: the** psychological and spiritual suffering resulting from confronting the truth of the self and its actions.
- **"Worldly Hell":** The misery and psychological and intellectual distress experienced by those who are exposed in this world.

4. **Eternity in the Fire: Permanence or a Possible End? (Discussion between views):**

- **Signs of eternal eternity:** "And they will not come out of the Fire." (The prevailing understanding, Amin Sabry, and Firas Mounir for certain categories).
- **Verses of Exception by Will:** "Except what your Lord wills" (Hood: 107). (Interpretation of Muhammad Shahrour, which opens the door to the eternity of fire for all).
- **The debate on justice and divine mercy in the context of immortality.**

(Transition: After reviewing Heaven and Hell, we trace the journey of the soul through these worlds as portrayed by the verses adopted by the contemplatives)

18.14 The Colors of the Divine Statement: The Symbolism and Connotations of the Colors between Heaven and Hell and the States of the Soul

Introduction: Beyond Visual Description – Colors as a Symbolic Qur'anic Language

Colors are an integral part of the fabric of life and existence, coloring our experiences and influencing our feelings. The Holy Qur'an, this miraculous divine statement, did not neglect to pay special attention to colors. Its mention in it goes beyond mere superficial visual description, to carry deep connotations and symbolic meanings that are closely related to the various states of man, from his spiritual tranquility to his psychological disorder, and from his promised reward in the hereafter to the greatness of God's creation and its dazzling diversity in our world. The word "color" is pronounced in the Holy Qur'an seven times, as if This is a nice reference to the seven colors of the spectrum in which the power of the Creator is manifested, and the Qur'an also deals with six main colors with their explicit names, and weaves around them contexts that carry with them secrets and meanings. This article aims to dive into this Qur'anic color world, exploring the deep connotations of these colors, and how they are closely related to the concepts of heaven and hell, and to the states of the human soul in its journey between them.

Section One: Colors of Light, Glad Tidings and Bliss: Manifestations of Serenity and Life

When the Qur'an speaks of states of contentment, acceptance, and good reward, colors often emerge that inspire radiance, joy, and tranquility. These colors reflect the purity of the inner and the beauty of the future, and promise a future full of life and pleasure.

1. **White: A Ray of Purity and a Symbol of Annunciation**

- The color white is the crown of colors that indicate **light, purity, and clarity** in the Qur'anic context. It is the color that reflects the serenity of the bed and the purity of the heart.
- The most prominent manifestation of this is in **the description of the faces of the believers on the Day of Resurrection**: "On the day when the faces of the believers will be whitened... (Al-'Imran: 106) This whiteness is not just the color of the skin, but it is a radiance that rises above the faces as a result of faith and good deeds, and a good news of salvation and victory.
- White is also associated **with miracles and divine power**, as in the story of the hand of Moses (peace be upon him) that comes out white without evil, as a brilliant sign that indicates the power of God.
- *(Cautionfully noting that in some cultures whiteness may carry other connotations such as joy or even extreme sadness (whitening of the eyes from sadness), its Qur'anic context in describing believers remains fundamentally associated with goodness and light.)*

2. **Green: The Robe of Paradise and the Symbol of Renewed Life**

- The color green is **the color most associated with Paradise and its bliss** in the Qur'anic statement. It is the color of the luxurious clothes of its people (the clothes of Sondos Khidr and Istabraq) (Al-Man: 21), and the color of their furnishings and what they lean on (leaning on a green flap and the genius of beauty) (Al-Rahman: 76).
- It is **a symbol of life, growth, fertility, vitality, and activity**. The color green is psychologically comforting and is said to "explain the chest and go away the sadness", qualities that are perfectly in harmony with the nature of paradise as a house of peace and tranquility.
- The verses of the color green are also manifested in the description **of the manifestations of life and development in this world**, such as the earth that turns green after the rain (so that the earth becomes green) (Hajj: 63), and the green ears that symbolize goodness and blessing.
- Green looks like the **"world of interior decoration for the people of Paradise"**, surrounding them from all sides, deepening their sense of bliss and eternal beauty.

3. **Yellow (on the bright side): the gleam of pleasure and the vitality of giving**

- When yellow is mentioned in a positive context, it appears **as a radiant, cheerful, and vibrant color**. The most prominent example of this is the description of the cow in Surah Al-Baqarah: "It is a bright yellow cow whose color pleases the beholders" (Al-Baqarah: 69). This description associates bright yellow with the pleasure that enters the hearts of the beholders.
- *(From an energetic perspective, it may be noted, with the necessary caution, that yellow may positively affect some aspects of mental and physical health, which may add another dimension to understanding why it is chosen in certain contexts.)*

Section Two: The Colors of Darkness, Promise and Punishment: The Embodiment of Misery and Destiny

On the other hand, the Holy Qur'an uses other colors to symbolize states of misguidance, disbelief, and misfortune, and to embody the severity of the punishment and the horrors of the

Day of Judgment. These colors reflect the inner and outer darkness that surrounds the people of misery.

1. **The Color Black: The Veil of Infidelity and the Darkness of Destiny**

- In the Qur'anic context, black is a **symbol of darkness, infidelity, persecution, and bad consequences**.

- Its most prominent use is in describing the **faces of disbelievers and liars on the Day of Resurrection**: ﴾...But those whose faces are blackened, you disbelieve after your belief, so taste the punishment because you used to disbelieve" (Al-'Imran: 106). It is important to distinguish between "black" (of an authentic black nature) and "black" or "draft" (which has been affected or affected by blackness), as the Qur'anic description here is "blackened" and "drafted", which indicates that this blackness is the result of their deeds and disbelief.

- It is also mentioned in the description of some mountains that some of them **are "black strangers"** (Fatir: 27), i.e., very black and dark, which is a description of the power of color in natural creation, and may also carry a suggestion of awe or intensity.

- *(Although black may carry other meanings such as sovereignty or power in colorology or some cultures, its Qur'anic context in describing the fate of infidels remains associated with negative connotations.)*

2. **Blue ("blue"): a sign of panic and the severity of the threat**

- The color blue in the Qur'an comes in a specific and powerful meaning in the context of describing the condition of the criminals on the Day of Resurrection: "And We will gather the criminals on that day blue" (Taha: 102). The word "blue" here is not just a description of the color of the eye, but it carries **multiple and harsh connotations** that reflect the severity of the horror and torment they face:

  - It may indicate **that they are** very thirsty.

  - It may express **the hatred and hatred** that appears in their faces and eyes.

  - Or **the blindness** that may strike them.

  - Or even **physical deformity** , such as the appearance of blue veins from the intensity of anguish and damage.

  - Some linguistic interpretations suggest that it may mean an increase in the area of the skin to increase the torment, or to enter the fire with strength and difficulty.

- In these senses, in this Qur'anic context, blue becomes **a symbol of sin, a sign of the hateful world and persecution that awaits criminals.**

3. **Red (in the context of the threat and cosmic transformation):**

- While the color red is explicitly mentioned in describing the diversity of the colors of the mountains as one of the signs of creation. And its different colors... (Fatir: 27), it acquires a stronger significance in the context of the horrors of the Day of Resurrection.

- The Qur'an describes the sky on that day as "a rose like paint" (Ar-Rahman: 37). "Paint" is interpreted as red skin or a very red molten object, and the word "rose" (not a flower of multiple colors) may refer specifically to a fiery red color.

- This description depicts **a major cosmic event and a massive transformation**, associating the color red with the intensity and drastic changes that precede the final penalty.

Section Three: Other Colors and Various Significations: The Mosaic of Creation and Life

In addition to the main colors that carry direct connotations of bliss or torment, the Holy Qur'an is full of other color cues that describe the diversity of creation, the stages of life, and even some subtle psychological states, drawing a colorful mosaic that reflects the richness of the divine statement.

1. **Yellow: Between the radiance of pleasure and the withering of the ends (complete and deepening)**

- **Radiance and vitality (previously discussed):** Emphasizing its role in bringing pleasure (yellow cow), and being a radiant color that indicates vitality and activity.

- **Endings and harvest side: In** contrast, yellow also comes as a color that signifies the **completion of the stages and the beginning of the transformation towards the end**. It is the color of the ears when they are ripe and ready to harvest, and the color of the plant that turns yellow after its greenness, indicating its withering (then it irritates and sees it yellow, and then turns it into debris) (Al-Zumar: 21). It is also referred to as the "Yellow Faces" on the Day of Resurrection, which may carry the meaning of brightness and light, but may also carry a color connotation that tends to turn yellow as a result of a certain condition or as a sign of a certain stage.

- **The connotation of sickness or cunning (in the vernacular language):** Although it is not a direct Qur'anic connotation, it is indicated in some sources that yellow in the colloquial language may be associated with sickness (yellow face) or cunning and deception (yellow press), which shows how a single color can carry multiple and contradictory connotations depending on the context.

2. **Fruit and Food Colors: Verses of Diversity, Livelihood and Joy**

- Al-Qur'an al-Kareem al-Samarah al-Wa'wa'l-Wa'l-Qur'an al-Qa'a'l-Qa'a'l-Qa'aa'l-Qa'aa'l-'A'a'l-Qa'a'l-Wa'l-'A'a'l-Qa'a'a'l-'A'a'l-Wa'l-'A'a'i'l-Qa'a'a'l-'A'a'a', 'Wa'l-'A'a', 'Wa'min al-'Aa'a', 'Wa'l-'A'a'l'al-'A'a', 'Wa'l-Qa'a'l-'A'a', 'Wa'l-'A'a', 'Wa'min al-'A'a'a', 'Wa'l-'A'a', 'Wa'l-Qa'a'l-'A', 'Wa'l-Qa'a'l-Qa'ala', 'Al-Qur'an al-Qur'an al-Kareem al-Samara'a', al-Qa'a'l-Wa'l-Qa'a'l-'A'a'l-Qa'a'a'l-Wa'a'l-Qa'a'a'l-'A'a'l-Qa'a'a'l-Wa'a'l-Qa'a'a'l-Wa'a'l-'A'a'a', 'Wa'min al-'Al-'A'a', 'Al-Qur'an al-Qur'an al-Kareem al-Samara'a', 'Al-Qa'aa'l-Qa'a'l-'A'a', 'Al-Qa'a'l-Qa'a'l

- Looking at these diverse colors of fruits (red, yellow, green, purple...) is asked of believers as part of contemplating God's creation, which in itself is comforting, calm and joyful, and may have a positive effect on the organs of the body as some visions related to energy science indicate.

3. **Other colors in specific contexts (noting that some of them are not explicitly named but are understood from the context or energy-related interpretations):**

- **The color gold:** Although it is not mentioned as an explicit color name, the description of gold in heaven (bracelets, newspapers) carries the connotation of luxury, value,

and eternity. Some sources associate it with cosmic energy, a state of serenity, and high spirituality.

- **Violet:** Referred to in the context of energy science as the highest color of the spectrum and the finest type of energy, it affects the top of the forehead (forehead chakra), opens up the horizons of thought, and is associated with excess spirituality. It is not mentioned as a color name in a direct Qur'anic text in the verses presented, but is mentioned as a concept in the context of the interpretation of the verses related to energy.
- **Orange:** Also referred to in the context of energetics for its effect on the intestinal area, orange foods are recommended for those who have problems in that area. It is not mentioned as a color name in a direct Qur'anic text in the verses presented, but it is mentioned in the context of the interpretation of verses related to foods and the effect of colors on the body.

4. **The use of the word "colors" in the sense of types and shapes:**

- It is important to note that the word "colors" in the Qur'an is not always limited to sensory colors, but may sometimes be used in the sense of "types," "shapes," or "varieties."
- Especially in the context of talking about torment, some sources have spoken of the "colors of psychological torment" suffered by the people of Hell, and what is meant here is the variety of forms and types of psychological suffering (such as bashing, neglect, humiliation, regret, scandal, and God's abhorrence of them), and not necessarily sensory colors of torment.

Section Four: Colors as a Mirror of the Soul's States and Manifestations of Existence

The Qur'anic statement goes beyond the use of colors as a sensory description or classification of the types of creation, to make them an accurate mirror that reflects the inner states of the human soul, and embodies the manifestations of major concepts such as heaven and hell in our worldly reality before their fullest manifestation in the hereafter. This deep connection between color and the existential state is one of the secrets of Qur'anic rhetoric.

1. **Colors as a language of emotions and spiritual states:**

- As we have seen, **whiteness is associated** with the inner light, purity, and spiritual luminosity of the believer. It is the "color" of serenity and good tidings.
- Blackness **is associated** with the darkness of disbelief, misguidance, and despair that obscures the heart of the exhibition. It is the "color" of veil and misery.
- Greenery, on the other **hand**, is not just the color of nature, but a symbol of the renewed spiritual life, the psychological comfort, and the peace of the heart that the believer finds in the closeness of God. It is the "color" of the worldly paradise.
- The dark blue on the faces of criminals is not just a physiological change, but an embodiment of a state of terror, panic and spiritual thirst.

2. **Manifestations of heaven and worldly fire through colors:**

- When we speak of the "worldly paradise" as a state of inner peace, knowledge, and light, the bright colors (white, green, bright yellow) become symbols of this state. The believer who lives in this inner paradise, the "colors" of his spiritual and psychological experience shine.

- When we speak of the "worldly hell" as a state of dengue, blindness, and anxiety, the dark colors (black, dark blue) become symbols of this suffering. The exhibition, which fluctuates in this inner hell, the "colors" of its spiritual experience are covered in darkness and melancholy.

3. **The continuity of color connotations across the stages of existence:**

- The "colors" of the soul that are formed in this world do not disappear with death, but continue and become more apparent in the world of the isthmus. The white face begins its whiteness here, and the black heart begins its blackness here.

- On the Day of Judgment, these colors will become the distinguishing mark that distinguishes the people of bliss from the people of hell. They are **the ultimate manifestation of the inner state** that each soul has chosen and strived for.

Conclusion: The Secret of Colors in the Qur'anic Statement and the Depth of Their Existential Significance

A review of the connotations of colors in the Holy Qur'an reveals to us one of the mysteries of its miraculous statement. Colors here are not merely superficial pigments that are perceived by sight, but are symbols charged with meanings and eloquent means of expression, which are closely related to the deep states of the human soul, the nature of the eschatological retribution, and the greatness and diversity of divine creation.

Understanding these color connotations adds another layer of depth of contemplation, and makes us see the Qur'anic text with a more insightful eye and awareness of its aesthetics and secrets. From the green of heaven that symbolizes life and bliss, to the blackness of the faces of the disbelievers that reflects the darkness of destiny, from the whiteness of the faces of the believers that radiates light, to the blue of criminals that embodies terror and threat, the colors in the Qur'an remain a witness to incomparable eloquence and inexhaustible wisdom. It is an invitation for us to color our lives with the colors of faith, piety and good deeds, to strive towards a "worldly paradise" whose shadows begin here, and whose lights are completed in the hereafter, and we avoid the "worldly hell" whose spark begins here, and whose fires rage there. It is a wonderful divine language, which awaits conscious hearts and contemplative minds to reveal its treasures.

18.15 The Journey of the Soul: From the World to the Isthmus - the Resurrection and the Eternal Destiny

The Qur'anic verses, through different interpretations and contemplations, take us on an amazing journey for the soul and soul after they have parted from the body. This article traces this possible path, based on the verses on which the contemplative scholars whose opinions we reviewed relied on, to form an integrated picture of the different stages of existence.

1. **The worldly life: the abode of affliction, work, and the beginning of existential manifestations.**

- Verses: Verses of the Mandate, and the description of "worldly Paradise" and "worldly Hell" as I have discussed it previously.

2. **Death and Transition: "The Taste of Death" and "The Death of Souls".**

- Al-Ayat: "Al-Naaf al-Da'iqa'ah al-Ma'a', (Al-Zamar: 42).
- **Commentary:** Focus on the fact that death is a disconnection and not a mortality, and that the soul dies and is preserved..

3. **The world of the Isthmus (the other genesis): awareness, meeting, affliction, and initial retribution.**

- **Al-'Aw'i wa'l-Jatma'** ah: (Al-Imran: 169)..
- **Al-Abatala wa'l-Mas'laah:** (Wa'na'ab al-'l-bu'l-bu'l-'aa'i wa'l-'a'l-'a'i'wa'l-'aa'i'i'wa'l-'aa'i'i'wa'l-fi'a'i'a'i', (al-Anbiyyah: 37).
- **The initial recompense (the Garden of Refuge/Lower Punishment):** "For them are the Gardens of Refuge" (Al-Sajdah: 19), "And We will give them a taste of the lesser punishment" (Al-Sajdah: 21).
- **Possible nature (water signals?):** The verses of "Bahrain Complex", "Barzakh", "Dumping and Fire". (Firas Munir's critical and spiritually deliberate presentation).

4. **The "roses" of Hell and salvation for the pious.**

- Al-Ayyah: (Wa'l-minkum wa'l-aa'aa'ah... Thī nīnī nājī al-'azīnī taqwa... (Mary: 71-72). (Tafseer Faras Munir).

5. **The Day of Resurrection: Resurrection, Reckoning, Balance, and Witnesses.**

- Verses: (Verses of blowing in images, crowding, placing the book, the scales of justice, and the testimony of the members).

6. **Final Destiny: Eternity in Heaven or Hell.**

- Verses: (Verses describing eternity in Paradise and Hell, and differentiating between the fate of the two groups).

18.16 The Soul in the Balance: Who is Responsible for the Punishment? What is its purpose?

In our journey through understanding Heaven and Hell, a fundamental question arises: Who is receiving this bliss or that torment? Is it the mortal body, the immortal soul, or some other entity?

1. Soul, Soul, and Body: A Necessary Distinction

In order to understand who suffers or is blessed, it is necessary to distinguish between the basic components of a human being as indicated by some Qur'anic readings (such as Amin Sabri's perspective):

- **The body (Jasad)** is the physical compound, the mortal vessel that dissolves and returns to the dust after death. It is affected by pain and sensual pleasure during the worldly life, but it is not the object of reckoning or final immortality in its worldly form.

- **The soul (Rooh)** is a divine "command" or law, a puff of God's command, and it is the mystery of life that is activated when the soul comes into contact with the body. The soul is not the one that tortures or is blessed, nor is it the object of conscious realization or choice and responsibility in the direct sense. It is an essential vital force.
- **The soul (NAFS)** is the conscious essence of man, the center of perception, feeling, will, and choice. It is the one that "tastes" death by separating it from the body, and it is the one that "dies" and is kept with God. The soul is the one that questions and is held accountable for what you have done, good or bad. It is the entity that moves through the different stages of existence, from this world to the isthmus and then to the hereafter. Some readings see the soul as living electromagnetic waves produced by the brain that carry all of the human record.

2. Who is responsible for the actions and who is tortured?

- **The soul is the object of responsibility:** since the soul is the center of consciousness, will, and choice, it is the one that is held accountable for its actions. The Qur'an affirms: "Every soul is held hostage by what it has earned" (Al-Muddathir: 38), and "It has what it has earned, and it has what it has earned" (Al-Baqarah: 286).
- **It is the soul that receives the torment (or bliss):** Since the reckoning falls on the soul, the torment or bliss is its lot. Even if there is an incarnation or an otherworldly body, it is the conscious soul that experiences this torment or bliss. The verses describing Hell explicitly state that it is the soul that faces this fate (e.g., "The day will come when every soul will argue for itself, and every soul will die for what it has done, and they will not be wronged)." 111).
- **"Hell" as a state of the soul:** As we have seen in previous articles, "Hell" can be understood not only as a physical place, but as **an existential, psychological, and spiritual state** of misery, pain, and distance from God, a state that the soul experiences as a result of its wrong choices and its abandonment of the truth.

3. What is the purpose of torturing oneself in hell?

Understanding the purpose of torment requires going beyond the superficial view that you might see it as mere revenge. The Qur'an provides us with evidence of deeper ends:

- **Achieving Divine Justice:** Punishment is a requirement of Divine justice, and a deserved recompense for disbelief, injustice, and corruption. "And your Lord does not wrong anyone" (Al-Kahf: 49). Punishment is a manifestation of the result of man's free choice.
- **Revealing the truth of oneself and one's actions:** A large part of the punishment of Hell, especially in its early stages or in the isthmus, is confronting oneself with the truth of one's actions and intentions that it was hiding or ignoring. This revelation in itself is painful, and it is necessary to realize the seriousness of what has been committed. 30).
- **Cleansing (for some categories?)Some** commentators believe that the punishment for some disobedient believers may have a purifying aspect, in order to remove the traces of sins before entering Paradise. (This is a controversial and detailed point, but it is raised).
- **Showing the seriousness of sin and its consequences:** Describing the punishment in Hell, even if it is temporary for some, is a stern warning and an explanation of the seriousness of sin and its dire consequences, in order to be a deterrent to those in this world and a lesson to those who witness it.

- **Achieving the Universal Year of Retribution:** Just as there are universal laws that govern the physical world, there are divine laws that govern the world of retribution. Punishment is the natural and inevitable result of certain behaviors, just as illness can be a natural consequence of neglecting health.

- **It is not an end in itself for God:** it is important to emphasize that God Almighty is independent of the worlds, and He does not need to torture anyone for the same torture. Punishment is the result of the actions of the creatures, and not an independent divine goal. God's mercy preceded His anger, and if He willed, He would have guided all people, but He wanted them to have freedom of choice and responsibility.

4. The difference between the soul and the soul in the context of torment:

- **The soul is the one that** has "tasted" death, it is the one that is held accountable, and it is the one that experiences torment or bliss. It is the conscious "me" that holds the record of actions, feelings, and thoughts.

- **The soul** is the divine "mystery of life." At death, the soul is separated from the body, and God "dies" the soul, while the soul returns to its creator or is redirected according to the divine will. There is no direct mention in the Qur'an of the torture of the "soul" in the sense of torturing the conscious "soul" responsible for its choices. Torture is related to the "soul for what it has earned."

Conclusion:

What is tortured in hell (or blessed in heaven) is **the soul**, the essence of the conscious and responsible man. The purpose of this punishment is not only revenge, but the realization of divine justice, the revelation of the truth of the self and its actions, a statement of the seriousness of sin, and the fulfillment of the universal laws of retribution. The soul, on the other hand, is a divine matter and a secret of life, whose nature and function are different from the soul, which is the object of assignment and retribution. Understanding these nuances is necessary for a balanced and profound perception of the realities of existence between this world and the hereafter.

18.17 LIST OF QURANIC VERSES THAT HAVE BEEN RELIED ON

Or refer to them in the attached texts related to the description of Paradise and Hell, their characteristics and their people

First: Verses related to the description of Paradise and its bliss:

1. **(Al-Qa'd al-Qa'l-Qa'l-Qa'ah al-'A'l-Ta'a'a'l-Ta'ala'i'l-Ta'a'ah) al-Ta'een: 4.**

   - **:** The eschatological body maintains the basic design of the head, the hands..." For the worldly "best calendar".

2. **Al-Furqan: 48"**

   - **The** water of Paradise is pure and pure and does not need to filter the kidneys.

3. **(May Allah have mercy on him) said, "I'm going to have a lot of money, i'm going to be a'm, i'm going to do so. Muhammad: 15"**

- A sensual description of the types of rivers of paradise that are delicious and pure. My patience also indicates the presence of a benign bacterial system for wine."

4. **(Ya'tuf alayhi wa'l-da'a'l-da'aan, mukhaal-da'un* ba'aa'a'aa'a'aa'i'wa'l-da'aa'i'... Al-Qa'ah: 17-18/ Al-Insaan: 15-16."**

- **"**The presence of servants who circumambulate with the drink that surrounds them with an explanation of the circumambulation."

5. **"They look on the couches" (Al-Mutafifin: 23 and other signs)**

- **Description** of the people of Paradise sitting on the sofas.

6. **23" / (14)**

- Describe the ease of picking the fruits of Paradise because of its proximity and subservience.

7. **(Al-'A'dini ya'rithuni al-'aa'i'l-fi'aa'i'a'l-da'a'l-mu'min' 11"**

- **"**Partial martyrdom of the heirs of Paradise" to indicate the ownership of large areas. With reference to Paradise as the highest of Paradise."

8. **(20) "O'd, i.e.**

- **" The** description of the greatness of bliss and the king in heaven supports the idea of vast monarchy."

9. **(...Wa aawatwa baahi mu'tshabiyah... Al-Baqarah: 25"**

- Describe the fruits of paradise that are similar in appearance and taste to indicate diversity and renewal.

10. **Al-Hajj: 23.**

- **"** Identify the type of skin-tight panty" as silk.

11. **(Wa'l-ba'a'l-ba'a', 'a'l-b.a., 'a'l-sa'a'a', 31.**

- He described the outerwear of all kinds, Sondos and Istabraq and their green color.

12. **(19)**

- **:** Negation of headaches and physical bleeding from the people of Paradise.

13. **(55)**

- **Describing** the people of Paradise as busy and enjoying themselves forever.

14. **(Wa'far-e-Ash'ah al-Ma'ar-34) / (Wasur-e-Ma'ar-Wa'a'a'ah): 34"**

- **"**Evidence of the different laws of physics and gravity are things raised without support."

15. **Al-Safat: 44/ Al-Hajar: 47"**

- **"**Description of the people of Paradise sitting facing each other on their vehicles/beds."

16. **(Mu'ta'a'i'l-'a'ala' al-Sur'ah al-'Awr: 20"**

- **:** Description of their sitting in line.

17. **(Al-'Alayh al-Surah al-'Awwal: 15/ Al-Ta'ur: 20)**

- **:** Describe the nature of the bed and relate it to the principle of movement in vortices.

18. **Al-Baqarah: 277 ayat al-akhri.**

- Describe the state of psychological and spiritual security of the people of Paradise.

19. **(...Wafiyah maa taash-e-ta'aa'ih al-naafusu wa'talaaz al-'aa'... Al-Zakharaf: 71"**

- **Evidence** of the satisfaction of all sensual and psychological desires in Paradise.

20. **Al-Baqarah: 25.**

- He described the husbands of Paradise as pure and pure.

21. **Al-Rahmaan: 56 and 74/ Al-Qa'ah: 36.**

- He described the women of Paradise as firstborns.

22. **(Arabic: 37)**

- He described them as loving to their husbands and equal in age.

23. **(Minors of the Part) Al-Safat: 48 / Pg: 52 / Al-Rahman: 56**

- **Comment General + Amin Sabri":** They limit their gaze to their husbands, Sabri interprets it in the sense of extreme admiration.

24. **(Wa'l-Ayin, 22-23)**

- **"**The analogy of the poplar eye to pearls supports his interpretation of them as crystal balls."

25. **(Al-Rahmaan: 58)**

- **"**The analogy of the poplar eye to rubies and corals supports his interpretation of them as crystalline beings."

26. **Al-Dakhan, 54/ al-Ta'r: 52.**

- **:** Interprets the letter B in the sense of conjugation or provision of an interactive tool."

27. **Maryam: 62"**

- **"** Evidence of a sense of time morning and evening" in Paradise.

Second: Verses related to the description of the Fire and the Punishment:

1. **(Naar-ul-Allaah al-Muqadda' (6-7)**

- **"** Evidence of the presence of the brain of the hearts" in the otherworldly body affected by fire.

2. **Muhammad: 15.**

- **"**Evidence of the presence of intestines in the body of the hereafter, and a description of one of the types of torment is intimate water."

3. **(56) (Al-Nissa' (56)**

- **"Evidence** of the process of physical renewal in the Hereafter for the continuation of torment."

4. **(Wa'aa'a'a'aa'a'aa', 50.**

- **Evidence** of the possibility of communication between the people of the two houses, and the deprivation of water and sustenance to the people of the Fire.

Third: Verses related to general concepts used in different contexts:

1. **(Wa'l-ma'a'a'l-da'a'a'l-da'a'l-'a'l-'aa'a'l-'aa'i'a'i'a', '6'**

- **"** Humans are classified as 'animals' and this trait of movement on the earth may continue."

2. **(Ya'aa'i'a', 'a'i'm'a', 'a'm'a'i', 'a',**

- **: The** Survival of Gender Identity Male and Female" with clear physical bodies.

3. **Al-Mu'minin: 101.**

- **The** end of worldly genealogy in the Hereafter.

4. **Al-Najam: 45" + Mufahum al-Nisha'at al-Akhirah**

- **The** new creation in the hereafter is done with a non-hereditary structural character.

5. **(Alayh ya'aa'id al-ta'ibu wa'l-'aa'l-'a'a'l-sa'l-'a'l-'a'ih ya'rif'a'ahu) Fatar: 10.**

- **"**Linking words and deeds to the building of paradise, deeds for the earth and words for trees."

6. **(...It's a matter of time... Abraham: 24"**

- Supporting the idea that good words plant trees.

7. **(Wa'l-qa'l-'a'l-'a'l-ma'a'i'l-'a'a'i'a', 'a'l-ma'a'a'i'a'i'a', 'a'l-ma'la'a'i'a'. Al-Imran: 42" / "O Allaah, i.e. Al-Imran: 33"**

- Citing the selection of Maryam and the family of Imran .

8. **Al-Fajr: 24.**

- to indicate the remorse of the disbeliever and the importance of preparing for the real life in the Hereafter."

This list illustrates the extensive use of Qur'anic verses, both to describe heaven and hell directly or to derive concepts and characteristics related to life in the afterlife, the design of the new man, and the laws of those worlds, with a disparity in the degree of directness of inference between literal interpretation and indicative or "scientific" interpretation.

18.18 Overlapping Worlds: Angels, Jinn, and God's Omnipresence

Our journey in understanding existence is not limited to our tangible material world or even the worlds of the hereafter, such as heaven and hell. The Holy Qur'an opens windows to other worlds and unseen forces that interact with and influence our world, such as angels and jinns, and emphasizes the essential truth that God Almighty encompasses everything and every being.

1. **Angels: Messengers and Executors:**

   ○ The Qur'an describes angels as luminous beings who are obedient to God, with multiple functions: carrying the throne, conveying the revelation of Gabriel, recording the deeds of human beings "as scribes", "capturing the souls of the king of death and his helpers", "carrying out God's commands in the universe, such as inflicting punishment on nations or supporting the believers".

   ○ Their role in our journey: they are with us recording our deeds, and at death they take our souls, in the Isthmus they may ask us, and on the Day of Judgment they will bear witness to us or give us good news. They are an integral part of the cosmic and divine order in which we live.

2. **The Jinn and the Devils: The World of Seduction and Temptation:**

   ○ The Qur'an confirms the existence of the world of jinn, and they are creatures with will and choice like humans, including believers, disbelievers, devils and their helpers."

   ○ Their role: Satan and his soldiers seek to seduce the children of Adam and mislead them from the path of truth by various means, such as whispering, adornment, and casting suspicions."

   ○ The challenge: Part of man's affliction in this world is to resist these temptations and temptations by seeking the help of God and adhering to the truth.

3. **God's Comprehensive Encompassing: Knowledge, Ability, and Dominance:**

   ○ One of the central Qur'anic concepts that has been emphasized, especially in the analysis of the phrase "And Allah surrounds the disbelievers", is that Allah Almighty encompasses everything in terms of knowledge, power and dominance.

   ○ **Scientific Briefing:** Nothing is hidden from Allah in the heavens or in the earth, He knows the secret and what is hidden, and He knows what the souls are touched by and what is in the breasts.

   ○ **Fatalistic encompassing: God is omnipotent**, nothing can hinder Him, and His will is enforced. The disbelievers and hypocrites, no matter how cunning, are in the grip of God and under His dominion.

   ○ **Spatial encompassing in the metaphorical sense":** God is exalted from the place, but with His creation with His knowledge, power and care (He is with you wherever you are).

   ○ **Significance:** This comprehensive briefing is a source of reassurance for the believer, for God is with him, knows his condition, and is able to help him, and it is a source of promise and warning to the disbeliever, for there is no escape from God's knowledge, power, and punishment.

Conclusion: We are not alone in this existence. There are other worlds that interact with us, the forces of good angels and the forces of evil the demons, all of which take place under the knowledge of God's surroundings, His omnipotence, and His absolute dominance. Understanding these truths broadens our view of the universe, deepens our sense of responsibility, increases our attachment to and trust in God, and makes us more wary of Satan's machinations and temptations.

18.19 Al-Fajr: The Revelation of the Truth and the Emergence of Consciousness.. A New Reading in the Verse of the Qur'an of Al-Fajr

Introduction:
In Surah Al-Isra', the verse "The Qur'an of the dawn was witnessed" (Al-Isra'a: 78) carries a profound invitation to contemplate a defining moment, which is not limited to the mere emergence of the first threads of the sun, but goes beyond that to broader spiritual and intellectual dimensions. In this context, the dawn is not just a time of time, but a symbol of the revelation of truths, the emergence of consciousness, and the transition of man from the darkness of ignorance to the light of knowledge.
Fajr: Beyond the traditional meaning The
Qur'an of Fajr is usually interpreted as the Fajr prayer, or the reading of the Qur'an at this blessed time. This interpretation is undoubtedly correct and important, but it does not capture all the dimensions of the verse. The words of the Qur'an, like the deep sea, carry with them an inexhaustible pearl, and the deeper we dig into them, the more we discover new meanings that enrich our understanding and broaden our understanding.
Fajr: A symbol of exposure and clarity
in the Arabic language, the root of the word "Fajr" carries the meaning of splitting, opening and exploding. Fajr is the moment when darkness breaks through, light explodes, and the blur dissipates. This linguistic meaning is closely related to the spiritual and intellectual meaning that the verse carries.
Dawn, in this context, is a symbol of revelation and clarity. It is the moment when the darkness of ignorance and illusion is dissipated, and the divine truths are clearly and clearly revealed. It is the time when the heart and mind are awakened, and are fully prepared to receive the light of guidance and knowledge.
The Qur'an of Dawn: A Reading That Shakes the Heart and Awakens
the SoulThe Qur'an of Dawn is not just a recitation with the tongue, but a conscious and contemplative reading, which shakes the heart and awakens the soul. It is the reading that transcends letters and words, to reach the deep meanings of the verses. It is the reading that turns into a light that illuminates the path and guides to the straight path.
Dawn: The Stage of Blowing Up
Truths Dawn is the stage of "blowing up the truths." It is the time when the darkness begins to subside, and the truths that lie deep within the soul and in the horizons of the universe appear. It is the time when man gets rid of illusions and suspicions, and realizes the reality of his existence and his role in life.
Recommendation and Spiritual Elevation: The Key to Understanding A person
cannot reach this deep understanding of the Holy Qur'an unless he purifies himself and purifies his heart. Tazkiyah is a continuous process of purification of the soul from impurities and impurities, and it enables a person to rise to a higher level of awareness and understanding.

When the heart is purified, it becomes like a clear mirror that reflects the light of divine truths. When the veil of insight is removed, man is able to see the unity behind pluralism, and realizes that everything in the universe is a sign of God, indicating His oneness and greatness.

The Divine Breath: The Continuity of Guidance

It is the divine breath in the soul of man that brings him back to his luminous origin and reminds him of his first reality. This breath is not an event, but a continuous process, which is renewed at every moment. God Almighty recreates man spiritually in every soul and gives him the opportunity to be renewed and elevated.

This divine murmur is also a symbol of the continuity of divine guidance. Man, no matter how knowledgeable he may be, still needs the light of God to be guided to the straight path.

Awareness of the Systems of the Universe: A Path to the Dawn of Truth

When a person contemplates the wonderful systems of the universe, and realizes the precision and perfection of creation, he becomes aware of the divine oneness that lies behind this enormous diversity. The universe, with all its galaxies, planets and stars, is an open book, in which the believer reads the verses of God and learns about His greatness and power.

This realization of the systems of the universe leads to the "dawn of truth" in the human heart. It is the moment when man reformulates his understanding of life and existence, based on this monotheistic vision.

Return to Unity: The Purpose of Dawn

Man, in his origin, was in the world of light, united with divine truths. But when he forgot these truths, he divided himself and entered the world of pluralism and duality.

Dawn, in this context, is a symbol of a return to unity. It is the moment when man gets rid of inner contradictions, and reconciles himself with the universe and with God. It is the moment when the darkness disappears, and the sun of truth shines in the heart.

Conclusion:

The verse of the Qur'an of Dawn is a call to spiritual awakening and to pay attention to a defining moment that carries deep meanings and spiritual and intellectual connotations that go beyond the traditional concept. It is a call to acclamation and elevation, and to contemplate the signs of God in the soul and in the horizons. It is an invitation to return to unity and to realize the truth behind pluralism. Dawn is not just a time of day, but a spiritual state that a person experiences when his heart is enlightened by the light of guidance and knowledge.

18.20 The Shadows of Heaven and Hell in the World: Embodying Bliss and Punishment in Our Lived Reality

Our understanding of the realities of heaven and hell, as presented in this series, is not limited to the fact that they are an afterlife destiny. Rather, these truths have deep and direct "shadows" that are reflected in our worldly life, forming manifestations of bliss and torment in our reality today. This worldly projection is not a belittlement of the Hereafter, but rather an affirmation that God's Sunnah of reward and reward begins with its effects in this life, and that our choices here make our worldly paradise or hell before the hereafter.

The worldly life may be a "life of torment" for many due to a misunderstanding of religion or a distance from the facts.

Children's horror of the torment of the grave as evidence of the "torment after death before the Day of Resurrection" created by the "religion of mankind." Or the parallel religion"

The Challenge of Common Sense: The Deconstruction of Parallel Religion and its Consequences for Islamic Thought

Introduction:

The recess of the Holy Qur'an, which represents the essence of divine teachings, invites us to deep reflection and sincere commitment. However, in our contemporary world, troubling trends are emerging, creating a "parallel religion" that deviates from the original teachings and fuels contradictions and divisions within the Muslim Ummah. This research explores the roots of this parallel religion and its destructive effects on Islamic thought.

What is parallel religion?

Parallel religion is not an explicit form of apostasy or blatant denial of Islam, but rather a hidden current that infiltrates Islamic thought through:

- **False and Hidden Narratives:** Publishing hadiths attributed to the Prophet Muhammad (peace and blessings of Allah be upon him) that carry ideas that contradict the spirit of the Qur'an and its teachings.
- **Arbitrary Ijtihad:** Presenting interpretations of the Qur'an based on personal whims or self-interest, and ignoring the grammar of the Arabic language and the principles of interpretation.
- **Reliance on heritage:** Total reliance on inherited opinions without scrutiny or reflection, which leads to the reverence of people and doctrines at the expense of the divine text.
- **Abolition of reason:** Disrupting the role of reason in understanding religion, focusing on blind imitation, and ignoring critical and creative thinking.

The Roots of Parallel Religion:

Parallel debt stems from several factors, the most important of which are:

- **Ignorance of the Holy Qur'an:** Lack of interest in learning the Qur'an and pondering its meanings, which opens the door to wrong interpretations.
- **Sectarian fanaticism: The** fanatical bias towards a certain sect and its preference over others, which leads to a narrowing of the intellectual horizon.
- **Influence on other cultures:** Importing ideas and concepts from other cultures, without scrutinizing them, which confuses Islam with values that are alien to it.

Consequences of Parallel Debt:

Parallel religion leads to serious consequences for Islamic thought, including:

- **Distorting the image of Islam:** Presenting a negative and backward image of Islam, which harms its reputation in the world.
- **Dispersion of the Ummah:** Stirring up disputes and divisions among Muslims due to different interpretations and opinions.
- **Intellectual inertia:** Disrupting creativity and renewal in Islamic thought, and sufficing with repeating old sayings without understanding or analysis.

- **Moving away from Islamic values:** Losing the highest Islamic values, such as justice, mercy, and tolerance, and focusing on formalities and appearances.

Back to Pure Source:

To counter the parallel religion, Muslims must:

- **Returning to the Holy Qur'an:** Making it the main source of understanding religion, and contemplating its verses with an open mind and pure intention.
- **Getting rid of dependency:** Freedom from blind dependence on inherited opinions, and diligence in understanding religion in accordance with the times.
- **Rationality:** Using reason and logic to understand Islamic texts, and getting rid of superstitions and illusions.
- **Adherence to Islamic values:** Acting on the highest Islamic values, such as justice, mercy, tolerance and charity, and rejecting intolerance and hatred.

Conclusion:

Fighting the parallel religion is not an easy task, but it requires a continuous effort and deep contemplation of the Book of God, as well as enlightened minds and conscious hearts. Let us work together to purify Islamic thought, and free it from lies and illusions, so that it can return to the way it was: a light and a guide for all humanity.

1. Embodying the worldly torment of hell: "renewing skins" as a symbol of intellectual and spiritual rigidity

When we contemplate the verses of punishment, such as the words of the Almighty: **"Whenever their skins are ripe, We replace them with other skins so that they may taste the torment" (al-Nisa: 56),** the afterlife dimension of the sensual torment is clear. However, from the perspective of Nasir ibn Dawud, who sees the manifestations of these realities in this world, this verse has a painful worldly meaning.
The "skin" here can symbolize the intellectual and doctrinal membrane that surrounds man. A person who deliberately rejects the signs of God, rejects the light of insight and wisdom, and clings to inherited or transmitted ideas without reason and thought, becomes as if he is "bound and embalmed" by these ideas.
"Skin regeneration" in this worldly context means:

- **Rigidity over falsehood: Whenever there is a** glimmer of truth or an opportunity to contemplate the Holy Qur'an (which is not touched by light and statement except by those who purify heart and mind), its old "skin" of outdated ideas and erroneous beliefs "matures" under the glow of truth, but instead of abandoning it, it "replaces it with the skin of another" – that is, it renews its adherence to its error, builds new intellectual barriers, and envelops its heart with cloaks (coverings) that prevent it from understanding ("And We have made upon their hearts a veil to understand it, and in their ears and in their ears and in the readings)" – Al-An'am: 25).
- "Renewal of skins" can also be the insistence on following this "inherited religion" despite the emergence of evidence that it is incompatible with the Qur'an or common sense, so that man remains "embalmed" in his thoughts.

- **Continued torment of ignorance and deprivation:** This constant renewal of intellectual skins keeps him in the torment of deprivation of God's light, and makes him "deaf" from hearing the truth, "dumb" from speaking it, "blind" from seeing it. He lives in the prison of his thoughts, worshipping his passions and the devil, and is deprived of the pleasure of divine knowledge and the peace of faith. This is the torment of psychological and intellectual "dengue", blindness to the truth.

2. A general application of the descriptions of Paradise and Hell to the worldly reality:

This approach to understanding the "renewal of skins" applies to all descriptions of heaven and hell:

- **The rivers of worldly paradise:** They are not only rivers of water, milk, honey, and wine that are deferred, but they are also rivers of useful knowledge, flowing wisdom, and divine knowledge that quench the thirst of minds and hearts in this world, and make their owner live in a "paradise" of contentment and insight (as we noted in 1.3).

- **The fruits of worldly paradise** are the results of good deeds, the sweetness of faith, and the fruits of certainty and knowledge that the believer reaps in his life, and he inherits peace and openness.

- **The worldly fire of hell:** It is not only a burning fire in the hereafter, but it is also the fire of heartbreak and regret, the fire of anxiety and turmoil, and the fire of injustice and corruption that engulfs the individual and society in this world. It is the "misery" and the "psychological and intellectual distress" experienced by those who are exposed to the truth (as we have pointed out in 1.4 and 1.7).

- **The worldly food of the people of Hell:** Zaqqum and ghusl are not only otherworldly food, but they may symbolize in this world all that is malicious in terms of thoughts, gains, and relationships that feed man's misery and unhappiness.

Being aware of these worldly dimensions of heaven and hell makes us more aware of our responsibility for our choices. Every idea we adopt, every word we say, and every action we do is either a building block in our "worldly paradise" which is the precursor to the paradise of the hereafter, or it is fuel for our "worldly hell" which is the beginning of the torment of the hereafter. It is a living invitation to contemplate the Holy Quran not only as a history book or future prophecies, but as a practical guide to a good life here and a dignified destiny there.

This ignorance and deprivation is not only of divine knowledge, but also of an understanding of the true religion that liberates man rather than frightens him and binds him to illusions.

"...The "skin" here can symbolize the intellectual and doctrinal membrane that surrounds man. A person who offers contemplation of God's verses, rejects the light of insight and wisdom, and clings to inherited ideas or what some call the "religion of mankind" that has been passed down through the centuries alongside the Qur'an, becomes "bound and embalmed" by these ideas. As contemporary thinkers such as Dr. Muhammad al-Fayed point out, this "embalming" of narratives and interpretations can make "error a reality" in people's minds, leaving the clear springs of the Qur'an.

"Renewing the skin" in this worldly context means insisting on this "mummification." Whenever there is a glimmer of truth or a call to return to the Qur'an as a basic ruling, his old "skin" of

worn-out ideas "matures," but instead of abandoning it, he is "replaced by someone else's"—that is, he renews his attachment to his legacy, builds new intellectual barriers, and envelops his heart in a veil that prevents him from understanding. This keeps him in the agony of being deprived of God's light, and makes him "deaf" to hear the truth, "dumb" to speak it, "blind" to see it, and even Those who call for the Qur'an may be seen as 'Satan' or 'outside the religion,' as al-Fayed describes those who criticize this reality."

Moving on to the final finale of the series"

18.21 Shadows and Meanings: Living with the Realities of Existence between this World and the Hereafter

At the conclusion of our journey through the "Shadows of Heaven and Hell", after exploring the sensory, existential, and symbolic dimensions of these great Qur'anic truths, tracing the path of the soul through the stages of the Isthmus and the Hereafter, and contemplating the worlds of the unseen that surround us, we come to the essence of the message: How can this knowledge change our lives today?

Talking about heaven and hell is no longer just a description of a distant destiny, but has become a reality whose shadows are manifested in our reality. The "worldly paradise" is not an illusion, but rather a state of tranquility, closeness, and knowledge that can be achieved by adhering to the balance of truth and purifying one's soul. The "worldly hell" is not just a metaphorical expression, but the reality of misery, distress and the veil that those who are exposed to God's guidance live.

Contemplating the verses of Paradise and Hell, understanding the multiplicity of their types and degrees, understanding the continuity of affliction and responsibility even after death, and understanding the accuracy of the Qur'anic language in describing these worlds, all of this should lead us to:

1. **Magnifying God's Destiny, Mercy and Justice:** Recognizing the Breadth of Paradise and the Limitation of Hell as a Ratio", the gradation of reward and punishment, and the details of bliss and torment all point to the perfection of God's justice, mercy, and great wisdom.

2. **A sense of individual responsibility:** It is our choices, actions, and words, even in the digital world, that shape our existential state now and build our eternal destiny.

3. **Relentless pursuit of acclamation:** The goal is not only to avoid punishment, but to improve oneself and achieve the state of "worldly paradise" through knowledge, good deeds, and closeness to God.

4. **Constant preparation for the future:** Death is not an end, but a transition to a new stage of consciousness and accountability. Understanding the nature of the isthmus and the afterlife makes us more prepared for this inevitable journey.

5. **Continuous contemplation:** The Qur'an is a sea whose wonders do not end. Every careful reading, every deep reflection, and every attempt to understand the text in the light of the Qur'an as a whole and its purposes, opens new horizons of knowledge and insight.

The "shadows of heaven and hell" extend to cast their light or fire on our lives today. Let us make the contemplation of these Qur'anic truths a beacon that illuminates our paths, and an incentive that pushes us to strive for the pleasure of God and His Paradise, to purify ourselves, and to rebuild our world with truth and goodness, so that we may be among those who live in the "shadows of Paradise" here, and inherit it immortally there.

19 The Self in the Qur'an Series: The Journey of Existence, Responsibility, and Destiny

19.1 Map of the Human Being: Discernment and Functions of the Soul, Heart, and Soul

Introduction: The Importance of Understanding the Components of Man in the Qur'an

When we reflect on man's journey in this existence, his responsibility for his actions, and his ultimate destiny determined by the Holy Qur'an, we find that understanding the nature of the human being itself is the basic starting point. The Qur'an, in its clear Arabic language, does not give us a superficial description, but rather dives into the depths of this noble being, using precise terms such as soul, heart, and soul. These terms, which may seem synonymous at first glance, carry with them fundamental differences and distinct functions, as revealed by deep contemplation. Understanding this map The inner human being, as presented to us by a perspective inspired by the Qur'anic text (such as Amin Sabri's vision), is key to understanding the mechanism of our inner working, and how we interact with the world of matter and the world of creation, and it is a necessary prelude to exploring the journey of the soul towards acclamation or misery.

Ruh: The Command of Life and the Law of Divine Existence

The formation of man begins with a breath of divine command, which is the "spirit." But what is the nature of this spirit as indicated by the Qur'anic context?

It is not the conscious "I": it is important to discern that the soul here is not the perceived self or the personality that holds accountable. It is deeper and more fundamental than that.

The Mystery of Life and the Cosmic Law: The soul is a divine thing, and it is the secret of life that is placed in the embryo at an early stage (40 days of embryo). It is the basic biological force without which there is no living being.

Commands and Prohibitions in Rational Man: In the context of the rational man, the soul takes on an additional and important meaning, as it refers to the divine commands and prohibitions, i.e., the revelation and the Qur'anic message itself. "Thus We have revealed to you a spirit from Us" (Shura 52:52).

Data for the world of creation: He offers an eloquent analogy: the soul is like data that comes from the divine "world of command," and its effects are implemented and manifested in the "world of creation" (body, reality). Just as a computer does not work without data, the body does not live a purposeful and straight life without this spirit (revelation).

Its destiny: The soul, as a divine command, is not subject to the concept of death and annihilation that inflicts on the guilty body or soul. It returns to its Creator or is redirected according to the divine will.

Fu'ad: The Center for Cognition and Learning (Brain)

If the soul is the law and the data, then the Fouad is the primary processor of this data and the receiver of external influences. "Fouad" is the human brain.

Practical starting point: The first organ that begins to function in a relatively conscious way in a human, serving as the "on/off button" with which interaction with the world begins.

Its main functions:

Sensory perception and direct learning: It is responsible for receiving information through the senses (hearing, sight...), storing them in memory, learning languages, and analyzing things in a preliminary way.

Habits and Automated Behavior: This is where one of the most important functions of the Fouad lies, as he is primarily responsible for forming and changing habits. It works in a similar way to the principle of "gears" or "tires", where the repetition of a small action (small gear) gradually leads to the movement of a larger gear (habit), until the habit becomes established and ingrained (taken for granted). This includes talking, walking, balance, moving, and even standing.

Basic Vital Functions: Controls vital bodily functions such as general health, sleep-wake cycles, and even the dream world.

Initial assessments and quick decisions (corner): The "corner" (the front or highest area of the brain) is the part of the body responsible for making quick initial judgments (lie/truth, wrong/right), making initial decisions, and recording the bad and good deeds directly.

Connection to the Tangible Reality: The Fouad is our window to the world of tangible material reality, and it deals with it directly.

The Heart (Qalb): The Receptacle of Insight, Faith, and Orientation

While the heart processes information primarily and is connected to the sensory reality, the "heart" comes to represent a deeper and higher level of awareness and perception. Its work begins later on to the work of the fouad, or in parallel with it but on a different level.

The center of deep awareness and insight: The heart is not just a blood pump, but a symbol of a center of deep understanding, reflection, and insight that transcends superficial phenomena. It is the center that derives "wisdom" from events and experiences.

The home of faith and dealing with the unseen: The heart is the place where true faith rests, and it is the instrument by which man deals with the world of the unseen. It is the one that receives direct revelation or inspiration (the faithful spirit).

The seat of will and intention (the face): If the corner in the heart makes initial decisions, then the heart is responsible for the true will and the sincere intention (the face and the destination) that guide human behavior in general. Fateful decisions need a heartfelt "destination".

Repository of Higher Feelings: The heart is the place of lofty emotions and deep moral evaluations, such as confusion and hesitation about fateful matters (which require insight), and fear of God and hope in Him.

The vital mediating role: The heart plays the role of mediator between the fuad (the source of primary information and habits) and the soul (the place of the ultimate manifestation of behavior). It takes from the fuad what has been processed sensually, adds to it the spiritual, moral, and faith dimension, and then "gives" or directs the soul.

How the heart works (chambers): The heart works in a system of "chambers" or priorities, where it processes and organizes things based on their spiritual and moral importance and value.

Vulnerability and Direction: The heart is not fixed on a single condition, but it is susceptible to disease (by doubt and hypocrisy) or deviation, but it is also susceptible to purification, healing and guidance.

The Self (NAFS): The Entity of Manifested Consciousness, the Object of Assignment and Destiny

In this paradigm, the "soul" comes as a distinct entity, albeit closely related to the body, the heart, and the heart.

A creature outside the physical body: It presents a perception that the soul is a created entity that exists outside the direct physical body of man, and its existence is similar to a float, a jellyfish, or a lifeline that is "in front of the chest." It has multiple names (searchlight, raft, bumper) that reflect its different functions.

Manifestation of the higher functions: The soul is the one in which the highest functions of the human being are manifested:

The Bearer of Light (in front of the believers): She is the one who bears the light of faith and insight and illuminates the path of its owner.

Shield of Protection, Piety, and Security (Security): It provides spiritual and moral protection, and achieves piety and inner security.

The Window of Expansion and the Future (Tomorrow): It is the one that looks to the future and expands its horizons with knowledge and faith.

The home of high values: they are the place of pride, empowerment, honest competitiveness, speed in goodness, charity, goodness, moderation and moderation.

Interaction with the heart and the heart: The heart is the vital mediator between the soul and the heart. The soul receives spiritual and moral guidance from the heart, and is affected by its condition.

The place of control and prohibition of desires: It is possible to "forbid oneself from desires" and control one's desires and desires, and this requires integrated and coordinated action on the part of the heart (by changing the programming of habits) and the heart (by directing the will and strengthening the insight of faith).

Conclusion of the first article: The importance of this map for the journey of the soul

This careful distinction between the soul and the heart, and the heart and the soul, and the identification of the functions of each, is not just an intellectual luxury, but a necessary basis for understanding how human behavior is shaped, how decisions are made, and how one can seek acclamation and reform. This inner map will guide us in future articles as we explore the journey of the soul between assignment and choice, its reality after its separation from the body, its

accountability in the world of the isthmus, its ultimate destiny in the paradise of bliss or the fire of hell, and finally, the path of salvation and the peasant through Recommending it.

19.2 The Soul Between Assignment and Choice: Man's Responsibility for His Actions

Introduction: Who is the Controller? The Journey of Decision Making within the Human Entity

Having mapped the human being with its four components: the soul, the heart, and the soul, we now move on to explore the complex dynamics that govern human actions and decisions. Understanding this internal mechanism is key to realizing the magnitude of our responsibility and identifying points of influence in the journey of change and recommendation.

Fouad (brain): the primary healer and the habit factory

The journey of human action often begins with the brain, the supercomputer that receives and processes data from the outside world.

Primary Information Portal: The Fouad is the primary receiver of sensory information (what we see, hear, taste, smell, touch). It processes this information primarily, stores it in memory, and uses it for learning (e.g. languages and skills).

The principle of "gears" and the formation of habits: One of the most important and dangerous functions of the fouad is his ability to form habits. As we have explained, Fouad works on the principle of "gears": the repetition of a small action (moving a small gear) gradually entrenches this action as a habit (moving a larger gear), until it becomes a semi-automatic behavior that does not require much conscious thinking. This includes our habits of speaking, walking, thinking, and even our initial emotional reactions.

Corner and Quick Assessments: The "corner" (front of the brain) makes quick judgments and assessments based on stored experience and pre-programming. These initial assessments may be right or wrong, and directly affect our real-time decisions.

The Heart: The Center of Insight, Conscious Will, and Moral Orientation

If the heart is the primary healer and habit maker, then the heart represents the deepest and most conscious level of decision-making.

Deep processing and insight: The heart receives the "outputs" of the heart (initial information, the motivations of habits), but it is not satisfied with them. Rather, it processes them in greater depth, using insight and moral and spiritual understanding. He is the one who contemplates the consequences of things and seeks to understand the wisdom behind the events.

The home of true will and intention (face): The heart is responsible for the conscious will and intention (intention) that guides major actions and fateful choices. While the heart may sometimes work semi-automatic, it is the heart that gives the action its value and meaning through sincere or corrupt intention.

Interaction with the Unseen and Faith: The heart is man's window to the world of the unseen, and the place where true faith rests. It is the one that receives and interacts with the divine guidance (Spirit/Revelation), and it is the one who feels the fear of God and hope in Him. This relationship of faith decisively influences his decisions.

The Self: The Receptacle of Transfiguration, the Object of Commission, and the Interface of Behavior

In this model, the soul comes as a vessel in which the fruit of the interaction of the heart and the heart is manifested, and it is the interface through which man appears before the world and through which he addresses the commands and prohibitions.

The "light" or "darkness" is stable: the soul is ultimately the one that carries either the "light" of faith, insight, and good deeds (if the heart and heart are directed toward good), or the "darkness" of disbelief, ignorance, and disobedience.

Object of Assignment and Accountability: Since the soul is the ultimate façade of action and perception, the legitimate costs (commands and prohibitions) are mainly directed to it. It is the one that is questioned about its choices and behaviors.

"Prohibition of the soul from desires": a common internal battle: desires and desires (desires) may stem from the programming of the fawad or from instinctive motives. "Forbidding oneself from desires" and controlling these impulses is not the task of one component, but requires the concerted efforts of the heart and the heart. The heart works to change the programming of negative habits and replace them with positive habits (changing gears). The heart works to direct the will towards goodness, strengthen the insight of faith, and seek the help of God to resist temptations. The soul, based on this inner conflict, either responds to the call of truth or follows whims.

Selection and Responsibility: An Integrated Journey

The process of human selection, then, is not just a momentary decision, but the product of an integrated journey within the human being:

It begins with the recipient of the initial information and the effect of programmed habits.

The heart intervenes with insight, will, and faith and moral orientation.

The psyche is affected by this interaction and chooses its ultimate behavior.

The responsibility lies with the human being as a whole, with its interacting components. He is responsible for:

Nourishing his heart with useful information and training him in good habits.

Purifying his heart and developing it with faith, insight and sincere intention.

Striving for oneself and directing it towards good and obeying the command of Allah.

Conclusion: Freedom of will is the basis of responsibility

This understanding of the mechanism of action of man's inner components emphasizes a fundamental truth: God has given man the freedom of choice, and has made these components (the heart, the heart, the soul) instruments of that choice. Based on this freedom, full responsibility for actions entails. Habits programmed in the heart are not an absolute excuse, nor are the volatile emotions in the heart always justified, both of which can be guided and changed through awareness, will, and the pursuit of acclamation. In the following article, we will explore

the truth of what happens to the soul when it is separated from the body, and what it means. The soul has passed away.

19.3 THE DEATH OF THE SOUL OR ITS DEATH? THE TRUTH OF THE "TASTE OF DEATH" AND THE DISCONNECTION

Introduction: The Watershed Moment and Questions of Destiny

... (The introduction remains the same or is slightly modified to indicate the importance of understanding the meaning of "death" itself)...

"The Taste of Death": The Experience of Disconnection and Not the Annihilation of the Soul

The Holy Qur'an uses the phrase "every soul has the taste of death". To understand this verse in depth, it is necessary to go back to the linguistic origin of the word "death".

Linguistic analysis of the word "death": As I mentioned, the phonetic binary origin of the word "death" is "when" (die), which is a word used in the sense of communicating with something. The addition of the waw sound between the meme and the taa led to the reversal of the meaning, so that "death" became the disconnection of communication.

The significance of the "taste of death": Based on this, the "taste of death" that every soul experiences is not annihilation or annihilation, but rather the experience of the moment when it loses contact with the worldly body and its world. "Taste" is the occurrence of a temporary effect, as the soul experiences this interruption, and then continues to exist in a different way.

The soul does not "die" in the sense of nothingness: this linguistic analysis strongly supports the central idea that the soul does not perish or be executed by the mere death.

"Death" as a transitional event:

Based on the above, "death" as an event is that decisive moment in which the connection of the soul with the physical body is severed. It is not the end of existence, but rather a transition from one stage in which there was contact (with the flesh and the life of the world) to another stage in which there was no such connection.

When the verb "dies" is used in certain contexts (although the Qur'an focuses on the "taste of death" of the soul and "toffee"), it refers to this transitional event of separation.

"Dead": an adjective for the disconnected body (remains the same)
(this point remains true and compatible)

"Death": Completion and fulfillment after disconnection (remains the same with slight modification)

The Holy Qur'an uses another verb to describe what happens to the soul at this intervening moment (the moment of "death" as a disconnection of communication): it is the act of "death." "Allah makes souls die when they die...﴾.

"Toffee" means to complete or take something in its entirety. After the soul has "tasted" "death" (the experience of disconnection), God "dies" it, that is, completes its existence with Him or takes it to Him in its entirety, lacking nothing.

This confirms that the disconnection with the body does not mean the lack or annihilation of the soul, but rather its transition to direct divine care and preservation.

The soul as living electromagnetic waves (it remains as it is as one of the proposed explanations for the nature of the soul)
(this point can remain as one of the proposed conceptions of the nature of the soul to which this interruption and death occurs)

Sleep as a "minor death": a temporary disconnection (remaining the same with a slight adjustment)

The verse (al-Zumar: 42) connects the death of souls when they "die" (the permanent disconnection with the body) and their death in their "dream" (the temporary disconnection of communication). This makes sleep a daily "minor death", an experience of a partial and temporary disconnection of communication.

... (The rest of the point can remain the same.)

Conclusion: The soul remains, and the journey continues after the connection is cut off.

This precise linguistic analysis of the word "death" as a "disconnection of communication," and the understanding of the "taste of death" as an experience of this disconnection, is completely in line with the divine concept of "death" of the soul. The soul does not perish by the cessation of its connection with the body, but is fulfilled and preserved by its creator. This understanding paves the way for a deeper understanding of what happens to this "deceased" soul after it loses contact with the world of the world, and how it begins its journey in the world of the isthmus, the new world of existence that awaits it. What is the nature of this world? And how does the soul experience its presence in it after it has "tasted" Death"? This is what we will explore in the next article.

Impact on the rest of the series:

This scrutiny of the meaning of "death" as a disconnection will make the rest of the articles more consistent. When talking about:

The soul in the world of the isthmus: It will be clear that we are talking about the soul that has lost contact with the worldly body but continues to exist and be conscious.

The soul on the Day of Judgment: It will be about the soul that is reconnected with a new body (resurrection).

The Fate of the Self (Heaven or Hell): The Fate of this Conscious Being will be discussed after the experience of being cut off from the worldly life.

19.4 The Soul in the World of the Isthmus: Awareness, Accountability, and Initial Punishment

Introduction: Behind the Curtain of "Disconnection"

After the soul has "tasted" "death", that is, it has experienced the moment of its severance from the earthly body, and after God has "died" to it, its journey does not end. Rather, it enters a new existential stage, an intermediate world that separates our worldly life, the Day of Judgment and

the final resurrection: it is the world of the Isthmus, or what some contemplators have called "the other creation." What is the nature of this world? How does the soul experience its presence in it? Is it just slumber and waiting, or is it a world full of events and experiences?

The Isthmus: The World of Consciousness, Not Absence

Contrary to perceptions that may see death as a temporary annihilation or a complete absence of consciousness, in-depth readings of Qur'anic texts suggest that the soul in the isthmus remains conscious and aware.

"The relationship between the world of the Isthmus: This world to which man moves after death is not a world of absolute stillness, or absence of consciousness. On the contrary, a person is aware of what is happening, speaks and addresses his Lord, he knows that the world of this world is still continuing, and therefore he may ask to return to it in order to do good."

This is consistent with Firas Munir's vision of the "other upbringing" as a continuous and active reality, in which there is interaction and "gathering with their Lord."

"Unveiling the Hijab": A First Confrontation with the Facts

Al-Qad takun al-tajrabah al-awli l-nafs fi al-barzakh is "Kashf al-Hijjaab" al-da'i kan yaghti basirtaha fi al-dunya. (Q: 22)

At this moment, the soul is confronted with the truths that it has been ignoring or offering about: the reality of God's existence, the truth of its actions and intentions, and the beginning of realizing the consequences of its choices.

This revelation is the beginning of self-accountability, and it may be accompanied by satisfaction and reassurance for the believer, or regret, heartbreak, and shame for the exhibition.

Isthmus: The World of Sociology and Dating

Souls in the Isthmus do not remain isolated and alone. Sources indicate that the Isthmus is a sociologist and acquaintance.

All human beings, from the first man to the last man, will gather in one place. This meeting brings together all the dead together. The source also emphasizes that this meeting will take place before the Day of Judgment and will continue until the Day of Judgment."

This is in harmony with the idea of "gathering with their Lord" put forward by Firas Mounir. This meeting may be part of affliction and accountability, or a prelude to bliss or torment.

Affliction and Initial Accountability (Fitna):

The isthmus is not just a passive wait, but a continuation of the initial affliction and accountability (strife), as Firas Munir emphasizes.

In it, a distinction is made between the good and the bad (al-Anfal: 37).

Al-Qad al-Ta'al-Nafs an-Idha'a'l-'Awli wa'a'l-'a'l'a'a', 'A'l-

The Beginning of the Punishment: Bliss and Initial Punishment in the Isthmus

The system of reward and punishment begins immediately in the Isthmus:

For good believers: The angels say to them upon their death: "Enter Paradise." This Paradise, as the text indicates, is "the same Paradise as Adam was", which is the "Paradise known as the Thousand and the Lam", which includes multiple maqams and types. This is consistent with the concept of the "Garden of Refuge" (Prostration: 19) as the first home of the believers, or the "worldly/primordial Paradise" spoken of by Amin Sabri and Firas Munir.

For the wrongdoers and criminals: The angels tell them that their punishment will begin "from today." They will be immortalized in the "gates of hell immediately." This punishment is described as a "worldly hell" (i.e., barzakh, limited compared to the punishment of the hereafter). This is in line with the concept of "lower punishment" (prostration: 21).

The Isthmus as a barrier between the two worlds:

The Isthmus is a barrier that prevents our worldly world from mixing with the world of those who have died, even though they may be contiguous. This barrier is likened to the Isthmus between Bahrain (Al-Furqan: 53 / Al-Rahman: 20), which meet and do not hate.

This barrier prevents souls from returning to the lower life in its former form, even if they ask for it (as in the case of criminals).

Conclusion of the Fourth Article: The Self in a Continuous Journey Towards Destiny

The world of the Isthmus, as revealed by the verses and the contemplations of the contemplatives, is not just an emptiness or slumber. It is a vital and active stage in the journey of the soul after its separation from the worldly body. It is the world of renewed consciousness, the first encounter with the truths, the meeting with others, the continuation of affliction and accountability, and the beginning of the initial retribution of bliss or torment. It is the barrier that separates the world of work from the world of final retribution, but it is also the bridge that each soul crosses on its way to its inevitable fate on the Day of Judgment. So how will the soul be in That great day? This is what we will explore in the next article.

19.5 The Soul on the Day of Judgment: Reckoning, Balance, and Witnesses

Introduction: The Day of the Great Separation and the Cessation of Reckoning

After the journey of the soul in the world of the isthmus, that intermediate stage full of awareness, initial accountability, and initial retribution, comes the decisive moment that man has always been promised and warned of: the Day of Judgment. It is the day of the greatest separation, the day of resurrection and resurrection, a day in which all creations, each soul with what it has earned, stand before its Creator for the exact reckoning and the final retribution. How does the soul experience this great day, and what are its most important stations and horrors that it witnesses?

Rebirth and reconnection with the afterlife:

The events of the Day of Judgment begin with blowing into images, where bodies are resurrected, but they are otherworldly bodies with a different nature that is commensurate with immortality.

At this moment, the soul (which was "deceased" and preserved by God) is reconnected with this recreated body. This connection is necessary for the experience of retribution to be completed both sensually and morally.

The soul returns to know itself and its actions in the life of this world through this new body.

Crowding and Standing for Reckoning:

Tahashr al-'afs al-jamiyyah, kal nafs bama aa'a'a'aa'a'a'aa', 'a'l-a'a', 'a'l'a', 'wa'l-'a'aa'aa', 'wa'l-'a', 'wa'l-'aa', 'wa'l-'aa'a', 'wa'l-'a'aa', 'wa'l-ta'aa', 'wa'l-'aaa'aa', 'wa'l-'aa', 'wa'l-'aa'aa'a'aa', 'wa'l-na'aa'l'aa', 'wa'l-'aa'a'aa', 'a'l'a', 'a'l'a', 'wa'l-'a', 'wa'l-'

Allaah says (interpretation of the meaning): "Wa'r-da'wa'l-'a'ala al-'rabiqa' (al-Qa'aaf: 48).

Business Writers: A Record That Doesn't Leave Small or Big:

Each soul is confronted with the Book of its deeds, in which the angels record all that they have done in this world, good and bad, small and large.

(Wa'l-da'a'l-'aa'a'aa', 'wa'l-'a', 'a'l-a', 'a'l-a', 'a', 'a'l-'a', 'a'l-a', 'a', 'a'l-

This book is an accurate and comprehensive testimony to all that the soul has earned.

The Balance: The Balance of Divine Justice:

The scales are set up to weigh the deeds of the worshippers with absolute precision and justice.

(Wa'l-da'a'a'l-ma'a', 'wa'l-'a', 'a'l-'a'a', 'a'l-'a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a'a', 'a', 'a'l-a', 'a'l-'a'a', 'a'l-'a'a', 'a'l-a', 'a'l-'a'a', 'a'l-'a', 'a'l-'a'a

Whoever weighs his scales with good deeds is one of the prosperous, and whoever weighs his scales lightly is one of the losers.

Witnesses: Testimony of the Members, the Earth and the Angels:

The Day of Judgment is not a day of denial or futile argument, for there are many and decisive witnesses:

Al-Tashahad al-Jalud wa'l-'Aydi wa'l-'Ajal wa'l-'Asma'a wa'l-'A'bsaar 'a'l-'a'ala'a', 'a'l-'a', 'a'l-'a'a', 'a'a', 'a'l-'a'a', 'a'l-a', 'a'l-'a'a', 'a'a', 'a'l-a', 'a', 'a

Testimony of the earth: The land on which the soul lived bears witness to its deeds.

Testimony of the Angels: The honorable angels present their records.

The testimony of Allah Almighty: He is the greatest of witnesses, and He has taught them the secret and concealed it.

The state of the soul on the Day of Resurrection: between fear, hope and dread:

The state of souls on the Day of Resurrection varies according to their deeds in this world:

The pious believers: their faces are filled with laughter and good news, there is no fear for them nor do they grieve, they receive their book with their faith.

The disbelievers and criminals: their faces are blackened with a smile, they feel shame, regret and the greatest dismay, they receive their book with their faces or behind their backs. "On the

day when every soul will come arguing for itself, it will try to find a way out or an excuse, but the wrongdoers will not avail their excuses.

Conclusion of the Fifth Article: The Self in the Face of Inevitable Fate

The Day of Judgment is the day of absolute truth, a day in which secrets are revealed and souls are held accountable for every small and big thing. It is the day of divine justice in which no one is wronged. On this great day, the soul stands to face the record of its deeds, bear witness to its wounds, and weigh its good and bad with a precise balance. This crucial station determines the final fate of the soul: either to the heaven of bliss, or to the fire of hell. So what will this fate be? And what will be the nature of life in each of the two houses? This is what we will explore in Next article.

19.6 The Eternal Destiny of the Soul: The Garden of Bliss or the Fire of Hell?

Introduction: After the Reckoning. Where is the march?

After the soul has stood before its Lord on the Day of Resurrection, faced the book of its deeds, witnessed its wounds, and weighed its deeds against the balance of divine justice, the time has come for the final retribution and eternal destiny. The Holy Qur'an clearly states that there are two main destinies that have no third in the final abode of the Hereafter: either the Garden of Eternal Bliss, or the Fire of Hell and painful torment. Which of the two fates will the soul end? And what is the nature of life that awaits them in each of them?

The Garden of Bliss: The Fate of the Believing Soul

The soul that believes and does good deeds, purifies itself in the life of this world, and adheres to the balance of truth, and whose good deeds are heavy on the Day of Resurrection, will be destined to the Garden of Eternity.

The Nature of Bliss: As we have reviewed in the series "Shadows of Heaven and Hell", Paradise is the abode of complete and comprehensive bliss that satisfies all aspects of the human being:

Sensual bliss: flowing rivers, raw fruits, delicious food and drink that never stops, good dwellings and high palaces, luxurious clothes and beautiful decorations, purified couples... All that the souls desire and the eyes delight.

Spiritual and moral bliss: It is the most important and supreme. A state of absolute peace (in which they do not hear any idle talk or sin except to say "peace" (Al-Waqi'ah: 25-26), complete security (there is no fear for them nor do they grieve), complete satisfaction, peace of heart, closeness to Allah Almighty, and seeing His noble face for the people of the highest ranks (which is the greatest of bliss).

Eternity: Bliss in Paradise is eternal and uninterrupted and does not go away (eternal in it), (unrequited giving). The believing soul reaches a state of absolute and permanent perfection and happiness.

The Fire of Hell: The Fate of the Unjust Infidel Soul

The soul that disbelieved and turned away from the truth, wronged and corrupted the earth, followed its whims, and weighed down its good deeds and overwhelmed its bad deeds on the Day of Resurrection, will be destined (mostly and for some groups eternally) to the fire of Hell.

The nature of torment: It is also a comprehensive torment that affects the soul in all its aspects:

Sensory torment: a burning fire that reaches the hearts, intimate water that cuts through the intestines, food from Zaqqum and two washes, chains, shackles and funnels, the skins are renewed to keep the pain going... Intense sensory descriptions aimed at showing the severity of the punishment and deterring people from it.

Spiritual and moral torment: It may be more painful. Feelings of shame, regret and constant heartbreak, despair and despair, fear and terror, cries and cries for help that are not answered, humiliation and humiliation (keep quiet in it and do not speak) (Al-Mu'minun: 108), and most importantly, veiling oneself from Allah and being far from His mercy.

Immortality (for some groups): The verses emphasize the eternity of certain groups (such as polytheists and disbelievers) in the Fire forever (and those who do not come out of the Fire), for them is a lasting punishment. (With explanatory discussions about the eternity of fire for all its inhabitants).

Divine justice in determining destiny:

Al-Qur'an al-Muqadd al-Qur'an al-Mu'ta'ala al-'Adl al-'Ilhi al-Muttalaq. (Al-Za'min ya'a'l-'a'l-da'a'l-da'a'a'l-da'a'a'l-a'l-'a'l-'a', '7-8) (Al-Zalzalah: 7-8).

No one is wronged, and no one else bears the burden of another. Retribution is a direct and inevitable result of man's actions and free choices in this worldly life.

God's mercy is vast, but His justice requires that there be a reward for good and a reward for evil.

Conclusion of Article Six: The Self in the Face of the Eternal Crossroads

After a long journey through the world, the Isthmus, and the Day of Judgment, the soul finally stands in front of its eternal destiny. It had the freedom of choice in this world, and was offered the path of guidance and the path of error. Now, it reaps the fruits of what it sowed, and reaps the result of what it has gained. Either to a paradise offered by the heavens and the earth, prepared for the pious, where there is eternal bliss and closeness to the Lord of the worlds. Or to a fire whose fuel is people and stones prepared for the infidels, where painful torment and distance from God's mercy. This is the inevitable fate that we must always evoke. In our worldly journey, to be an incentive for us to recommend ourselves and walk on the path of salvation and the peasant. What is this path? How can the soul be purified to deserve the Garden of Bliss? This is what we will cover in the next article.

19.7 Self-purification: The path of salvation and the farmer

Introduction: The Ultimate Purpose of Human Existence

After we have reviewed the eternal destiny that awaits the soul in the hereafter, either the paradise of bliss or the fire of hell, the most pressing question becomes: How can the soul

guarantee itself salvation and prosperity and reach the paradise of its Lord? The Holy Qur'an gives us a clear and direct answer: the way to this is to purify the soul. What is the purification of the soul? What are its mechanisms and means as shown to us by the divine revelation and the perspective of those who contemplate it?

The concept of self-purification:

Acclamation is a language that means purification, growth, increase and reform.

In the Qur'anic concept, self-purification is a continuous process of purifying oneself from impurities and impurities (such as polytheism, disbelief, hypocrisy, arrogance, envy, miserliness, following whims...)and developing them with goodness and virtues (such as faith, piety, sincerity, patience, thanksgiving, charity...).

The purpose of acclamation is to bring the soul to a state of purity, purity, and closeness to God, so that it will be qualified to enter Paradise and achieve true prosperity. "He has succeeded from its zakat, but he has been disappointed by its trampling" (al-Shams: 9-10).

Why self-purification? A necessity and not a luxury:

Human Nature: The human soul was created and has an innate predisposition to good and evil (and the soul and all the other things, so it was inspired by its immorality and piety) (Al-Shams: 7-8). Acclamation is a conscious process of giving precedence to the aspect of piety over the side of immorality.

The nature of this world: The life of this world is a place of trials and tribulations, full of temptations, suspicions, and whispers of the devil. Without a continuous process of recommendation, the soul is naturally inclined towards da'wah and following whims.

The condition of the farmer: Allah Almighty has made the farmer and salvation linked to the purification of the soul. It is not just an additional virtue, but it is a prerequisite for reaching the satisfaction of Allah and His Paradise.

Mechanisms and Means of Self-Recommendation :

Self-purification is an integrated process that includes all components of the human entity (the heart, the heart, and the soul) and requires a conscious and continuous effort, and its most important means are:

Reform of Thought and Change of Programming (The Role of Al-Fouad):

Awareness of negative habits: Awareness of bad thought and behavioral habits that are rooted in the heart (major gears) and that stem from psychological roots (lack, stillness, emotion/fire).

Shifting gears: Consciously working to change these habits by repeating small positive actions and thoughts (moving small gears) until they replace negative habits.

Seeking forgiveness as a reform of thought: As we have seen before, true forgiveness begins with reviewing and correcting the ideas that led to the mistake, replacing despair with hope, and doubt with certainty.

Nourishing the heart and directing the will (the role of the heart):

Insight and deep understanding: directing the heart towards contemplation and contemplation of the signs of Allah and the consequences of things, in order to gain insight that illuminates the way.

Strengthening faith: Deepening faith in Allah, fear of Him, and hope in Him, for this is the strongest motivation for acclamation and resistance to desires.

Directing the intention (face): Focusing the intention and intention on seeking the face of God and the Hereafter in every action.

Striving for the soul and forbidding it from whims (the integration of the heart, the heart and the soul):

These means and qualities are a path of acclamation that is available to everyone, men and women, and when the Qur'an enumerates these qualities, it addresses the human "soul" that seeks to elevate.

Al-Tazkiyyah al-Ta'adah wa'l-Mujahedah al-Mustamrah al-Nahi al-Naafsa'aan al-Hu'i (wa'l-Na'a', 'Al-Na'a', 'Na'a', 'Al-Na'a'a'i', 'Al-Na'a'i', 'Na'a', 'Al-Na'a', 'Na'a', 'Al-Na'a', 'Al-Na'a'a', 'Al-Na'a', 'Na'a'i al-Na'a', 'Na'a'i al-Na'a', 'Al-Na'a', 'Al-Na'a', 'Na'a', 'Al-Na'a', 'Na'a', 'Al-

This struggle is the fruit of the work of the fouad (changing habits) and the heart (strengthening the faith and will) together to control and direct the motives of the soul.

Seeking the help of worship: prayer, fasting, remembrance, reading the Qur'an, supplication... These are all essential means of purifying the heart, strengthening the connection with God, and providing the soul with the spiritual energy needed to continue the journey of acclamation.

Good deeds and charity: Engaging in good deeds and benefiting others purifies the soul, purifies it from selfishness and miserliness, and brings it closer to God.

Self Levels: The Journey of Evolution

The Holy Qur'an refers to different levels of the soul that reflect the extent of its purification and elevation:

The soul that is pretending to be evil: it is naturally inclined to evil and following whims.

The blaming soul: It blames its owner for doing evil or failing to do good, which is the beginning of awakening and returning.

The reassuring soul: It has reached a state of tranquility, contentment, and closeness to God through faith and good deeds. It is the soul that will call out on the Day of Resurrection: "O you who are at peace, return to your Lord contentedly, and enter into My worship and enter My Paradise" (Fajr: 27-30).

Conclusion of the Seventh Article: Acclamation. The Key to the Eternal Door

Self-purification is not just a moral concept, but a vital and necessary process that determines man's eternal destiny. It is a journey that begins with the reform of the mind in the heart, and derives its strength from the faith and insight of the heart, and is manifested in the behavior and elevation of the soul. It is the path of constant struggle against whims and the devil, and the path of the relentless pursuit of spiritual and moral perfection. Through this recommendation, the soul is transformed from being a bad person or a blameworthy, to a reassuring, contented soul, qualified to enter the paradise of its Lord and achieve salvation and eternal prosperity. It is the

key that opens the gates of bliss for us, and the shield that protects us from the punishment of hell. Will we accept the challenge and begin the journey of recommendation with sincerity and determination?

19.8 DEGREES OF THE SOUL: FROM BAD TO REASSURING

Introduction: The Journey of Inner Ascension

After we have explored the components of the human being, the mechanism of choice and responsibility, the reality of the afterlife, the eternal destiny, and the path of salvation through the purification of the soul, we reach a deeper understanding of the different states and degrees that the soul can go through in its journey. The Holy Qur'an, in its accurate description of the human soul, does not present it as a fixed entity on a single state, but rather reveals its internal vicissitudes and conflicts, and points to varying degrees of ascension or descent. Understanding these degrees helps us determine our position in the The journey of recommendation, knowing the challenges we face, and the ultimate goal we are pursuing.

The soul that is guilty of evil: obedience to whims

This is the lower state of the soul, where it is submissive and submissive to the impulses of desires, desires, anger, and instinctual impulses without the control of reason or faith.

Al-Qur'an al-Ya'ir al-'Ayyah al-'Aziz (wa'l-Qa'a'l-Tafseerat al-'Aziz) (wa'l-Qa'ala al-Tafseerat al-'A'l-'A'iz) (wa'l-Qa'a'l-Tafseer al-'Aa'i'l-'A'a'l-'A'a'l-'A'l-'A'a'l-'A'a'i'l-'A'a'l-'A'a'l-'Aa'a'i'l-'A'l-'A'a'a'i'a'l-'A'a'i'l-'A'a'l-'A'a'i'l-'A'a'a'i'.

The soul at this stage is directed towards the satisfaction of direct desires, and it may lead its owner to commit sins, injustice, and corruption without strong motives. It is closer to the animal state than to the honorable humanity. It is the soul that has not yet begun the journey of true acclamation or has succumbed to temptation.

The Blaming Self: The Awakening of Conscience and the Beginning of Awakening

This is a higher degree than the previous one, and it represents the beginning of awakening and awakening of conscience.

The Qur'an swears by it because of its honor and importance in the journey of man: "And I do not swear by the blameworthy soul" (Al-Qiyamah: 2).

The blaming soul is the one that blames its owner when he commits a mistake or fails to do good. It is the soul that has begun to realize the difference between truth and falsehood, feels remorse for the sin, and aspires to a better state.

The owner of this soul lives in an internal conflict between the motives of good and the motives of evil, between the call of reason and faith and the whims of passion and the devil. Constant reproach is a sign of the life of conscience and the beginning of the path towards repentance and reform.

The Reassuring Soul: The Serenity of Proximity and the Satisfaction of Certainty

This is the ultimate goal that every believing soul aspires to, and it is the fruit of a long journey of faith, good deeds, acclamation and struggle.

Al-Qur'an al-Qa'ta'ib al-Nafs al-Nida'a'a'i wa'l-Wa'ah al-Wa'ah wa'um al-Qayah: (Ya'a', al-Na'a'l-'a'i'a'i'l-'a'i', 'A'l-'A'a'a'i', 'Al-Na'a'i', al-Na'a'i', al-Na'a'i'

The reassuring soul is the one that finds its peace and comfort in the remembrance of God and closeness to Him. It is reassured in the oneness of God, in His justice and mercy, and in His promise and promise.

It is a soul that is satisfied with God's decree and destiny, and is satisfied with its Lord with its deeds and faith.

It was characterized by moderation and moderation, and it was freed from the domination of whims and desires, and its compass was always directed towards truth and goodness.

It is this soul that deserves to be invited to enter the group of righteous servants of God, and to enter His Paradise, the abode of bliss.

Finale of the series: The Journey of the Soul. Towards eternal peace

The journey of the soul in this existence, as the Holy Qur'an depicts for us, is a continuous journey of challenge, choice, and striving for elevation. It begins with an instinct that is capable of good and evil, and passes through internal conflicts between the motives of whims and the call of truth, and at the end of it it reaches either the realization of the evil soul that led its owner to destruction, or the summit of the reassuring soul that has reached the end of happiness and closeness to God.

Our understanding of the components of our inner being (the soul, the heart, the soul), our awareness of our full responsibility for our choices, our knowledge of the reality of the afterlife and our eternal destiny, and our determination of the different degrees of the soul, should all be an incentive for us to engage in the "Great Jihad": the Jihad of Self-Purification.

Let this series be the beginning of a journey of deeper contemplation of the Book of God, a deeper understanding of ourselves, and a relentless pursuit towards purifying ourselves, purifying our hearts, and reforming our thoughts and actions, so that we may be among the people of reassuring souls that return to their Lord contentedly, and enter His servants and enter His Paradise. We ask Allah Almighty to guide us to the right path and to make us among the people of the farmer and salvation

19.9 The Soul as the First "Husband of Adam": Reflections on the Qur'anic Discourse on the Beginning of Creation

Introduction: A Question Beyond the Obvious

The article begins by asking the question: Was "your husband" meant only Eve in the discourse addressed to Adam, or is there a deeper symbolic or hermeneutical dimension that points to the human "soul" as the first "husband" that accompanies man and forms part of his being? Emphasizing that this proposition is a contemplative reading that does not eliminate the common apparent meaning (Eve as Adam's husband), but rather seeks to explore additional layers of meaning related to man's internal structure and his first struggle.

References from the Qur'anic Discourse of Adam

- **Duality of discourse and then singularity:**

- Detailing the point I raised: The divine command to dwell in Paradise and eat from it was in the form of Muthanna for Adam and his "wife" (Al-Baqarah: 35, Al-A'raf: 19).
- The temptation of the Shaytaan also afflicted them both (al-Baqarah: 36, al-A'raf: 20-22).
- **Point of view:** Al-Mu'ta'l-Mu'awliyah an al-Mas'iyah al-Baqal al-Mubashir (wa'aa', 'A'd al-Ra'bah al-Fa'a'a'i' (121), 'Wa'd al-Tulqi kalmat al-ta'ba'a'bah (fataliqa'i'a', 'a'l-ma'a
- **The Interpretive Question:** Does this singularity in the moments of decisiveness (disobedience and repentance) indicate that the aforementioned "husband" was an internal entity (the soul) that was subject to the influence of waswasah, but the will, decision, ultimate responsibility, and repentance belonged to Adam (the central conscious entity)?

"And from her was created her husband": the connotations of closeness and derivation

- Allaah says (interpretation of the meaning): (1), wa'l-ja'il al-ma'aa'a'a'a'aa'a'aa', wa'l-'a'a'l-'a', (1)
- **Significance: The** word "from it" may have the meaning of derivation and partiality. Just as the "soul" is an integral part of the human being, this "pair" that created the "from" one soul (Adam) may symbolize this inherent inner entity that is the "soul."
- **Dwelling in it:** "Let him dwell in it" – Is man's first and deepest dwelling with himself and towards himself before he is with an external husband?

The concept of "husband" from "souls" in other verses

- Al-Satinas ba'ayyah: (Wa'min ayat-e-aa', 'a'l-'a', 'a'l-a', 'a', 'a'l-
- **Significance:** The phrase "of yourselves" refers to the depth of the connection and the common nature. If the human spouse (woman to man or vice versa) is "of ourselves", what about the very "soul" that is closer to us than any other spouse?
- If Adam was the first model, was "himself" his first "husband" in heaven with whom he had to manage his relationship and protect him from the temptation of Satan?

The Self as a Partner in the First Human Experience

- If the "soul" is this inner pair, then the story of Adam becomes a model of the eternal human struggle between consciousness (Adam) and the soul (which may be tempted to whims or influenced by obsessions).
- Heaven as a place of trial: It was not a test for Adam alone as a solitary individual, but for Adam and "himself" (his inner wife) in the face of divine command and satanic temptation.
- The descent from heaven: It was not only the descent of Adam's body, but also the descent of the composite human being (Adam and himself) to the arena of earthly commissioning.

The Challenges and Importance of This Interpretation

- Acknowledging that this interpretation does not negate the apparent meaning (Eve), but rather adds a symbolic dimension.

- Its importance lies in a deeper understanding of individual responsibility, and that the struggle with Satan begins from within, through the "soul" which is the closest "companion" and first "husband" of man.
- How "repairing the relationship with oneself" and "purifying it" becomes the basis for repairing all other relationships, including the relationship with one's spouse.

Conclusion: An invitation to reflect on this reading as an introduction to a deeper understanding

This reading is an invitation to reflect on this reading as an introduction to a deeper understanding of the nature and responsibility of the human soul from the very first moment of conscious existence, and that managing this "inner pair" is the key to success or failure in life's journey.

19.10 The Psyche and the Shock of Truth: Why Do We Resist What May Set Us Free?

Introduction: The Fear of the Light That Reveals

In our journey toward a deeper understanding of ourselves and the realities that surround us, we often bump into an invisible wall of resistance. We may find ourselves, or others around us, fleeing new ideas or shocking information, even if they carry the seeds of our salvation and liberation. Why is this fear of confronting what might blow up our legacies or shake our deep-seated convictions? Why does the human "soul" sometimes fiercely resist that light that might reveal its flaws or illusions? This article seeks to explore the roots of these Resistance, inspired by personal and collective experiences in the face of the "shock of truth".

The False Comfort of the Ordinary: The Golden Habit Prison

The human "psyche," especially the "fouad" (brain) that is the factory of habits and the center of initial programming as we discussed earlier (in articles 21.1 and 21.2), inherently tends to seek security and stability in the familiar. The beliefs we receive in childhood, and the norms we are raised on, are formed in our neurons and over time become what looks like "absolute truths." This inherited intellectual construct, even if fragile or unfounded, provides the self with an illusory sense of control and knowledge. On the horizon is a new reality that threatens this building, and the soul feels threatened, as if the earth is shaking from under its feet. She sometimes prefers the familiar "Golden Habit prison" to a freedom that may at first seem chaotic or frightening.

The "I" and the Dignity of Illusion: Refusing to Admit to Being Deceived

It's not just about the fear of the unknown, it's about the pride of the "self" and what we might call the "ego." To discover that a person has lived for a long time clinging to a wrong idea, or that he has been the victim of a cognitive "deception" or a false cultural heritage, is something that affects his imaginary dignity. It is a bitter feeling that he has been "laughed at", and the soul is naturally remorseful from this feeling. It is strongly resisted, not because the new truth is not necessarily illogical, but because accepting it means acknowledging a past weakness or naivety. This rejection may manifest itself in several forms: Denial, disparaging, attacking the truth-bearer, or even immunizing oneself against any new information. It is a form of arrogance that obscures the light of insight, as the Almighty said about those who argue about the verses of

Allah without authority: "In their breasts is nothing but the greatness of what they are growing" (Ghafir: 56).

The "torment" of cognitive change: the hardship of demolishing the old and building the new

The process of abandoning established beliefs and embracing new ones is not just a change of shirt. It is a process of "demolition" and a deep cognitive and psychological reconstruction, a process that may be "painful" or "torturous" as some have gone through it. Imagine that you built a house stone upon stone for years, only to discover that its foundation was flimsy and that you had to tear it down to rebuild on a sound foundation. This effort, this feeling of losing what was built, is what makes the soul retreat. Changing the "big gears" in These deep intellectual and ideological habits require effort, patience and constant confrontation, which the soul may prefer to avoid, content with remaining in the apparent circle of "comfort".

Emotional Attachment to Illusion: Shackles Not Seen by the Eye

Not all resistance to truth is based solely on intellectual reasons or self-pride. There are also deep emotional attachments that draw us to our old beliefs. Our love for our parents and grandparents may make us hold on to what we found them, even if it goes against reason or the text. Our fear of societal isolation or rejection by the group to which we belong may cause us to choose silence or conformity to profess new convictions. These "emotional shackles" can sometimes be stronger than any logical argument, because they touch the need of the soul Essential for belonging and acceptance.

The Self as an Elusive "Husband" Afraid of the Light: The Inner Struggle for the Truth

If we look at the "soul" as an inner "pair," as we have pointed out in previous reflections (article 21.12 as a future example), this "pair" may play an elusive role in confronting the truth. It may be tempted by fear, embellished falsehood, and convinced that the new light is but a mirage, and that the familiar darkness is better and more lasting. It is the inner struggle that every seeker of truth engages in, between the call of the mind and the enlightened heart on the one hand, and the resistance of the soul, which fears that the light will expose its shortcomings or take it out of its comfort zone.

Conclusion: The Courage of Confrontation is the Path to Liberation

The resistance of the soul to truth, in all its forms and motives, is a great challenge in the journey of consciousness and acclamation. But recognizing that this resistance is natural, and that it is part of our human makeup, is the first step toward overcoming it. Courage in the face of the "shock of truth," in enduring the "torment" of cognitive change, and in detangling emotional attachments to illusions, is the price we must pay for freedom of thought and purity of spirit. Only truth, though shocking at first, has the power to truly liberate us, and lead us to A deeper understanding of ourselves and the purpose of our existence. In this courageous confrontation lies the essence of the acclamation that God has commanded us to do, which is the path of the peasant in this world and in the Hereafter.

19.11 The Delusions of Atonement: How Does the Self Build False Fortresses to Escape Responsibility?

Introduction: Finding an Easy Way Out in Лабиринт Guilt

In man's relentless quest for acceptance and reassurance, especially when he is burdened by sins and mistakes, the "self" may resort to building complex defense strategies. Among these strategies, the construction of "delusions of atonement" stands out—comforting, but often false, perceptions of how to erase or eliminate the consequences of sins without the need for a real confrontation with the self or a radical change in behavior. This article explores how the self weaves these imaginary fortresses, and how it becomes a refuge for escaping individual responsibility which is the essence of the divine commission.

The Mechanism of Building the Defensive Illusion: When the False Self Adorns

A "bad self," or even a "blaming self" that has not yet gained enough strength to confront (as we detailed in article 21.8), may find it very difficult to admit a mistake and bear its full consequences. Instead, they may consciously or unconsciously seek to find psychological "emergency exits." This is where the "brain" comes in, which can be programmed into superficial or selective interpretations of religious texts or cultural legacies. Some aspects are amplified and others marginalized, and perceptions that Simply performing a certain ritual or attaching yourself to specific symbols can erase everything, without the need for a deep internal repair. It is a process of "embellishing" falsehood or easy solutions, so that it appears to be the truth or the right path.

Examples of "Fake Atonements": Masks that Hide the Truth of Negligence

There are many forms of these "imaginary atonements" that the soul builds, including what we have referred to in our previous discussions:

- **Prayer as a "void ritual" rather than a "transformative connection":** when prayer, which is essentially a connection to God and a prohibition against immorality and vice, is transformed into mere physical movements that are automatically performed to discharge the accumulated charge of guilt. The worshipper comes out of it as he entered, without the prayer bringing about a real change in his behavior or values. It becomes like "washing" outwardly while remaining contaminated inside, thinking that this "washing" is enough.

- **Attachment to material sanctities as a substitute for piety of the heart: The** belief that visiting certain places, touching sacred stones, or circumambulating a building has the power of self-magic to automatically erase major sins. This attachment may encourage some to persist in injustice or corruption, as long as there is an upcoming "trip" or "visit" that will reset the meter to zero. It is ignored that true piety is replaced by the heart, and that sacred places and times should be a catalyst for change, not a substitute for it.

- **Relying on intercessions or figures as fictitious media:** Seeking out "intermediaries" or "intercessors" in ways that go beyond the Qur'anic concept of intercession (which is God willing and for those who are pleased), and turning it into a kind of divine favoritism that can be obtained through loyalty to a person or group, regardless of individual action. This weakens the sense of direct responsibility before God.

"The soul knows that it is doing wrong": the repressed echo of instinct

It is a strange irony that even when a person is immersed in these illusions, there is often a faint voice in his depths – an echo of common sense or the remnants of a living "heart" – whispering to him the truth of his affairs. "The soul knows that it is doing something wrong." It is this inner realization, albeit repressed, that makes it so urgent to hold on to these illusions. The illusion

here serves not only to evade responsibility, but also to silence that disturbing inner voice that reminds it of its shortcomings.

Fear of losing the fake "license": clinging to the straw

Why do some people so fiercely defend these "fake atonements" and reject any criticism of them? A large part of the answer lies in the fear of losing the implicit "license" that they themselves have given them to continue certain behaviors. If these illusions collapse, there will be no easy justification for complacency or negligence. They will have to face the naked truth: that survival requires real effort, repentance, and behavioral change, which may seem daunting to a soul that is used to procrastination and the search for shortcuts.

Conclusion: From the Fortresses of Illusion to the Arena of True Responsibility

Building "imaginary fortresses of atonement" is a ploy of the soul to escape the weight of responsibility. But these fortresses, however impregnable they may seem, are in reality worse than a spider's web. True salvation does not lie in hiding behind them, but in courageously stepping out into the arena of responsibility. And that begins with sincere confession of shortcomings, then with repentance and advice followed by reform and change, and then with righteousness in God's command, with trust in His mercy that accommodates sincere penitents. God does not want empty rituals from us, Rather, they have sound hearts and pure souls that strive to please Him. When the soul realizes this truth, it is freed from its illusions and begins its true journey towards the peasant.

19.12 When the Soul Shapes Religion at Will: The Impact of Inherited Distortions on Our Consciousness

Introduction: Self-Fingerprints on the Wall of Religion

Divine religion, in its pure essence, is light, guidance, and mercy. But its journey through human history, and its transmission between generations, has not been without the interventions of the human "soul" with its whims, tendencies, and desires. These interventions, which may sometimes begin with good intentions or misunderstandings, accumulate over time to form "legacies" that may gradually drift away from the purity of the first source. This article seeks to explore how the "soul" can "shape" religion at its whim, and how these inherited distortions affect our individual and collective consciousness, and how they sometimes hinder The True Journey of Acclamation.

The Human Psyche and Its Innate Tendency to "Relaxed Religiosity"

The human "soul," by its very nature referred to in the Qur'an (and the soul and all the others, inspired by its immorality and piety) (al-Shams: 7-8), carries with it a predisposition for good and evil, for rise and fall. When it comes to religiosity, the soul may sometimes be inclined to seek out "comforting religiosity" or "religiosity that does not cost much." This tendency may lead it to:

- **Preference for form over content:** Focusing on rituals and external manifestations of religion, while neglecting its spiritual and moral essence and behavioral requirements.
- **Seeking justifications:** Selecting or interpreting texts in a way that justifies wrong behaviors or prevailing social norms, even if they contradict the overall purposes of the Sharia.

- **Seeking Unlawful Facilitation:** The tendency towards explanations that reduce the magnitude of individual responsibility or offer "shortcuts" to survival without exerting the required effort in self-purification and whim.

The Fingerprints of the "Soul" in the Religious Tradition: Examples and Analyses

As we have pointed out in our previous discussions, we can observe some of the influences that the human "psyche" may have had on our understanding and application of religion, some of which were inspired by other cultures or religions, and then "Islamized" or justified within the heritage:

- **Excessive ritualism and emphasis on number at the expense of quality (possible influences from Zoroastrianism or others):** Has the soul's desire for an "organized framework" and "specific duties" transformed certain acts of worship, such as prayer, from a deep spiritual experience to mere performance of routine movements and numbers? Has the soul felt formal peace by "completing the required number," even if the heart is oblivious and understanding superficial?

- **Distorting the Concept of Guardianship and Justifying Male Domination (Possible Influences from Jewish Traditions or Tribal Customs):** How was the masculine "self", which by nature may be inclined to dominate, to distort the Qur'anic concept of "guardianship" from responsibility, care, protection, and spending, to domination, control, and denigration of women? Did this soul find in some narratives or interpretations anything to support this distorted understanding, ignoring the explicit Qur'anic texts that emphasize human equality and common dignity?

- **Focus on the emotional aspect and the exaggerated reverence of figures (possible influences from Christian legacies):** Did the "soul" seek the emotional gratification of the army through the recitation of the Qur'an in musical melodies that might overwhelm contemplation, or through excessive reverence for historical figures to the point of elevating them to the level of quasi-infallibility or taking their sayings as a legislative source that parallels or sometimes transcends the Qur'an? Was this a kind of escape from individual responsibility in understanding and applying religion, by placing the burden on "sacred symbols"?

"Laughing at Yourself" Collectively: The Power of Heritage and the Power of Tradition

When these distorted or self-motivated notions take root in the collective consciousness and become part of the "sacred heritage," it becomes very difficult for an individual to criticize or contradict them. The "individual soul" here finds itself confronted with the "collective soul" and is afraid of being accused of innovation or deviation from the group. This fear of isolation or ostracism makes many people feel safe and go with the norm, even if they feel in their minds that something is not right. It is a vicious circle where the wrong heritage supports what has settled in the souls, and the souls defend the heritage because it provides them with a comfort zone or justifies their reality.

The Impact of These Distortions on the True "Endorsement of the Soul"

The most dangerous thing about these inherited distortions is that they may hinder the process of true "purification of the soul", which is the purpose of religion. When the soul is preoccupied with:

- A formal ritual rather than a heart and behavior reform.

- Justifying injustice or discrimination instead of achieving justice and charity.

- Superficial emotional attachment instead of deep understanding and hard work....It deviates from the true purposes of the divine message. The process of acclamation becomes directed towards subordinate or even illusory goals, while the essence remains neglected.

Conclusion: Returning to the standard to liberate the soul and renew consciousness

The way to liberate the "soul" and renew our religious consciousness lies in a courageous return to the first and original criterion: the Book of God, the Holy Qur'an. By contemplating its verses, understanding its overall purposes, and presenting everything inherited to it, we can distinguish the wheat from the fat, and what is at the core of religion from what is the addition of the human "soul" throughout the ages. This return requires effort, awareness, and courage to go against the norm if necessary, but it is the only way to purify our understanding of religion, and to enable the "soul" to walk on the path of true acclamation towards Al-Falah and Al-Radwan. It is an invitation for the soul to be a tool for understanding and applying religion, not for religion to be a tool for justifying the whims and desires of the soul.

19.13 And your husband is Paradise": Did Adam have a husband other than Eve? An Interpretive Reading of the Concept of the "Self" as an Inner Pair

Introduction: Beyond the Literalism of the Text. Searching for the Deepest Meaning

When we read in the Holy Qur'an the story of our father Adam (peace be upon him), and Allah commanded him: "You and your husband dwell in Paradise" (Al-Baqarah: 35), it immediately comes to mind that what is meant by "his wife" is our mother Eve. This is the apparent and well-known understanding that has been passed down through the generations, and it has something to support it in the context of the story and the beginning of human creation. However, can this divine discourse carry deeper layers of meaning, which do not necessarily cancel out the apparent, but add to it a symbolic dimension related to the internal structure of the first man and his struggle The eternal? This article presents an hermeneutical reading that sees the "husband of Adam" as a possible reference to the human "soul", as the first "husband" to accompany man and share his first existential experience.

References from Qur'anic Discourse: The Language of Muthanna and the Language of the Singular in the Story of Adam

One of the most striking aspects of the Qur'anic context of the story of Adam is the shift in the wording of the discourse addressed to him:

- **The dual discourse in the command and the initial mandate:** the divine command to dwell in Paradise, to eat from its fruits, and to avoid the forbidden tree, was addressed to Adam and his "husband" in the form of al-Muthanna: "And each of them will be as good as you wish, and do not approach this tree, and you will be among the wrongdoers" (Al-Baqarah: 35).

- **Al-Khattab al-Mufard fi l-Husaam wa**'l-Mu'l-Mu'awliyah: Andma ya'ati zakr al-ma'sisiya al-mubashara, najd al-khattab yatuja, i.e. Adam al-Mu'fardaaah: (Ta'aa'aa', (121).

- **The profound hermeneutical question:** This shift in the wording of the discourse opens the door to reflection: Was the "husband" mentioned at the beginning an internal entity, the "soul" that formed an integral part of Adam, and which was a partner in receiving the command and being subjected to the temptation? It is the result of an interaction between consciousness

(Adam) and the soul (which may be inclined to whims or respond to temptation), and repentance is a decision of consciousness followed by the subjugation of the soul.

"And her husband created from her": the soul as an integral part of the first entity

Al-Qur'an al-Qur'an al-Qur'an,[1] and allaah has been created by Allaah(may Allah have mercy on him) (may Allah have mercy on him) said: "O Allah, i.e.

- **The meaning of "from it":** The phrase "from it" carries the meaning of derivation, partiality, and integration. Just as the "soul" is an intrinsic part of the human being, inseparable from it, this "pair" that was created "from" the one soul (Adam) may symbolize this inherent inner entity.

- **The first dwelling of the soul:** The purpose of the creation of this pair is to "dwell in it." Before man dwells in an external human pair, isn't the first and deepest dwelling in oneself, one's inhabitation of oneself, one's compatibility with it, and one's understanding of it? If the "soul" is this first pair, then God's command to Adam to dwell with his "husband" in Paradise may carry the meaning of managing this inner relationship and achieving harmony with it in the first test environment.

The Concept of "Spouse of Souls": Closeness Beyond Closeness

Ta'ati ayat-e-kareema al-lataazi al-mufahum al-bishkal al-awsaa'a'a'i'a'i'a', 'a'l-'a', 'a'l'a', 'a'l'a'a', 'a'l-a', 'a'l'a', 'a'l'a', 'a'l-a'a', 'a'l-'a'a', 'a'l-

- **"Of yourselves":** This phrase refers to the depth of connection and similarity in nature and essence. If the human spouse (woman to man or vice versa) is so close to ourselves, what about the "soul" that is closer to us than the vein, which is us at our core? Could it be the first and most attached "husband" with whom we must achieve dwelling, affection, and compassion before we ask for it from any external being?

- **Adam as a Model:** If Adam was the first human model, was "himself" his first "husband" in Paradise, with whom he had to manage the relationship, protect her from Satan's temptation, and lead her to obey God?

The Self as a Partner in the First Human Experience: An Inner Struggle in Paradise

If we adopt this symbolic interpretation, the story of Adam in Paradise becomes a microcosm of the eternal human struggle between:

- **Consciousness and Will (Adam):** The one who receives the divine command and has the ability to choose.

- **The self (inner spouse):** which carries tendencies and desires, and may be influenced by whispers and temptations.

Paradise, in this context, was not just a place of enjoyment, but a testing ground for this internal bilateral relationship. The descent from it was not merely a spatial transition, but a transition of the composite human being (Adam and himself) to a wider and more complex earthly assignment arena.

The importance of this interpretation and its challenges:

It is important to emphasize that this interpretation does not aim to negate the common apparent meaning that Adam's husband is Eve, as both meanings may be intended on different levels (apparent and symbolic). Rather, it aims to:

- **Deepening the understanding of individual responsibility:** that the struggle with the devil and the struggle against whims begins from within, through the management of the "soul", which is the closest "companion" and the first "husband" of man.

- **Highlighting the importance of self-recommendation:** If the self is this permanent partner, then "repairing the relationship with it" and "recommending it" becomes the basis for reforming all aspects of life, and for achieving success in the task of succession.

The challenge lies in not slipping into interpretations that are far from the spirit and purpose of the text, and in maintaining a balance between apparent meaning and possible symbolic meanings.

Conclusion: Managing the "Inner Pair" is the Key to the Journey

Reading the "Adam's Husband" as a symbol of the "soul" offers us a rich perspective for a deeper understanding of human nature and responsibility from the very first moment of his conscious existence. It is an invitation to reflect on this "inner pair" that accompanies us at every moment, and on whose well-managed and recommended our happiness in this world and our salvation in the hereafter depends. The management of this "husband" is the key to our journey to God, and it is the essence of the challenge we face as human beings.

19.14 The Self and the Evil Spouse: Managing the Internal Conflict Towards Righteousness

Introduction: The Lieutenant Companion and the Destination Challenge

In man's journey on this earth, he has not only left a loner to struggle with his inner passions, but he has also made a "consort" to accompany him, a constant companion with his own influence. This "consort", as the Sadiq al-Sadiq (may Allah bless him and grant him peace) has told us, is from the jinn, and its main task is to try to seduce man and drive him away from the path of truth. Understanding the nature of this "consort", how it affects the human "soul", and the mechanisms for managing this internal conflict, is crucial for anyone who seeks righteousness and self-purification.

Verses in which there is the word consort

- **It is a matter of fact that it is a matter of great concern.**

- **Wa'l-'aa'i'a', 'wa'l-'aa', 'wa'l-'a', 'a'l-'a', 'wa'l-'a', 'a'l-a', 'a'l-'a', 'a'l-a', 'wa'l-a'**

- **Qa'il al-Qa'il-e-Min-e-Qa'a'ah al-Qa'a'i'l-Qa'a'i'l-Qa'a'i(51)**

- **Wa'l-qa'aa'i'a'l-a'l-wa'a'l-wa'l-'aa'a'a'a'aa'i'a', wa'a'l-a'l-a', '**

- **Wa'maan ya'aa'aa'a'aan dhik'i al-ra'a'i'l-ra'a'i'a'l-n'a'a'i'l-n'a', 'a'l-qa'a'i'l-qa'a'i'a'l-'a'l-'a', 'a'l-qa'a'i'a'i', 'a'l-qa'a'i'a'i', 'a'l-qa'a'a'i', 'a'l-36 al-zakhr'i'.**

- **Wa'qa'l-qariyinhu hazza ma'aa'l-'id'i'a'a'i (23/23)[23 A.H.)**

- **Qa'l-qa'il al-qariyyah rabin' aa'aa'i'a'i'a', (27/27 a.h.)**

The Truth of the Spouse: A Devil and the Mission of Misguidance

It has been proven by Shari'a that every human being has a consort of the devils. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "There is no one among you but he has been entrusted with his consort from the jinn" (narrated by Muslim). This consort is not just an idea or an illusion, but a real being who strives to "lead him astray from the right path". It is part of the affliction that Allah has made for the slave, to test the sincerity of his faith and the strength of his determination.

- **The Spouse and the "Evil Principal Soul":** This consort often works in harmony with the "evil Principal Soul" (as we detailed in Article 8.21). He adorns them with lusts, casts whispers in them, and encourages them to rebel and disobey. The "soul" by its nature may be inclined to pray and follow whims, and the "consort" comes to reinforce this tendency and distract it from the remembrance of God and from doing good.

- **Ayat al-Qur**'an al-Shaykh al-Qur'an al-Qa'idah: Al-Ta'ir al-'Ayyat al-'A'idah al-Qa'idah al-Qa'a'i'l-Qa'aa'l-Qa'aa'l-Qa'a'l-'a'ib al-'A'l-'A'a'l-'A'l-'A'a'l-'A'l-'A'i'l-'A'i'l-'A'a'i'l-'A'a'l-'A'a'l-'A'i'l-'A'a'i'l-'A'a'a', al-Qa'a'a'i'l-'A'a'a'i', al-Qa'a'a'i'l-'A'a'l-'A'a'a', al-Qa'a'a'i'l-'A'a'a', al-Qa'a'l-Qa'a'i'l-Qa'a'i'l al-'A'a'l-Qa'a'a'i'l-Qa'a'a'l-Qa'a'a'i'l-Qa'a'i'l-'A'l-Qa'a'a'l-Qa'a'a'l-Qa'a'i'l-'A'a', al-Qa'a'il al-'A'a', al-Qa'id al-'A'l-Qa'a'a'i', al-Qur'an al-'A'a'a', al-Qa'a'il al-'A'a'a', al-Qur'an al-'A'a'l-Qa'idah, al-Qur'an, al-Qa'a'il al-Qa'a'i'l-Qa'idah, al-Qa'a'il al-Qa'a'i'l-Qa'a'i'l-'a'ib al-'A'il al-'Aa'i', and 'Al-Qur'a', al-Qa'id al-Qa'a'idah al-Qa'a'i'l-'a

Conflict Management: Can the Spouse "Islamize" or Tame Them?

One of the most interesting points to ponder about the hadith of the consort is the saying of the Prophet (peace and blessings of Allaah be upon him) about his consort: "But God helped me against him, so I submitted. He will only order me to do good." The scholars differed as to the meaning of "so I submitted", whether it is entering Islam out of faith (which some have ruled out because the nature of Satan is rebellion), or it is surrendering and submission so that it no longer has a negative effect on the Prophet (peace and blessings of Allaah be upon him).

- **Surrender and submission as a fruit of striving and acclamation:** Regardless of the exact interpretation, this particular case of the Prophet (peace and blessings of Allaah be upon him) suggests that the danger of the spouse can be "neutralized" or "tamed" to a great extent through the power of faith, the help of God, and the struggle of the soul.

- **The role of "self-recommendation":** Here the role of "self-recommendation" (detailed in article 7.21) stands out as a primary tool in this conflict. The higher a person rises in the degrees of self-purification, purifies his heart from the diseases of doubt and hypocrisy, and trains his "heart" to do good and positive thinking, the weaker the influence of this spouse will be. The "reassuring soul" (21.8) is more able to resist the temptations of a bad partner, and may even reach a stage where the spouse becomes "capitulated" to its inability to seduce it.

- **It is important to** realize that it is not a complete "control" over the spouse so that he becomes an angel, but rather a constant "defense" and constant jihad. The Muslim is required to defend this devil, which he is able to do, God willing.

Strategies for managing conflict with a bad partner:

Based on the guidance of the Prophet (peace and blessings of Allaah be upon him) and the Shari'a guidelines, several strategies can be derived to manage this internal conflict:

1. **Seeking the help of Allah and seeking refuge in Him (Istidha):** This is the first and most powerful weapon. Acknowledging weakness in the face of this hidden enemy, and seeking help from Allah, the Almighty.

2. **Strengthening the connection with God (dhikr, prayer, reading the Qur'an):** The stronger the connection of the "soul" to its Creator, the more immune it becomes against the whispers of the spouse. Dhikr expels the devil, prayer forbids immorality and vice, and the Qur'an is light and guidance.

3. **Striving against one's own desires and forbidding one's desires:** The "consort" exploits the weaknesses of the "soul" and its tendency to whims. Striving against these tendencies and changing the programming of "al-Fouad" towards good habits cuts off the path of the consort.

4. **Awareness of the entrances of the devil (the consort):** Knowing the entrances through which the consort infiltrates the "soul" (anger, lust, arrogance, despair, and haste) helps to close these gaps.

5. **Good Companionship and the Faith Environment: The** "soul" is influenced by those around it. Good companionship helps to do good and reminds of God, while bad companionship can be a help to one's spouse.

6. **Not despairing of God's mercy when falling into a mistake: The** "consort" seeks to make a person despair after a sin so that he does not repent. The strength of the "believing soul" lies in its ability to rise up after the fall, to sincerely repent, and not to give in to the despair of the consort.

Conclusion: Towards an internal alignment that reflects an external alignment

The existence of a "bad spouse" is part of God's wisdom in afflicting His servants, and it is a constant incentive for the believing "soul" to be vigilant, striving and acclamation. Managing this internal conflict is not an easy task, but it is possible with the help of God and taking into account the reasons for the strength of faith and behavior. The goal is not to completely eliminate this spouse in this world, but to bring the "soul" to a degree of rectitude and strength so that its influence becomes weak or non-existent, and the cause of goodness always prevails in the heart of the believer. Achieving this "inner righteousness" in Confronting the evil spouse is a prerequisite for achieving righteousness in external behavior, and it is the way to win the pleasure of God and His Paradise.

19.15 The Soul Between the Revelation of the Most Merciful and the Temptation of the Devil: Understanding the Mechanisms of Internal and External Influence

Introduction: The Arena of Permanent Conflict in the Human Being

The human "soul", this wondrous entity that God has honored and bounty, is not an isolated island, but an arena of perpetual conflict, attracted by the forces of good and evil, and receiving signals and influences from multiple sources. On the one hand, there is the "Revelation of the Most Merciful" and His guidance, which comes through His messengers and books, and inspires

prepared hearts. On the other hand, there is the "whisper of Satan", whether it is from the hidden jinn or from the apparent demons of mankind, as well as the "consort" who seeks to seduce. This article seeks to understand the mechanisms of this dual, internal influence and external, and how the "soul" with its various components receives these influences, and how it reacts to them upwards towards rectitude or descent towards temptation.

Sources of Influence on the "Self": The Intertwined Threads of Good and Evil

The main sources of influence on the "self" can be classified into:

1. **Divine Revelation and Divine Guidance:**
   - **The Holy Qur'an and the Sunnah of the Prophet: The** Primary Source of Truth and Light, which charts for the "soul" the path of the farmer and salvation.
   - **Divine inspiration and common sense:** "And the soul and all the other things, inspire it with its debauchery and piety" (Al-Shams: 7-8). A normal "soul" carries with it an innate inclination for goodness, and may be directly inspired by God to the truth.
   - **The enlightened mind and the insight of the heart: the** "heart" (as in 21.1) when it is sound, and the "heart" (brain) when nourished by the right knowledge, become powerful tools for distinguishing truth from falsehood.
2. **The whispering of the Shaytaan and the influences of evil:**
   - **The consort of the jinn:** This is the companion who is entrusted to every human being (as in 21. X - The article about the consort), whose main task is to whisper with sin and embellish sin.
   - **Obsessive-compulsive disorder (from the jinn):** those negative and discouraging thoughts that are thrown into people's breasts
   - **The devils of mankind:** They are human beings who have rebelled against the truth and have become advocates of falsehood and corruption. They work by:
     - **Spreading destructive ideas and suspicions:** to make people question their religion and values.
     - **Adorning lusts and temptations:** to keep the "soul" away by straightness.
     - **Social and cultural pressure:** to impose customs and traditions that are contrary to God's guidance.
     - **Exploitation of the media and technology:** to spread their venom on a large scale.
   - **Passion and the evil ego: the** inner tendencies in the "soul" that tend to evil and lusts, which may easily respond to the external whims of the devil.

Mechanisms of the "soul" receiving these influences and their reaction:

The "soul" with its various components (the heart and the heart) is not just a negative future, but an interacting entity, which is influenced and influenced:

- **"Al-Fouad" (the brain) as a gateway to information and beliefs:**

- **Receiving Whispers as Thoughts:** "Al-Fouad" is the one who receives the incoming thoughts, whether they are from a positive internal inspiration or a negative external whisper.
- **Programming and habits:** If the "fouad" succumbs to certain obsessions and they are repeated, they may turn into "habits of thought" or "programmed convictions" (the big gears we have discussed), which are difficult to change later.
- **Filtering information: A** "fuad" who is pre-programmed for good (through acclamation and learning) may "filter" and reject obsessions. A person who is oblivious or programmed to do evil may accept them easily.

- **The "Heart" as a Center for Faith, Insight and Will:**
  - **The "heart" is affected by revelation or whispering:** the "heart" is the place of the stability of faith or disbelief, reassurance or anxiety. Divine revelation reassures and enlightens the heart, while satanic whispers worry and oppress it.
  - **Insight in distinguishing truth from falsehood:** A healthy "heart" possesses insight that enables it to expose the falsity of whispers and distinguish them from divine inspirations.
  - **The will to make a decision:** The heart is the center of the true will (the face and the destination). Based on the faith or doubt it resides in, and what it receives from the "heart", the "heart" makes the decision to respond to the Divine Revelation or to submit to the whispers of the devil.
- **The "soul" as a vessel for manifestation and behavior:**
  - **Behavior as a Fruit of Internal Interaction:** The outward behavior of the "soul" (its actions and words) is ultimately the fruit of this conflict and interaction between the revelation of the Most Merciful and the whispers of Satan within the "heart" and the "heart."
  - **Rise or descent:** If the "soul" responds to the revelation of the Most Merciful and purifies itself, it rises to the level of the "reassuring soul." If it succumbs to the whispers of the devil and follows its whims, it descends to the "evil soul."

The Strategies of the Believing "Self" in this Conflict:

The "soul" that seeks righteousness and survival must have conscious strategies to face this dual challenge:

1. **Strengthening the connection with the source of revelation:** through contemplation of the Qur'an, following the Sunnah, and maintaining worship with reverence and presence.
2. **Developing the insight of the heart:** by contemplating the universal and legitimate verses of God, and by striving towards useful knowledge.
3. **Fortifying the heart:** by feeding it with positive thoughts, training it in good habits, and ignoring negative obsessions.
4. **Constant seeking help from Allah:** from the whispers of the devils (jinn and humans) and from the evil of the consort.
5. **Fighting against whims and desires and the evil spirit:** it is the gate through which the devil enters.

6. **Awareness of the machinations of the devils of humans and jinns:** and exposing their methods of seduction and deception.

7. **Good companionship and an environment of faith:** which helps to be steadfast and reminds us of the truth.

Conclusion: The Responsibility of Choice in the Battle for Existence

The human "soul" stands at the heart of an ongoing existential battle between the call of truth and the preacher of falsehood. God has provided it with the tools of understanding, perception, and choice (the heart and the heart), and has sent down His revelation to it to be light and guidance. On the other hand, there are evil forces, internal and external, that strive to mislead it. The "soul" has the responsibility to make a conscious choice between these two calls. Either it responds to the revelations of the Most Merciful, and it prospers, and it succeeds. Or it is led to the temptation of Satan, and it suffers, loses, and perishes. Understanding the mechanisms of this dual effect is the step. The first is to make the right decision and fight this fateful battle successfully.

19.16 The Self in the Face of Obsessive-Compulsive Disorder: Qur'anic Strategies to Fortify the Heart and Heart

Introduction: The Invisible Enemy Lurking in the Chest

In the journey of the "soul" towards spiritual serenity and contact with God, a hidden and cunning enemy emerges that lurks in it all the time, trying to cast doubts, embellish falsehood, and arouse fears. It is the "obsessive obsession" (the obsession with the people) (al-Naas: 5-6). These whispers, whether they originate from the devils of the jinn or the devils of humans, target the "breasts of people", i.e., the centers of perception, feeling, and decision in them – the "heart" and the heart. How does the "soul" face this constant challenge? What are the Qur'anic and prophetic strategies that help it to immunize its "heart" and "heart" from these hidden attacks?

The Nature of Obsessive-Compulsive Disorder: Whispers of Evil in the Receptacle of Perception

"Obsession" is the repeated invisible projection of evil or inhibiting thoughts. "Khnas" is one that disappears and delays when God is mentioned, and then returns to waswasa when we are unaware. This dual nature indicates:

- **Persistence of Trying: Satan** (of both kinds) does not despair of trying to seduce or confuse the "soul."

- **His weakness in the face of the power of remembrance: The** power of "waswas" lies in the negligence of the "soul" and the "heart" distances itself from the remembrance of God.

- **Targeting decision centers:** "Whispering in people's chests", that is, it does not only affect the apparent senses, but also seeks to penetrate the "fouad" (the center of the initial processing of information and habits) and the "heart" (the center of insight, faith, and will) – as we detailed in (Article 21.1).

The effects of waswasas on the "soul" and its components:

If the "soul" succumbs to these whispers and does not resist them, it may lead to:

- **Confusing "Al-Fouad":** by throwing negative thoughts, decorating bad habits, and raising doubts about the truths of faith. Al-Fu'ad may "forget" the remembrance of his Lord (and the Shaytaan has forgotten the remembrance of his Lord) (Yusuf: 42) because of these whispers.
- **Al-Qa'laab:** Al-Qa'l-'a'i' (175), Wa'ta'i'ta'i'l-Qalaq wa'l-'Aas, Wa'taziyin al-'Awud al-Kazba' (wa'dhu'l-Qa'd al-Qa'dabah)
- **Deviation of the "soul" from the path of acclamation:** Instead of seeking goodness and reassurance, the "soul" may find itself captive to anxiety, driven by desires, or reluctant to do good.

Quranic and Prophetic Strategies to Fortify the "Heart" and the "Heart":

The Qur'an and Sunnah provide us with an integrated approach to confront the "obsessive-compulsive disorder" and fortify the "soul" with its various components:

1. **Seeking the help of Allah: the first shield and the impregnable fortress:**

   - **The Direct Divine Command:** "Say, 'O Lord, I seek refuge in You from the whispers of the devils, and I seek refuge in You, O Lord, that they may come' (Al-Mu'minun: 97-98). Seeking refuge is the declaration of resorting to absolute power, and the recognition of the "soul" of its need for divine protection.
   - **Its effect on the "heart":** Sincere seeking help fills the "heart" with trust in God and drives away the fear of the devil.

2. **The Permanent Dhikr: The Weapon that Defiles the Shaytaan:**

   - **The light that drives out darkness: The** remembrance of God in all its forms (tasbeeh, tahleel, takbeer, asking for forgiveness, reciting the Qur'an) is a light that illuminates the "heart" and the "heart", and the devil "defils" and hides in front of this light.
   - **Fortifying oneself with the adhkars of the** morning, evening, and the remembrances of entering and exiting the house, etc., are like fortresses that protect the soul from the evils of the devils and their whispers throughout the day.

3. **Humble Prayer: The Ascension of the "Soul" and the Prohibition of Immorality:**

   - **Direct connection to God:** Prayer is the pillar of religion and the strongest connection between a servant and his Lord. The "soul" that maintains its prayers with reverence and the presence of the "heart" is far from the influence of waswas.
   - **Al-'Asharah al-'Ama'i:** (Al-Sa'ilah al-Ta'ala'a' a'i'a'i wa'l-Fa'a'i wa'l-Munqari) (Al-Anqabut: 45).

4. **Contemplation of the Qur'an: The Food of the Heart and the Light of Insight**

   - **Healing for what is in the breasts:** The Qur'an is a cure for the diseases of the "hearts", including the disease of waswasah and doubt. Contemplating its verses deepens faith and confirms certainty.

- **Distinguishing truth from falsehood:** The light of the Qur'an reveals to the "soul" the falsehood, obsessions, and false promises of Satan.

5. **Ignoring waswas, and not going along with them:**

- **Cutting the rope of negative thoughts:** One of the instructions of the scholars in dealing with waswas, especially compulsive ones, is not to discuss them or to engage with them, but rather to cut them off by remembering them or engaging in useful work. This prevents "al-Fouad" from programming on them.

- **Focus on positive and constructive thoughts:** Direct the "mind" towards what is useful and useful, and fill the "mind" (al-Fouad) with goodness..

6. **Good Companionship and the Faith Environment:**

- **Advice and reminders:** The "soul" is influenced by those around it. Good companionship reminds Allah and helps him to resist whispers, while a corrupt environment can be a hotbed for devils and their whispers.

7. **Seeking Islamic knowledge: a weapon against ignorance and suspicion:**

- **The light that dispels darkness:** Many whispers arise from ignorance or misunderstanding of religion. Seeking the correct Islamic knowledge immunizes the "heart" and the "heart" from the suspicions that the devil may cast.

8. **Supplication and supplication to Allah:**

- **The weapon of the believer:** Supplication that Allah will protect the "soul" from the evil of waswas, and that the "heart" will be steadfast in faith, is one of the most powerful weapons.

Conclusion: Constant vigilance and continuous immunization are the way to survive

Confronting the "obsessive-compulsive disorder" is a continuous battle that does not rest as long as a person is alive. The believing "soul" is the one that is aware of the nature of this enemy, and is armed with the Qur'anic and Prophetic strategies to fortify its "heart" and "heart." It requires constant vigilance, constant striving, and unceasing fortification through remembrance, supplication and good deeds. Whoever seeks the help of Allah sincerely and takes these reasons, Allah will protect him and make the hand of Satan weak before him. "Indeed, the scheming of Satan was weak" (an-Nisaa: 76).

19.17 "The Husband's Soul": Towards a Harmonious Functional Partnership with the Self to Achieve Succession

Introduction: The First and Closest Partner in Life's Journey

In our relentless pursuit of building successful relationships and achieving meaningful achievements in this life, we often focus on external partners: spouse in family life, co-workers, friends in society. But have we ever thought about the first and closest partner, the one who accompanies us in every breath and every step, and who depends on the nature of our relationship with the quality of all our other partnerships? The relationship with him is

understanding, management, and harmony, just as any other partnership requires to reach its noble goals, foremost of which is the achievement of the task of "succession" entrusted to man.

"Psyche" as a "Functional Pair": Beyond the Biological Significance

As we have discussed in previous reflections, the concept of "husband" in the Qur'anic language goes beyond mere biological conjugation to include the meaning of "functional partnership" and conjugation to achieve a goal and purpose. If the "spouses of the Prophet" (peace and blessings of Allah be upon him) are his partners in a missionary and social mission, and if Adam's first "husband" in heaven may carry the symbolism of the "soul" that shared the experience of the experience, then this invites us to look at the "soul" between us as our first functional "husband."

- **Permanent conjugation and common destiny: The** "soul" is the only entity that is associated with us from birth to death, and its impact extends beyond that. Our fate is linked to its fate, and our happiness and misery depend on its condition.
- **Functional integration within the human being: The** "soul" with its tendencies and emotions interacts with the "fouad" (brain) with its cognitive and storage abilities, and with the "heart" with its awareness, insight and will. This interaction is an internal functional partnership, the success of which depends on the harmony of these components and their orientation towards a single goal.

Conditions for a Successful Partnership with the "Spouse Self": Endorsement and Leadership

In order for this "internal partnership" with the "spouse self" to be fruitful and successful, two basic conditions must be met:

1. **Recommending the "soul":**
   - **Purification from impurities:** Just as the partners in any relationship are keen to remove what disturbs their relationship, a person should strive to cleanse himself of the evils of polytheism, arrogance, envy, miserliness, following whims, and everything that would make her a bad "husband" or an obstructive partner (as we detailed in the article on Recommendation 21.7).
   - **Developing it with virtues: On** the other hand, the "soul" must be developed through faith, piety, sincerity, patience, thanksgiving, and charity, so that it becomes a good "husband" who helps to do good and leads to it.
   - **Attaining the "Peaceful Soul": The** ultimate goal is to elevate the "soul" from the level of "bad faith" or "blame" to the "reassuring soul" (21.8), which finds its peace in the remembrance of God and is satisfied and satisfied. This soul is the best "husband" that can accompany a person.
2. **Leading and Directing the "Self" (The Role of Awareness and Will):**
   - **It is not blind submission:** partnership does not mean blind submission to the "soul" and its whims. Rather, it requires a wise "leadership" of the "consciousness" of the enlightened "heart" and the educated "heart."
   - **"Prohibition of the soul from desires":** This leadership is manifested in the ability to "forbid the soul from desires" (21.2 and 21.7), and to direct its energies towards what is useful and constructive.

- **Controlling the "gears":** Managing the "brain" by changing the "gears" or negative software and replacing them with positive ones, is an essential part of this leadership.

The Impact of Harmony with the "Spouse's Soul" on External Partnerships and the Task of Succession:

Achieving this inner harmony and harmony with the "spouse soul" has direct and profound effects on all aspects of human life:

- **Success of External Partnerships (Marital, Social, Practical):**
  - A person who lives in peace and harmony with "himself" is better able to build healthy relationships with others. He who lacks something does not give it. Who cannot achieve dwelling, affection, and compassion with "himself", how will he achieve it with a human husband?
  - The "reassuring soul" is reflected in the behavior of its owner with positivity, balance, and wisdom in dealing, which makes him a desirable and reliable partner.
- **Ability to perform the role of "succession" on earth:**
  - The task of "succession" requires a strong, balanced person, capable of taking responsibility and making the right decisions. This can only be achieved if the "self" is a zakat, and the inner leadership is conscious and wise.
  - A person who succeeds in "leading himself" towards good is better able to "lead" his surroundings or contribute to reforming it. Reform begins from within.
  - The "soul" that has overcome its selfishness and whims is more willing to give, give and sacrifice for the sake of the public good, which are fundamental values in achieving the right to succeed.

Conclusion: Invest in your first partner. Straighten your whole life

The concept of the "soul mate" invites us to reconsider our priorities. Before we look for success in our external relationships or material achievements, we must invest in our relationship with our "first inner partner." Recommending the "soul" and leading it towards harmony and harmony with God's commands and prohibitions is not just a spiritual virtue, but a prerequisite for achieving any real and lasting success in this life, and for performing the great faithfulness that man has carried: The Trusteeship of Succession. Whoever reconciles what is between him and "himself", Allah will reconcile for him what is between him and the people, and He will open for him the doors of goodness and prosperity in this world and the Hereafter.

Yes, absolutely. These new texts represent an enormous enrichment and extraordinary deepening of the previous article. They move the discussion from the level of "anatomy of the human being" to the level of the "dynamics of the work of this entity." I have now added the mechanism of "choice and responsibility," the reality of "death and dying," the details of the journey of the "soul" in other worlds, all the way down to the path of "acclamation" and the degrees of the "soul."

19.18 A THRONE IN THE SOUL AND A THRONE IN THE HEAD: A JOURNEY INTO THE DEPTHS OF THE QUR'ANIC SELF

"Wafi'i anfusqam", "Aafila tub-sa'iroon" (Al-Zariyyat: 21)

In the midst of a world that strives to reduce the human being to numbers, data, and deaf matter, the Holy Qur'an comes to restore to us the lost insight, inviting us to a journey of unparalleled exploration, a journey into the depths of the self. Inspired by contemporary reflections on the Ayatollahs, it has revealed to us two revolutionary concepts that completely change our view of ourselves: the concept of "emotions as an intrinsic throne" and the concept of "the brain as an executive throne." This article is an attempt to weave these two threads into one integrated cloak for understanding the "Qur'anic man."

The First Throne: The Essential Throne – The Kingdom of Feeling

Our starting point was with the astonishing proposition made by Amin Sabri, who believes that emotions are not just transient psychological states, but rather an integrated "system", which is the deepest point of our existence. This apparatus is not an ordinary thing, but it is connected to the system of the divine "throne".

- **Poetry and Throne:** The key lies in the astonishing linguistic homogeneity between the verbs (poetry) and the noun (throne). This is not a coincidence in a book whose verses have been reversed, but rather a sign that our emotional apparatus is like a miniature version, or a flash of the throne, placed in us so that we can "feel" what is beyond the boundaries of logic and matter, that is, to feel the Creator Almighty.
- **A sacred function:** if the mind asks the question "How?" It is the emotion system that answers the question "Why?" It is the center of the feeling of love, fear, peace, and connection to the unseen. Without it, we become mere calculators with no meaning or purpose.
- **The system of protection:** This precious throne is not left unprotected. We have been endowed with the "intellectual apparatus" as the first line of defense, which filters out external events and prevents them from desecrating the purity of feelings. The greatest protection is the observance **of the "law"**, which, in harmony with **the universal "throne" system**, guarantees the integrity and stability of our inner throne (feeling).

The Second Throne: The Executive Throne – The Human Brain

Our dialogue then moved to another level of contemplation, where the "throne of your Lord" is not a distant entity, but is closer to us than a vein: the human brain. This throne is the executive center that administers the kingdom of the body in the physical world.

- **The Eight Bearers of the Throne:** The verse "And the throne of your Lord shall be borne above them on that day eight" finds an amazing manifestation in the functions of the brain. The right and left lobes together carry eight main functions that are the basis of our perception and existence in the world (logic, language, numbers, analysis in the left lobe | rhythm, imagination, colors, spatial perception in the right lobe). These are the "throne bearers" who carry out the king's orders.
- **The Throne of Inspiration and the Throne of Logic:** The right lobe is the throne of inspiration, intuition and holistic vision, and it is the gateway to the immaterial worlds. The

left lobe is the throne of logic, analysis and sequencing, and it is the tool with which we deal with the material world of causes.

The Great Point of Transfiguration: How Does the Arshan Harmonize?

This is where the splendor of creation and the miracle of creation lie. These two thrones are not two separate entities that are struggling (as in the duality of the "struggle of the heart and the mind"), but rather they are one integrated system that works in exquisite divine harmony:

1. **Feeling is king:** it starts from **the intrinsic throne (the emotion apparatus).** The desire for love, the longing for peace, the fear of God... All of these are royal decrees issued from this deep throne.
2. **The limbic system is the translator:** the brain's "limbic system" (chemical mind) translates these abstract emotional commands into a language that the body understands: the language of hormones and neurotransmitters.
3. **The bearers of the throne are the executors:** these signals are received by the cerebral cortex (the intellectual system). This is where the **role of the "throne bearers"** (the lobes) begins. The right lobe imagines the goal (a mental image of success or serenity), and the left lobe sets the logical plan and practical steps to achieve it.

The right-wingers are those who live in perfect harmony between their essential throne and their executive throne, who are inspired by their feelings, and who carry it out wisely and logically. **The people of the north** are the ones who have separated from their essential throne, and their executive throne (especially its physical left lobe) has become the master and the ruler, so they have lost meaning and lived in misery despite their material success.

My Opinion and Personal Analysis: Towards an Integrated Human Being

What is surprising about this proposition is not only its scientific and linguistic depth, but also its ability to solve the greatest dilemma facing human thought: the schizophrenia between the soul and the body, between the heart and the mind. This Qur'anic view does not see conflict, but **rather hierarchical integration**.

- **From fragmentation to integration:** Instead of seeing ourselves as a battleground between our desires and our minds, we can now see ourselves as an integrated kingdom, with a king (feeling), an executive throne (the brain), and soldiers (senses and organs). Our task is not to oppress one party for the sake of the other, but to bring harmony and harmony among all the components of this kingdom.
- **Unparalleled empowerment:** This understanding gives us immense power. When we feel anxious or sad, we are no longer victims of unknown emotions, but rather understand that the "king" in our intrinsic throne is sending a distress signal. Our task is to use our executive throne (the brain) to understand the message and develop a plan of action to restore peace, with the help of the greatest duration: **the serenity** that descends from the Lord of the Great Throne.
- **The Qur'an as a User Manual:** Ultimately, the Qur'an becomes not just a book to be read to blessing, but **a "User's Manual"** for this miraculous entity called man. He teaches us how to

maintain our emotional throne by law, how to use our brain throne wisely, and how to ask for help from the Creator of all thrones.

It is an open invitation to rediscover ourselves, not only as biological beings, but as amazing divine worlds, in each of which God has deposited a throne worthy of him. **"We have created man in the best of times."**

19.19 THE MAP OF THE SOUL AND ITS THRONES: MAN'S JOURNEY FROM ASSIGNMENT TO DESTINY

"Waanaf-e-sa'aa'a'aa', 'Wa'a'da'a', 'Wa'a'da'a', 'Wa'l-Qa'aa'aa', 'A'l-Qa'aa', 'Aw'l-Ta'a', 'A'l-Ta'a', 'Wa'l-Ta'a', 'Wa'l-'a', 'Wa'l-'A'a'a', 'Wa'l-'A'a', 'Wa'l-'a

In the midst of a world that seeks to reduce man to a deaf substance, the Holy Qur'an comes to restore to us the lost insight, inviting us to a journey of unparalleled exploration, a journey into the depths of the self. This article is an attempt to weave the threads of Qur'anic knowledge into one integrated cloak, to provide a comprehensive map of the human "soul", which traces its journey from the moment of formation, through the dynamics of choice and responsibility in the worldly life, to the reality of death and eternal destiny.

Part I: Anatomy of the Inner Entity – Kingdoms and Thrones

To understand the journey of the soul, it is first necessary to understand the components of the inner kingdom in which you live and interact:

- **The Spirit** is a "command" from God, the mystery of life, and the source code that descends from the "realm of command." It is the divine law and revelation according to which all other components will operate.
- **Al-Fouad (Executive Throne - Brain):** It is the "power button" and the primary processor of sensory information. It is the throne of habits, it works on the principle of "gears", where the repetitive action becomes an automatic behavior. The "corner" in it is the center of quick judgments. The holders of this throne are the eight functions of the brain that manage the entity in the physical world.
- **The heart (the Essential Throne - the center of consciousness):** It is a higher level of consciousness. It is the laboratory that "turns" thoughts and meanings, adds the dimension of faith and the unseen, and derives "wisdom" and "insight." It is the center of the true will (intention), and it is directly connected to the system of the universal divine throne, from which the true "feelings" emanate.
- **The chest:** It is not the rib cage, but rather the "source" of ideas and convictions that come to the fore, the problem of the intellectual façade of man.
- **The soul** is the entity of manifested consciousness, and the "screen" that displays the product of the work of all the inner kingdoms. It is the object of the commission, the object of human experience, and the interface with which man is addressed.

Part Two: The Dynamics of Choice – Who is in Control?

The process of human selection is not a momentary decision, but rather the product of an integrated journey within this Kingdom:

1. **The journey begins in the fouad:** it receives the initial information and is influenced by programmed habits.
2. **The heart intervenes:** it processes deeply, with the help of insight, will, and faith and moral orientation.
3. **The result is manifested in the psyche:** the psyche is affected by this interaction and chooses its final behavior, which will be recorded for it or for it.

The responsibility **lies** with man as a whole, as he is responsible for nourishing his heart with goodness, purifying his heart with faith, striving for himself and directing it towards goodness. Programmed habits are not an excuse, and volatile emotions are not justified, for both can be guided by consciousness and will.

Part Three: The Defining Moment – The Death of the Soul or its Death?

When the journey of this world ends, there comes a moment that arouses awe and questions. The Qur'an provides us with an accurate understanding:

- **The taste of death, not the annihilation of the soul:** "Every soul has the taste of death." "Death", in its linguistic origin, means **"disconnection of communication".** The soul does not perish, but rather "tastes" the experience of its disconnection from the worldly body.
- **Death, not nothingness:** "God makes souls die when they die." After the experience of "death" (interruption), God "dies" them, that is, He takes them to Him in full and complete, with nothing lacking from them. This confirms that the soul is a surviving entity, which is transferred to direct divine care.
- **Sleep as a minor death:** The Qur'an makes it clear that sleep is a temporary "death", a partial disconnection from which we return to life, making it a daily rehearsal for the great experience of death.

Part Four: The Journey After the Interruption – Isthmus and Resurrection

- **In the world of Barzakh,** the deceased soul does not enter into slumber, but rather into a world of consciousness and perception. It is the world of the "other creation" in which the veil is revealed, the souls are reunited, and the initial accountability and the initial punishment (bliss or initial punishment) begins.
- **The Day of Judgment:** It is the day of the greatest separation. The soul is brought back to be connected to an afterlife body, and it is gathered for reckoning. Its books of deeds are presented to it, and the scales are set up for the weight of each atom's weight, and the organs and the earth bear witness to it. On this day, the soul stands to face its inevitable fate based on God's absolute justice.

Part V: Eternal Destiny and the Path to Salvation

After the reckoning, the soul turns to its eternal destiny:

- **The Garden of Bliss:** For the reassuring believing soul, where there is complete sensual and moral bliss and eternal eternity.
- **The Fire of Hell:** For the unjust disbelieving soul, where there is severe sensory and moral torment and immortality (for some groups).

The only way to survive and win heaven is to **purify oneself**. It is a continuous process of purifying the soul from impurities (shirk, arrogance, and desire), and developing it with virtues (faith, piety, and charity).

Part Six: Degrees of the Soul in the Journey of Acclamation

The journey of acclamation is a journey of elevation in which the soul goes through different degrees:

1. **The soul that is guilty of evil: the** lower state, where the soul is uncontrollably led to whims and desires.
2. **The blaming self:** the beginning of awakening and the awakening of conscience. It blames its owner for a mistake and feels remorse, and lives in an internal struggle for the better.
3. **The reassuring soul:** the supreme goal. It is the one that finds its peace in the remembrance of God and closeness to Him, and has become content, satisfied, and qualified to enter the paradise of its Lord. "O reassuring soul... Enter into My worship and enter My Paradise."

Conclusion: Responsibility for the internal administration of the Kingdom

This comprehensive Qur'anic map of the human being, from formation to destiny, places us in front of our great responsibility. We are kings over our inner kingdoms, and we are not victims of circumstances or feelings. Our journey in life is a journey of managing this kingdom, by understanding its components, directing its will, and advocating "itself." It is an invitation to wage the "Great Jihad" against the whims of the soul and the whispers of Satan, armed with consciousness and faith, seeking to elevate ourselves from the level of "evil to the honor of the "reassuring soul", which finds its eternal peasant in closeness to its Creator.

19.20 Map of the Soul: The Journey of Consciousness from Formation to Immortality

In man's quest to understand his existence, the deeper question arises: Who am I, what is my journey, and where is my destiny? The Qur'anic texts, through deep readings and reflections, present a comprehensive map of this human entity, which does not reduce it to a deaf substance, but rather reveals its inner worlds and its transformational journey through life, death, and resurrection. This article is an integral weave of those visions, to provide a comprehensive guide to the journey of consciousness from the moment of formation to immortality.

First Station: The Inner Kingdom - Who Are We Really From?

Before you start your journey, you need to know the "traveler". The human being is not simple, but rather an integrated kingdom of inner worlds that interact to shape our consciousness and our decisions:

- **The Spirit:** It is the divine "command", the eternal mystery of life, and the source law that descends from the "world of matter" to occupy the whole entity.
- **Al-Fouad (brain):** It is the executive throne, the primary processor of information and senses, and the seat of habits and automatic programming that works automatically.
- **The heart:** It is the intrinsic throne and the highest level of consciousness. It is the laboratory that "overturns" meanings, derives insight, and in which the true will (intention) is taken. It is the center of faith and connection to the unseen.
- **The soul** is the entity of manifested consciousness, and the "screen" that reflects the work of all these kingdoms. It is the object of assignment and responsibility, and the interface through which it addresses and experiences life.

Understanding this kingdom is the first step to realizing our responsibility to manage and direct it.

The Second Stop: The Journey of Life - Between Rising and Affliction

The worldly life is not just waiting, but a dynamic theater with two complementary ends: elevation and affliction.

1. **Ascension through spiritual births:** Life is not a single line, but a series of "spiritual births." Every major existential transformation (such as marriage, learning new knowledge, emigration, or even a profound crisis) is a rebirth that raises our consciousness and refines our souls. The goal of these cycles is continuous ascension; immutability and inertia are a "sin" that is contrary to the renewed nature of creation (every day is a matter).
2. **The goal is affliction:** this ascension is not in vain, but is part of a larger framework: the divine affliction, "who created death and life to afflict you." Spiritual births are the steps of the "inner ladder" that we ascend, and each step is a test of our sincerity and will, and prepares us for the next stage of the cosmic journey.

The Third Stop: The Defining Moment - The Truth of Death and Dying

Death comes not as a terrifying ending, but as a watershed moment of transition that is deeply understood through the precise language of the Qur'an:

- **The taste of death:** the soul does not perish or perish. The verse "every soul has a taste of death" indicates that the soul has "tasted" the experience **of "disconnect"** with the worldly body. "Death" here is the event, it is the moment of separation, not annihilation.
- **Death:** After the "taste of death" comes the divine act of "death" (God makes souls die when they die). Death is the language of receiving the whole thing. God receives the soul in its entirety, which confirms that it is a surviving and preserved entity that moves to direct divine care. Sleep is a "minor death" and a daily rehearsal for this transition.

Fourth Station: Isthmus - Birth in the World of Consciousness

After "death", the soul does not enter into hibernation or emptiness, but begins a new stage and a "first birth" in the world of spirits: the isthmus. This world is not just waiting, it is a vital and active station:

- **Unveiling the veil** is the world of renewed consciousness, where the veil is removed from the sight of the soul (so We unveiled your veil from you, so today your sight is iron), so that you realize the truths that you were oblivious to.
- **Accountability and Initial Punishment:** It is a world in which souls come together, and the initial accountability begins, and the distinction between the good and the bad begins, and the initial punishment begins from the initial bliss or lesser punishment, in preparation for the greater reckoning.

The Fifth Station: The Great Resurrection and the Final Goal

This station marks the culmination of the journey and the grand birth of the world of immortality.

- **Rebirth as a New Construction:** Rebirth is not a repetition of the worldly life, but rather a "reconstruction" and a new creation (as we began the first creation we recreate). In this final birth, the soul connects to an eternal eschatological body to face the final destiny.
- **The ultimate goal: purification of the soul:** The ultimate goal of this journey, with all its cycles, births and tests, is **to "purify the soul"**, i.e., to purify and develop it. This purification is a journey of self-improvement through its degrees:
    1. **The soul that is guilty of evil:** the lower state, where it is led by desires.
    2. **Self-blame:** the beginning of awakening, regret, and struggle for the better.
    3. **Al-Nafas al-**'Asmiyyah: Al-Gha'iyyah al-'Asmi, wahi al-ta'i wa'adat al-sakintaha fi al-qarib al-Allah, wa'l-ishtaaqat nida'i rabah:

Conclusion

This comprehensive Qur'anic map places us in front of our great responsibility. We are kings over our inner kingdoms, on a purposeful existential journey. Our life is a journey of management of this Kingdom, and the goal is to purify and purify the "soul" to reach a state of tranquility that qualifies it to return to its Lord in peace and enter the paradise of eternity. It is not a journey of fear of the unknown, but a journey of awareness, hope and responsibility towards an eternal destiny that we are creating today.

19.21 THE JOURNEY OF THE SOUL: BETWEEN THE CYCLE OF RETURN, THE TRANSFORMATION OF CONSCIOUSNESS, AND THE FINAL PROMISE

Introduction: The Great Questions of Existence

Since the dawn of his consciousness, man has looked at death with wonder and awe: Is it the ultimate end, or is it just a gateway to passage? From this fundamental question, answers have branched out that have shaped major doctrines and philosophies throughout history. Three main visions presented themselves as a map of the soul's fate after the departure of the body: the doctrine of reincarnation based on repeated returns, the concept of "spiritual births" based on inner transformation, and the doctrine of the "Last Day," which promises a single resurrection and a decisive reckoning. This article reviews these visions in their global history, revealing their precise position within Islamic thought with its various currents.

1. The Doctrine of Reincarnation: The Never-Ending Cycle of Return

Incarnation, or reincarnation, is the belief that the essence of an organism (soul or soul) initiates a new life in another physical body after biological death.

a) Incarnation in history and world religions:

- **In Eastern religions,** reincarnation has reached its peak in the Indian subcontinent. In **Hinduism**, reincarnation is associated with the law **of karma** (retribution), in which a person's actions in his present life determine the nature of his next birth. The soul remains stuck in **the circle of samsara** (the cycle of birth, death, and resurrection) until it achieves **moksha** (liberation) and unites with cosmic consciousness (Brahman). In **Buddhism**The idea was modified to focus on the continuum of consciousness rather than the static spirit, and the goal is to break the cycle of suffering and reach **"nirvana."**
- **In Greek philosophy,** great philosophers such as **Pythagoras and Plato adopted the** idea of reincarnation. Plato believed that the soul is immortal and that it inhabits different bodies to purify and remember the world of ideals from which it came.
- **In other civilizations:** Various forms of this belief have been found in some ancient Egyptian traditions, Gnostic religions, and esoteric schools.

B) Reincarnation in the Islamic Context:

- **The prevailing Islamic position (Ahl al-Sunnah wal-Jama'ah and Imami Shi'a): Official** Islamic thought categorically rejects the doctrine of reincarnation, considering it as an opposition to the fundamentals of the faith. This rejection is based on explicit Qur'anic evidence that emphasizes **the sin of life and the individuality of the test**:
  - **One life and one test:** The Qur'an affirms that the life of this world is one opportunity for testing (who created death and life to afflict you).
  - **Al-'**Ayat al-'Awda al-'Awdah al-'Awdah : Al-Ayat al-Ta'asaf al-Kaafir al-'Awda, after al-Muta'ah, ba'l-Mu'ta'a'l-Mu'ta'a'l-'A'l-'A'a'l-'A'a'l-'A'l-'A'a'a'l-'A'l-'A'a'l-'a', 'A'l-'A'a'a

  - **Resurrection and Final Reckoning:** The Islamic faith is based on a single final resurrection of all human beings for reckoning, not on repeated cycles.

- **In some sects and sects: The** idea of reincarnation emerged among some sects that are described as "extremists" or that were influenced by Gnosticism and ancient philosophies, such as **the Druze Almohads**, Nusayriyya (Alawites), and some factions of the historical Ismailis. However, these views remain confined to these groups and do not represent the mainstream of Islam.

2. Spiritual Births: The Transformation of Consciousness in One Life

This concept is radically different from reincarnation. It does not speak of a physical rebirth after death, but of a radical **and profound transformation in the consciousness and perception of man during his present life.**

a) Spiritual Births in History and Philosophy:

This concept is universal in nature. It is the moment of "awakening" or "enlightenment" that an individual experiences. It can be the result of a psychological crisis, a deep religious experience, or the acquisition of knowledge that has changed his view of existence. It is the birth of a new "me" from the womb of the old "me." We find echoes of this idea in philosophical schools that speak of the awakening of the soul, and in modern psychology, which describes the great existential transformations.

B) Spiritual Births in the Islamic Context:

This concept **is fully compatible with the essence of Islamic spirituality**, especially in the field of **Sufism**:

- **Repentance:** Sincere repentance, which changes the entire course of a person's life, is considered a spiritual birth. The repentant is reborn in the world of obedience after having died in the world of ignorance.
- **Acclamation and Awakening: The** journey of "self-purification" is a series of transformations and awakenings. Each stage that the seeker passes on his way to God is a rebirth in a higher spiritual place.
- **Annihilation and Survival:** The Sufi describes the highest degree of spiritual transformation as "annihilation from the soul and survival of God," an experience in which the imaginary ego dies and the soul lives in pure divine consciousness, the highest form of spiritual rebirth.
- **The symbolism of Hajj: The** Prophet Muhammad's saying: "Whoever performs Hajj and does not break his fast, he returns as the day his mother gave birth to him", is an eloquent embodiment of the concept of spiritual birth as the goal of a great religious ritual.

In Islam, spiritual rebirth is **an internal transformation in this life**, not a physical return after death.

3. The Last Day: The Straight Path to Final Destiny

This is the eschatological vision that forms the cornerstone of the Abrahamic religions, and reaches its fullest form in Islam.

a) The Last Day in History:

This view is based on **a linear conception of time** with a definite beginning and end, in contrast to the circular conception in Eastern religions. The features of this doctrine appeared in Zoroastrianism, and are clearly manifested in Judaism and Christianity, but crystallized in Islam as one of the six pillars of the faith.

b) The Last Day in the Islamic Faith:

It is the official map of man's fate after death, and it is structurally opposed to reincarnation. Its stages are clear and defined:

1. **The worldly life:** the only abode of testing and work.
2. **Death:** The end of the probation period and the beginning of the initial penalty phase.
3. **The world of Barzakh: An** intermediate life between death and resurrection, in which there is bliss or initial torment.
4. **Resurrection and Resurrection: The** revival of all creations, from the first two and the last, in body and soul in one day.
5. **Gathering and reckoning:** Gathering people in the land of the insect and holding them accountable for their deeds.
6. **Eternal Destiny:** Eternal eternity either in **heaven** (resident bliss) or in **hell** (painful torment).

This doctrine is characterized **by finality, separation, and decisiveness**. There is no second chance or return to correct mistakes.

Conclusion: Complementarity and Contradiction

Ultimately, we can draw a clear map of these concepts and their relationship to Islam:

- **Reincarnation:** A doctrine **that contradicts** the principles of Islam, based on repeated physical returns to the world, and exists only among some marginal sects.
- **The Last Day** is **the foundation of the Islamic faith** , based on a linear and final path of the soul's journey towards a reckoning of separation and eternal destiny.
- **Spiritual Births:** It is an **accepted and celebrated spiritual concept** in Islam, which describes the transformation and inner renewal of man in his worldly life, and is considered a means of elevation and preparation for the Day of Judgment.

Thus, while rejecting the idea of returning to the world after death, the Muslim is strongly called to experience multiple "spiritual births" in his lifetime, through repentance, vigilance, and acclamation, in order to be ready to stand on the other day after which there is no return.

20 LAYLAT AL-QADR SERIES

20.1 INTRODUCTION:

"The Night of Destiny... A name that resonates in the hearts of Muslims every year, bringing with it the meanings of blessing, mercy and peace. But what is the truth of this great night? And what does it mean to us in a world of challenges and transformations? This series takes you on a journey to explore the concept of Laylat al-Qadr from different angles, combining originality and contemporary, drawing inspiration from the Holy Quran and contemporary sciences, and seeking to provide a deep and enlightened understanding of this blessed night, away from superficial superstitions and interpretations, and close to its essence that illuminates our paths in all times and places."

20.2 LAYLAT AL-QADR IN THE QUR'AN: REFLECTION ON THE MEANINGS AND ILLUMINATIONS FROM SURAT AL-QADR

Surah Al-Qadr is considered the core of understanding the concept of Laylat al-Qadr in Islam. Contemplating this short Surah and delving into its meanings reveals to us great aspects of this blessed night. Beyond superstitious interpretations and undocumented stories, let's reflect on the Qur'anic evidence that paints a picture of the night of cod deduced from several contemplatives such as (Fayed)) فراس المنير ( ) احمد ياسر (.

1. Al-Ayyah al-Husaynah al-'A'l-Qa'd al-'A'da'iyyah: Bada'iyyah al-Hidayayyah al-Rabaniyah

This noble verse specifies that Laylat al-Qadr is the night on which the revelation of the Holy Qur'an began. The word "We have sent it down" refers to the beginning of revelation, and the beginning of the divine light descending on the heart of the Prophet Muhammad (peace be upon him) and on all humanity. This confirms that the essence of Laylat al-Qadr is the revelation of guidance, revelation, and the divine message.

2. {And what do you know about Laylat al-Qadr}: exaltation of its status and a call to contemplation

This questioning indicates the greatness of this night, and its great importance, which minds may not fully comprehend. It is an invitation for us to reflect deeply on the nature of this night, and to seek to understand its dimensions and meanings.

3. Al-'Awwal al-Qa'd al-Qa'd al-'A'd al-'A'i'd al-'A'i'l-'A'da'i'

This verse makes it clear that the virtue of Laylat al-Qadr exceeds the virtue of a thousand months. This virtue is not limited to the acts of worship that are performed on it, but includes all the goodness, blessing and mercy that descends on this night. It is a virtue that is linked to the revelation of the Qur'an and the beginning of guidance, and therefore it is a great and incomparable virtue.

4. [Ta'niz al-'a'l-ma'a'a'i'ah wa'l-rī'l-wa'l-rīh wa'l-rī'a'l-wa'l-rī'a'l-wa'l-ra'a'i'l-'a'i'ah'i'l-ra'a'i'l-'a'a'i'a'i'a', 'rahmat-e-wa'l-wa'l-'aa'i'l-wa'l-'a'a'i'm'

This verse describes the descent of the angels and the Spirit (Gabriel) on the Night of Destiny, which indicates that this night witnesses the descent of mercy, blessing and tranquility from the sky. The phrase "from every command" also indicates that the angels descend by Allah's

commands, decree and decree, and this indicates that this night witnesses a great affair in the universe.

5. Al-Salam al-'A'il al-'Awza'i al-'Awza'i' (peace and blessings of Allaah be upon him)

The Surah concludes by describing this night as peace until the dawn. This shows that this night witnesses safety, peace, tranquility and tranquility, and that it is free from evils and pests. It is a night that is overflowing with mercy, blessing and goodness.

Illuminations from Surah Al-Qadr:

- **The Night of Revelation:** The Surah affirms that Laylat al-Qadr is the night of the beginning of revelation and the revelation of the Qur'an, and it is a night that reminds us of the importance of revelation and guidance in our lives.
- **The Night of Destiny: The** word "destiny" refers to appreciation and management, and it is a night that reminds us that God manages our affairs and appreciates the good for us.
- **The Night of Peace:** The Surah describes it as "peace", a night that reminds us of the importance of peace, safety, and serenity in our lives.
- **The Night of Mercy:** The Surah describes the descent of the angels and the Spirit, and it is a night that reminds us of God's mercy and care for us.

In conclusion:

Surah Al-Qadr gives us a clear picture of Laylat al-Qadr, away from superstitions and superficial interpretations. It is the night of the beginning of revelation, the night of destiny, the night of peace, and the night of mercy. Let us make this night an opportunity to reflect on the meanings of the Qur'an, renew our relationship with God, and seek change and elevate ourselves and our communities.

20.3 A New Reading of Surah Al-Qadr: An Esoteric Vision from the Perspective of Ihab Hariri

Ihab Hariri offers a different and radical view of Surah al-Qadr, based on what he considers to be the original reading of the Qur'an in ancient manuscripts, with a focus on esoteric contemplation and hidden meanings that he sees as absent from popular interpretations. This reading transcends superficial understanding and delves into the depths of language and symbolism, seeking to uncover the secrets of this blessed night.

1. "Anjal-e-Anjal-na'aa'i'l-Aa'i'l-'a'l-'a'i'l-'a'i'l-'A'l-'a'l-'A'l-'a'i'l-'A'l-'a'i'l-'A'l-'A'l-'a'l-'A'l-'a'l-'A'l-'A'l-'a'i'l-'A'l-'A'i

Hariri believes that the correct reading is "Enz + Leneh" and not "We have sent it down", and he relies on the fact that ancient manuscripts of the Qur'an prove this. He explains that "Enz" is derived from the verb "Naza" which means ambition and movement towards the object. "Len" is derived from "soft" which means to soften the thing and make it flexible. Thus, he believes that the verse refers to God's ambition for man to soften the coded meanings of the Qur'an after contemplating it.

2. "Waama aad-e-ra'aaq", "wama aadrik" waalis "wama adraak"

The origin is "and what do you know" according to the original manuscripts of the Qur'an, and it means "I did not make you know what this night is and the ability to come out of its darkness in

the meanings of the verses." He emphasizes that the perception of Laylat al-Qadr lies in the ability to understand the meanings of the dark verses.

3. Al-Laylat al-Qa'd al-Qa'd al-'A'i'd al-'A'i'l-'A'i'l-'A'l-Wa'l-'A'il al-'A'l

Alif means combining and connecting things, and "Shahr" means spreading and broadcasting news. Therefore, it is better to understand the dark verses than to collect and publish them without knowing their meanings.

4. [Tanza'l-'a'l-'a'l-ma'a'i'a'i'wa'l-ra'a'i'wa'l-ra'a'i'a', 'Al-Mulayqa', this al-Saheefah

Hariri associates the word "angels" with the newspaper in Arabic dictionaries, and believes that it refers to similar verses that are revealed.

5. "Salam" wa'l-wa'l-salam

He sees the origin as "peace", and refers to peace and not greeting.

Other aspects of Hariri's vision:

- **Introspection:** Emphasizes the importance of introspection and reference to the original manuscripts to reveal hidden meanings.
- **Criticism of phenomenological interpretations:** Criticizes the reliance on apparent interpretations and calls for a deeper understanding based on linguistic origins.
- **Laylat al-Qadr is not specific to Muslims: Dr.** Muhammad Fayed quotes the opinions of Dr. Muhammad Fayed that Laylat al-Qadr is a great blessed night that Allah has singled out for all human beings and not only for Muslims.

In conclusion:

Ihab Hariri's reading of Surah Al-Qadr offers a unique and different perspective based on esoteric contemplation and radical linguistic analysis. Although it provokes a lot of controversy, it stimulates deep reflection and reflection on the meanings of the Qur'an, and invites us to search for hidden meanings that may not appear in superficial readings.

20.4 Surat Al-Qadr from a Contemporary Perspective: An Analytical Reading by Dr. Yousef Abu Awwad

In his interpretation of Surah Al-Qadr, Dr. Yousef Abu Awwad presents an analytical reading that combines language and contemplation and is based on a contemporary understanding of the universe and man. This reading goes beyond traditional interpretations and offers an innovative vision that focuses on the cosmic traditions and natural laws that govern existence.

1. [Ayyin'anjal-e-aa'l-'aa'aa',

According to Dr. Abu Awwad, the act of revelation refers to the meeting of a set of cosmic traditions guarded by the angels of God. This means that the revelation of the Qur'an is not just a historical event, but rather the embodiment of an integrated cosmic order.

2. {And what do you know about Laylat al-Qadr}: Interrogation indicates greatness

He emphasizes that the question in this verse indicates the greatness of Laylat al-Qadr, and that it is not an ordinary night, but rather carries with it great secrets.

3. "Laylat al-Ta'ad al-Qa'd al-Qa'd al-'A'i'd al-'A'i'l-'A'i'l-A'l-'

He believes that the word "good" here is not for preference, but to show that the whole night is good, that "Alif" signifies harmony, harmony, and harmony, and that "month" signifies appearance and revelation. This means that Laylat al-Qadr is the night of harmony and harmony between all the elements of the universe.

4. Al-Ma'l-'A'il al-'Ayyah wa'l-Rhu'l-Ra'a'i'a wa'l-Ra'a'i'a', 'Ra'a'l-Ra'a'a'i', 'A'l-Ra'a'i', 'Wa'l-Ra'a'i'wa'l-Ra'a'i'a', 'A'l-Ra'a'i', 'A'l-Ra'a'i', 'A'l-'A'i', 'Wa'l-Ra'a'i'wa'l-Ra'a'i'a', 'Wa'l-Ra'a'i'a'i', 'Wa'l-Ra'a'i'a'i', 'Wa'l-Ra'a'i'wa'l-Ra'a'i'a', 'Wa'l-Ra'a'i'a', 'Wa'

He explains that the angels are the guardians of the Sunnah and the executors of God's commands, and that they descend on the Night of Power with all the commands that represent the laws and laws of God. As for the spirit, it refers to a special type of God's command in which a special type of creation occurs, and it is associated with man because he has given the will.

5. Al-Salamah al-'Awwal: Assalam-e-hati anbasaq al-'awzat al-'awz

He sees that this night grew up on the safety system until its dawn came with the occurrence of the Big Bang. The dawn here is the emergence of existence in its first moments.

Other aspects of Dr. Abu Awwad's vision:

- **Laylat al-Qadr as a cosmic system:** He connects Laylat al-Qadr to the order of the universe and its laws, and considers it to be the night in which the laws governing existence were established.
- **A night of repetition:** He believes that Laylat al-Qadr in the sense that he explained is one night in which the whole matter was revealed and its implementation began, and that what people commemorate is a remembrance of this blessed night.
- **Science and Religion:** It confirms that the study of the universe with its various sciences has led us to its laws and traditions, and the study of the Book explained in depth also leads us to these commands and traditions.

In conclusion:

Dr. Yousef Abu Awwad's interpretation of Surah Al-Qadr presents an innovative vision that combines originality and contemporary, and seeks to understand Laylat al-Qadr in the light of science and religion. It is an invitation to reflect deeply on the meanings of the Qur'an, to reflect on the laws of the universe, and to seek to build a better world of justice, goodness, and peace.

20.5 The Personal Night of Power: Righteousness and Good Deeds at All Times

The concept of Laylat al-Qadr has long been associated with the month of Ramadan and special worship, but can there be another Laylat al-Qadr guaranteed for every person, regardless of time and place? Can we turn this concept into a driving force towards righteousness and good deeds in our daily lives?

1. [I'l-'a'l-'a'i'l-qa'l-'a'la'i'l-qa'l-wa'l-wa'l-'a'i'a'l-'a', 'Laylat al-Qadr al-Haqiqiyyah'

This verse from Surah Faslat (30) introduces us to a new concept of Laylat al-Qadr. It is not just a night in Ramadan, but a permanent state of communication with Allah, and the achievement of righteousness in behavior and morals. It is the night when the angels descend with good news and tranquility on the hearts of the believers who have believed in their faith and remained steadfast in it.

2. Laylat al-Qadr at all times and places:

This concept goes beyond the idea of Laylat al-Qadr as a specific annual event, emphasizing that every day can be Laylat al-Qadr if we achieve righteousness and good deeds in it. It is a call to work hard and to strive continuously for the sake of Allah, not just to wait for a specific night.

3. The real challenge: Integrity in a troubled society:

Achieving integrity in a society rife with challenges and conflicts is not easy. It requires constant awareness, constant effort, and a strong determination to uphold the truth and goodness. It requires us to be a light that guides people to the right path, and to set a good example in our words and actions.

4. Criticism of Reality: Transcending Tradition and Inertia:

This concept of Laylat al-Qadr also requires us to criticize the reality we live in, and to move beyond tradition and inertia. The Islamic Ummah needs intellectual and practical awakening, and freedom from superstitions and illusions that hinder its progress. It needs to rely on reason, science, and hard work, not just pray and wait.

5. Call to Action: Transcending the Priesthood and Inertia:

This concept also calls us to transcend priesthood and inertia, and to read the Qur'an with reason and contemplation, and not just blind indoctrination. The Qur'an is light and guidance, and it invites us to think, reason and act.

6. Spending for the sake of Allah: Exceeding the accumulation of money:

This concept calls us to spend for the sake of Allah, but not just to collect money in mosques in the name of Laylat al-Qadr. Real spending is spending time, effort and money in order to spread goodness, knowledge and justice in society.

In conclusion:

The personal Night of Power is a continuous journey towards righteousness and good deeds. It is an invitation for us to be a light that guides people to the right path, and to be a good example in our words and deeds. Let us make every day a Night of Destiny, and let us work to build a better society of justice, goodness and peace.

20.6 Laylat al-Qadr: The Light of Guidance between Knowledge and Faith

Laylat al-Qadr has always been the focus of Muslims' attention, as the night on which the Qur'an was revealed, and as a great blessed night. However, this concept has been shrouded in many controversies and questions, especially in light of scientific progress and the discovery of theories such as the Big Bang theory, which may seem to contradict some religious concepts. How can we understand Laylat al-Qadr in light of these facts? How can we derive the lofty concepts that illuminate our paths in this era?

Laylat al-Qadr is not just a night, it is a light:

Beyond temporal limitations and astrological speculation, the essence of Laylat al-Qadr is that it is the embodiment of the light of guidance that God has sent down upon humanity. It is a symbol of the manifestation of divine mercy in all times and places, and a reminder that God has not left

us in vain, but has sent us the light that illuminates our paths in the darkness of ignorance and wandering.

The Qur'an: A light has been sent down to illuminate the universe for us:

Surah Al-Qadr confirms that it is the night on which the Qur'an was revealed: "We sent it down on the Night of Power." This means that the essence of Laylat al-Qadr is this great book that carries with it guidance and mercy for the worlds. It is a constant invitation to renew our relationship with this light, to reflect on its meanings and guidance, and to seek to understand and apply it in our lives.

Reconciling Science and Faith: The World of Command and the World of Creation:

There may seem to be a contradiction between the theory of the Big Bang and the concept of creation in religions. But this contradiction can be overcome by differentiating between the "world of command" and the "world of creation." The Night of Power can be considered as the night when the laws and traditions that will govern the universe were laid down in the world of Order, while the Big Bang is the beginning of the implementation of these laws in the world of creation. In other words, the Night of Power is the moment of divine design, while the Big Bang is the beginning of implementation.

Deep Contemplation: Exploring the Inner Meanings:

Some scholars and thinkers, such as Ihab Hariri, call for deep contemplation of the meanings of the Qur'an and the search for esoteric meanings that may not appear in superficial readings. This requires studying the Arabic language in depth, going back to the original manuscripts, and contemplating symbols and signs that may carry divine secrets.

Laylat al-Qadr: A call for change:

The Night of Destiny is not just an occasion for celebration and ritual, it is a call for real change in our lives. It is the night when we review ourselves, evaluate our journey, and pledge righteousness and good deeds. It is an opportunity to renew intention, purify the heart, and strive for moral perfection.

The Universal Sunnah and the Divine Will:

Some scholars, such as Dr. Yusuf Abu Awwad, believe that Laylat al-Qadr is linked to the cosmic traditions and natural laws that govern the universe. It is the night when divine commands were issued to create the universe according to a tight order. This means that our understanding of the laws of the universe helps us to understand the divine will and act according to it.

Laylat al-Qadr: The Responsibility of Humanity:

The Night of Power reminds us of our responsibility as human beings in this universe. We are not just beings living on earth, we are God's successors on earth, responsible for bringing justice, goodness and peace to this world. It is an opportunity to pledge to work to repair the earth, protect the environment, help those in need, and spread love and peace.

In conclusion:

Laylat al-Qadr is not just a night in Ramadan, but a permanent symbol of the light of guidance that God has sent to humanity. Let us make this night an opportunity to renew our relationship with the Qur'an, to work on its understanding and application, to be inspired by the light that

illuminates the way for us to the future, and to spread the values of justice, goodness and peace in this world.

20.7 Laylat al-Qadr: A Renewed Vision that Combines Cosmic Energies and Human Activation (Yasser Ahmed's Perspective)

Yasser Ahmed presents a contemporary and new vision of the concept of Laylat al-Qadr, which transcends the prevailing rituals and traditions, and combines religious, scientific, and spiritual concepts, and focuses on **the cosmic energies** that manifest on this night, and the need **for human activation** of these energies through deep understanding, good deeds and continuous renewal.

The main pillars of Yasser Ahmed's vision:

1. Angels and the Spirit: Active Forces in the Universe:
   - **Angels as Cosmic Energies:** They are not just beings of light, but "higher divine energies that govern the universe" that include gravity, subjugation, magnetism, and nuclear.
   - **The soul as divine commands are activable:** they are "the divine commands that descend on the Night of Destiny" and "the spiritual cables represented in the highest fullness (angels and scientists filled with creative energy)."
2. The essence of Laylat al-Qadr: the flow of divine commands and estimates:
   - It is not just a historical night, but "a night in which divine commands are revealed, and every wise command is dispersed."
   - Emphasizing that the "command" (divine planning) is the most important, not just the revelation of the Qur'an.
3. Human Responsibility: Understanding, Compliance and Action:
   - **Compliance as a prerequisite:** "Compliance with divine commands within the Qur'an" is the prerequisite for receiving the blessings of Laylat al-Qadr, fulfilling the calls, and reaching peace and tranquility.
   - **Go beyond formal rituals:** Focus on deep understanding and hard work rather than just performing rituals.
4. Renewal and Liberation: Critical Thinking and Progress:
   - **Renunciation of blind tradition:** "Getting rid of reactionary, backward and frozen ideas, and freedom from the old constraints and traditions."
   - **Striving for Evolution:** "Trend toward renewal and evolution" in all aspects of life.
5. Ayat al-Kursi: The Information Data of the Universe
   - A new explanation of the verse of the chair, where he sees that the chair is the information data, and all the knowledge that we have transcended it, and they do not surround anything of his knowledge except what he wants.

Conclusion:

Yasser Ahmed's vision of Laylat al-Qadr offers us:

- **A cosmic dimension:** Laylat al-Qadr is not just a religious event, but a part of the order and laws of the universe.
- **Human Dimension:** Laylat al-Qadr is an opportunity for us to uplift ourselves and our communities through good deeds and critical thinking.

- **A call to action:** We must seek to understand and apply God's commands in our lives, and be part of the fulfillment of God's will on earth.

In other words, Laylat al-Qadr is not just a night in which we wait for miracles, but a night in which we set out towards change and development, inspired by the divine light and the laws of the universe. It is a night in which we transform cosmic energies into meaningful human actions.

20.8 Conclusion:

"After this enjoyable journey through Laylat al-Qadr, we hope that this series has enriched your understanding of this great night, and has prompted you to think, ponder and do good. Let us always remember that Laylat al-Qadr is not just a night in Ramadan, but a permanent symbol of the light of guidance that God has sent to humanity. Let us make our whole life a night of destiny, by upholding high values, working hard, and constantly striving for perfection. Let us make our societies beacons of goodness, justice and peace, inspired by the divine light and the laws of the universe. And every year and you are well."

21 The general idea of the series: "Faith between Text and Contemporary Hermeneutics: A Journey into a Deeper Understanding."

21.1 Introduction to the Dialectic of Faith: Why Do We Disagree on the Understanding of a Pivotal Term?

Introduction: Faith, the Cornerstone of Life and Thought

The concept of "faith" occupies an incomparable central place at the heart of Islamic thought, as it is not just a theological term studied in academic halls, but it is the cornerstone on which man's relationship with his Creator, himself, and the universe around him is based. It is the light that guides the believer in the paths of life, the motivation that moves him towards goodness and goodness, and the goal that he seeks to achieve in word, deed, and belief. From this standpoint, a precise and deep understanding of this term is of the utmost importance, not only on the theoretical level, but also on the theoretical level On the practical level in the life of every Muslim.

The Problem of Understanding: Why is the Dispute Over the Essence of Faith Widening?

Despite the obvious importance of faith, the observer in the Islamic intellectual arena, ancient and modern, notices a striking disparity, and sometimes a fundamental contradiction, in the definition of this concept and the definition of its dimensions. While a traditional understanding of faith that focuses on heartfelt belief, verbal affirmation, and action is established in the mind, contemporary proposals emerge from time to time that seek to reinterpret the term and present it in new forms, which may agree or differ radically from what the understanding has settled on over the centuries.

So why this disparity? Is it due to the richness of the Arabic language and its ability to carry multiple meanings for the same linguistic root? Or is the difference in methodologies of contemplation and deduction from the sacred texts (the Qur'an and the Sunnah) the main

reason? Or are there other factors related to the contexts and challenges of the age that prompt thinkers to try to provide new answers and insights?

The texts in our hands, which will be the focus of this series, indicate that there is a vital intellectual debate about the concept of faith. For example, we find a current represented by Abdelghani Ben Odeh (influenced by Khalid al-Sayyid Hassan) and Dr. Youssef Abu Awwad, which tends to associate faith primarily with the practical behavior of granting security and trust to others, and even to the activation of universal laws for the benefit of others. On the other hand, we find another current, represented by the Firas Al-Mounir Academy, which emphasizes that faith is at its core a belief and belief in the heart, and that Behavior is a necessary fruit of this doctrine, with a precise linguistic and methodological distinction between the terms.

Objectives of this series: Towards a deeper and more balanced understanding

This series of interconnected sections aims to delve into the depths of this intellectual debate, through:

1. **Review and analyze the most prominent perspectives** on the concept of faith (as well as the concepts of Islam and Sunnah as closely related), based on available sources.

2. **Dismantling the linguistic and methodological foundations** on which each party builds its perception.

3. **Highlight the fundamental points of agreement and disagreement** between these views, and evaluate the arguments and evidence presented.

4. **An attempt to come up with a balanced vision** that seeks to reconcile the different dimensions of the concept of faith, in order to serve a deeper and more comprehensive understanding of this central term.

Who is this series for?

This series is addressed to every reader who is passionate about contemporary Islamic thought, and who is looking for a deeper understanding of basic religious terms. It is an invitation to reflection and constructive criticism, and to be open to diverse perspectives, with the aim of reaching convictions based on insight and evidence.

21.2 Faith in the Balance of Language and Idiom: The Vision of Firas Al-Munir Academy and its Critical Critical Approach

Introduction: The Word is the Key to Understanding and Method is the Path to Accuracy

In our quest for a deeper understanding of the central terms in Islamic thought, it is important to return to the springs of the pure Arabic language, which is the vessel with which the Holy Qur'an was revealed, and the indispensable key to accessing the treasures of its meanings. In this context, the Academy of Firas Al-Munir offers a curriculum that attaches utmost importance to linguistic accuracy and idiomatic rigor in the contemplation of the concept of "faith", considering that much confusion and difference arises from transcending or confusing these principles. The Academy emphasizes that this scrutiny is not an intellectual luxury. Rather, it is necessary to protect the essence of religion from distortion.

The Linguistic Methodology of Firas Al-Munir Academy: Deconstructing Roots, Distinguishing Buildings and Mental Reasoning

The vision of Firas Al-Munir Academy is based on the basic principle that "if the building is different, the meaning is different". Accordingly, the Academy emphasizes the necessity of:

1. **A careful distinction between verbs based on their root and morphological structure:** The distinction between the triple verb "amen" (in the sense of feeling secure, or being faithful, or granting security in certain contexts) and the quadruple verb more in the hamza "amin" (meaning to believe and believe) is a fundamental point of its approach. The academy argues that the confusion between these two verbs, despite their common root (a-m-n), distorts the meaning of the Qur'anic "faith."

2. **The importance of prepositions in determining the meaning of a verb: It** is noted that the verb "amen" which signifies doctrinal faith is often transcended by the preposition "b" (e.g., "believe in God", "believe in the messengers"), which distinguishes it from other uses of the verb "believe" and its derivatives.

3. **Relying on the dictionaries of the recognized language and understanding the overall Qur'anic context: It** is not enough to rely on the general linguistic meaning of the root, but it is necessary to consider how the Qur'an uses the term in its various contexts, and to trace its contradictions and contrasts.

4. **The centrality of reason and reasoning in understanding faith:** The Academy asserts that faith is not blind submission, but rather the result of "strong reasoning" and "rational evidence leading to certainty." God tests man in his intellectual abilities to "deduce the existence of another world outside of his own world without seeing it physically."

The Concept of "Faith" in the Perspective of Firas Al-Munir Academy: An Inferential Heart Doctrine First

Based on this methodology, Firas Al-Munir Academy defines "faith" in the Qur'anic term as:

- **A purely doctrinal and moral concept, based on rational reasoning: it** is mainly related to the belief of the heart with certainty in God Almighty, His angels, His books, His messengers, the Last Day, and fate, good and evil. This belief is "belief in something invisible, beyond sensory perception – not in blind submission but in rational evidence that leads to certainty." This is the essence of faith that distinguishes a believer from an infidel, a polytheist, and a hypocrite.
- **Good behavior as a necessary fruit and an inevitable consequence of a correct belief:** The academy believes that good deeds and good morals (including the granting of security to others in a behavioral sense) are the necessary requirements and fruits of faith, not the basic definition of faith itself. A person is not called a believer simply because he or she "gives security" to people if he lacks the core doctrine.

"Security" and its derivatives: a distinct semantic field

On the other hand, Firas Al-Munir Academy believes that the term "security" and its various derivatives in the Qur'an (e.g., security, security, security, security, trustworthiness, trustworthiness) constitute a distinct semantic field, although it is sometimes related to the results of faith, but does not represent its essence:

- Security as a psychological feeling or a real situation: such as "Feed them from hunger and secure them from fear" (Quraish: 4).
- "Ameen" as an adjective indicating trust and responsibility: as in "Ameen Messenger".
- "Trustworthiness" as a responsibility and a duty: as in the verse of al-Ahzab.

Refuting Doubts: The Problem of God's Name "The Believer" as a Model

One of the suspicions raised by the dissenters, to which the Academy of Firas Al-Munir responds decisively, is the claim that if "believer" refers to a creed, then how can God Almighty describe Himself as "the believer" (as in Surah Al-Hashr: "He is God, there is no god but He, the King, the Holy, the Peaceful, the Believer, the Dominant...")? For those who are skeptical, this implies that the meaning is that God "provides security and protection." The Academy responds to this in several ways:

1. **The behavioral explanation degrades man:** the interpretation of the "believer" as "a person who protects people" focuses on the behavior in which animals may excel (the cheetah is faster and the dog is more protecting), while "the fundamental difference that distinguishes man from the animal is the mind," which is the object of the religious mandate.

2. **God is a "believer" in honor of the attribute of rational faith and as an encouragement to mankind: God's** description of Himself as "a believer" is "to confirm the greatness of this attribute (inferential belief in the unseen)" and "to encourage you to develop it using your mind, in the search for truth objectively, fairly, and impartially."

3. **God is a "believer" in the sense that He "believes" in the potential of His creation:** "Just as you are able to discern the unseen, so God is able to do it. If you believe in its existence... He also believes in you: he believes in your abilities" that he has deposited in you for scientific and moral elevation, even before you choose to activate them. God "believes in your ability to succeed... Even if you haven't chosen to succeed or fail yet." This is a belief in abilities, not guaranteed results.

4. **God's Absolute Power to Deduce and Know: God's** ability to deduce and know what is absent from the senses of creation is "very perfect, absolute, and unlimited." That is why His name "Al-Mu'min" (defined by Al) came without transgression with a preposition, to signify absoluteness and perfection, unlike the limited faith of human beings related to certain things (believe in...). God believes not only in the abilities of humans, but also in the abilities of jinn and other intelligent beings.

5. **The unseen for God:** "What is not seen from God is only the small circle of future decisions that will be made by intelligent beings... who he gave full freedom of choice." As for the rest of that, it is known to him.

Contradictory Words: Another Clue to Meaning

The academy also bases itself on the fact that the antithesis of faith in the Qur'an is disbelief, hypocrisy, polytheism, and injustice, all of which are fundamentally doctrinal or moral concepts. The antithesis of security is fear. The Qur'an does not contain the term "fearful" as the antithesis of the believer, which supports that the "believer" is not the primary definition of "the giver of security" whose opposite is "the creator of fear."

Criticism of other propositions from an academic perspective:

Based on the above, Firas Al-Mounir Academy strongly criticizes the trends that define "faith" mainly as "giving security to people" or just "behavior", considering that this:

- **A gross linguistic and idiomatic confusion:** between the verbs "safe" and "security" and their different meanings, and ignoring the nuances between morphological buildings.
- **Emptying religion of its doctrinal essence:** Downplaying the importance of doctrine and even considering it (according to some critics of this proposition) as "worthless on the Day of Judgment," which the academy sees as "destroying religion from its roots."
- **"Random" and "ridiculous" explanations: The** Academy describes some of the explanations of this approach as lacking academic methodology and documentation, and even "destroying the meanings of the Qur'an" by neglecting the precise Qur'anic and linguistic contexts.
- **Contrary to reality and the requirements of the texts:** It indicates that the believers in many verses were in a state of fear and weakness, so how can the definition of a believer be "the giver of absolute security" to others in this world, and "the one who lacks something does not give it"?

Conclusion of Firas Al-Munir Academy's vision:

Firas Al-Mounir Academy insists that a correct understanding of the term "faith" requires strict adherence to precise linguistic semantics, a comprehensive Qur'anic context, and a distinction between the fundamental definition of the term and its implications and requirements. Faith, at its core, is a belief of the heart and a certainty based on rational reasoning, and it is the foundation on which all good deeds and righteous behaviors are based, including contributing to the security of society as a fruit, not a definition.

21.3 "Contradictory Words": The Argument of Opposites in Refuting the Behavioral Interpretation of Faith in the Curriculum of Firas Al-Mounir Academy

In this episode, Firas Al-Munir Academy presents a strong argument that it considers to be one of the overwhelming proofs that "believer" in the Qur'an does not mean "one who gives security and protection to people." This argument is based on the principle of "contradictory words" or "opposites", because by knowing the opposite of a thing, one knows the same thing.

First, the opposite of "security" is "fear," not "faith."

- **Logical argument:** If the "believer" were the one who "believes" people (gives them security), his opposite would be the "fearful" (the one who creates fear).
- **The Qur'anic reality: The** word "fearful" does not exist in the Qur'an as the opposite of the believer.
- **Qur'anic evidence that fear is the opposite of security:**
    - "Al-Da'i'i'a'm'a'a'm'a'm'a', 'A'm'a'a'm'a'a', 'A'm'a'm'a', 'A'm'a', 'A'm'a'a', 'A'm'a'm'a', 'A'm'a'a', 'A'm'a'a', 'A
    - "Wa'i da'aa'i'a'i'a'a', (Al-Nissa: 83).
    - "Aaf-e-ma'min al-'aa'i'a'a'i'a'l-ma'aa'a'a'aa', 'a'l-'

- "Wa'daraab-e-allaah al-'aa'ah... Al-'Adhaaqa'a'l-'allaah al-libaas al-ju'a'i wa'l-a'l-kha'ahu'a', (al-Nahl: 112).
- These verses clearly show that "fear" is the opposite of "security" and its derivatives, not the opposite of "faith" or "believer."

Second: The possibility of "faith" and "fear" coming together:

- **Al-Da'il:** "I'm a'm'a', 'a'm'a'a', 'A'm'l-'a'a', 'A'm'a'l'a', 'A'l-'A'm'a', 'A'l-'A'l'a', 'A'l-Da'a'i'l'a', 'A'l-'A'm' (Jonah: 83).
- **Reasoning:** If "believe in Moses" means "give him security," how could they do so when they themselves were afraid of Pharaoh?

Third: The opposite of "faith" in the Qur'an is "disbelief" and its doctrinal and moral derivatives:

The Academy presents a large number of verses that show that "faith" comes as a direct antithesis of "disbelief" and other doctrinal concepts, and not of fear or security behavior:

1. **Faith is the opposite of disbelief:**

- "Fa'man ya'a'l-'a'l-ba'l-ta'a'l-wa'a'u'min ba'l-'a'i" (Al-Baqarah: 256).
- "He is the Creator of all things, and He is the Creator of all things, and He is the Creator of all things" (Al-Taghabun: 2).
- "Baal-ul-Azin kaafruwa yaqzibooni... 'Ilaa al-'azin aamnuwa wa'ilwa al-sa'aliha'" (Al-Anshqaq: 22-25).
- "I'm going to say, 'I'm a'l-'a', 'a'l-'a'a'l-ta'a'a'l'a', 'a'l-'a', 'A'l-'a'a', 'A'l-'A'a', 'A'l-'A'a'a', 'A'l-'A'l-'A'a', 'A'l-'Aa'a', 'A'l-'Aa', 'A'l-'A
- "Fa'a'ma'a'l-'a'i'm'a'i'a', 'A'm'a', 'A'm'a'a'l-'a'i'm'a', 'a'm'a'a'l-'a'm'a', 'a'm'a'l-'a'a'm'a', 'a'm'a'l-'a'i'a', 'a'm'a'l-'a'a'i'm'a', 'a'm'a'l-'a'a', 'a'm'a'l-'a'm'a'i'a', 'a'm'a'a'l-'a'a', 'a'm'a'a', 'a'm'a'l-'a'a', 'a'm'a'a'l-'a'a', 'a'm'a'a', 'a'm'a'l-'a'a', 'a' (Al-Baqara: 26).
- "Wa'amnuwa bima aanjal-ta'a'l-mus'adiqa'aa'aa ma'aa'a'a'l-wa'l-wa'l-kaa'a'l-kaafira'i ba'i" (Al-Baqarah: 41).
- "Allaah wa'l-wa'l-da'izzin amanwa... Wa'l-azin al-kaafruwa awu'l-aa'uhuhum al-taaghutu" (Al-Baqarah: 257).
- And many other verses (Al-Baqarah: 108, Al-Imran: 149, 167, 177, Al-Nisa: 136, 140, Muhammad: 1-3, 8, 11, Ghafir: 85).

2. **Faith is the opposite of hypocrisy:** (Since the hypocrite conceals disbelief and shows faith)

- "Wa'l-'a'l-'a'a'l-'allaah al-'aa'a'l-'a'a'mina'i'i'een" (Al-Anqabut: 11).
- "Ya'aa'l-ma'a'l-ma'mun'aafiqun wa'l-ma'mun'aa'a'aa'." (Al-Hadid: 13).

3. **Faith is the opposite of injustice (in its moral sense in this context):**

- "God confirms those who believe... And Allah leads the wrongdoers astray" (Ibrahim: 27).

- "Wa'l-a'l-zain aamnuwa wa'ilwa al-sa'aliha'aa'l-'a'l-'a Dhu'l-qa'l-hu'a'l-fa'da'l-wa'l-qabeer... Wa'tari al-za'il-e-ma'ala'iin mush-fiqin ma'ma'a qasbuwa" (Al-Shuri: 22). (Tashir al-'Aqadimiyyah, it means injustice, it means that it is not the meaning of the matter).

4. **Faith (with action) is the opposite of abuse:**

- "Wa'ma'a ya'aa'a'l-'aa'l-'a'a'i'a'a'l-'a'l-'a'a'i'a'l-'a'i'a'a', 'a'l-'a'l-'a'i'a', 'a'l-'a'a'i'a', 'a'l-'a'a', 'a'l-'a'a'l-'a'a',

- "Al-Hasib al-'Azeen al-'Aj'ta'rwa al-sa'i'a'i'a'a'i'a', 'A'l-'a'i'a', 'A'l-'A'i'a', (al-Jathiyyah: 21).

5. **Faith is the opposite of shirk:**

- "Waala tankihuwa al-mush-e-rikaati hata'i ya'aa'mina... Wa'la tunkihuwa al-mush al-rīkīn hāta'i ya'u'mīnīnwa" (Al-Baqarah: 221).

6. **Faith is the antithesis of arrogance and the accusation of myths:**

- "...Have you believed and been arrogant?" (Understood from multiple contexts, although not in this precise language).

- "Wahuma yasaa Fiqul māhāhā hīdāhā a'līlīn" (Al-Ahqaf: 17).

The decisive conclusion from the argument of opposites:

- All of the mentioned verses make "believer" and "faith" in contrast to "disbeliever" and "disbelief" or other doctrinal and moral concepts (hypocrisy, moral injustice, polytheism, arrogance about faith).
- Not a single verse mentions the "feared" as the antithesis of the believer.
- This shows that the opposites of faith are all "doctrinal or moral."
- The academy describes the attempts of the "rogue group" (as it describes it) to invent a behavioral meaning of infidelity, hypocrisy, and polytheism to conform to their interpretation of the faith as "ridiculous and ridiculous" and a distortion of the Qur'anic context.

1.1 "Trust", "Secure each other", and "Secure each other": Resolving the Radical Differences in the Curriculum of Firas Al-Munir Academy

In this episode, Firas Al-Mounir Academy continues to refute the confusion between the terms security and faith, this time focusing on the concept of "trust", the verb "security" (in the context of "security of each other"), and the verb "secure" (in the context of "secure you" in the discourse of Ya'qub), while emphasizing that the original Qur'anic script of the Qur'an supports this distinction.

First: "Trust" - General Responsibility and Assignment:

- **"We have offered honesty..." (Parties: 72)The** academy believes that "trust" here means "the general responsibility for which a person will be questioned and held accountable", which

distinguishes him from non-commissioned beings, and is known in jurisprudence as "assignment". Carrying this trust resulted in the punishment of the hypocrites and polytheists and the repentance of the believers (because the believer may sin and repent).

- **"Fa'l-'a'id al-'Awzi'i'a', (Al-Baqarah: 283):**
    - In the context of a bet received, the person receiving the pledge (security) has "held a trust" (agreed to be a trustee).
    - When he repays the pledge after the right has been fulfilled, he has "paid his trust".
    - **"Trustworthiness" (added denial):** refers to the responsibility of a particular person for a particular subject.
    - **"Trustworthiness" (defined as "Al" and not added):** represents the general responsibility of a person for all his beliefs and actions.

Second: "You will be safe for each other" – a sense of mutual reassurance (not doctrinal faith):

- Al-Nafs ayat al-Rahn (al-Baqarah: 283), Ja'at al-Abarah, "Fa'i'i'a'.
- **Meaning:** Each party feels reassured that the other will not betray him or her and that his right will not be lost. This feeling may result from paying the price, writing a document, or any other reason to be reassured.
- **Reply to the "Semi-Plotters":**
    - If the verb "amen" (ideological) is used in relation to security, the verse would say, "If you believe one another." However, it says "security" (by opening the hamza and meem), which confirms that it is a different verb related to behavioral security.
    - **Surah Al-Quraysh:**
        - The Academy responds to those who cite it to interpret "believe in God" that the verb in Surah Quraysh is connected to an object (the pronoun "them"), while "believe in God" transgresses with a preposition, which destroys, according to the Academy, the theory of opponents.
        - **The Strongest Blow:** The Academy confirms that the phrase "and secure them from fear" was not written in the "original manuscript" with a thousand tides or hums, nor did Jacob's speech to his sons. The original manuscript (which the Academy indicates that those who do not know it cannot meditate on the Qur'an) are devoid of hums and tides. The task of the true contemplative is to determine the correct pronunciation after analysis and linking the verses.
        - Since "secure them from fear" (in this common form and pronunciation) has no analogy in the Qur'an (in terms of the doctrinal connection of "secure" to a direct object to it), in order not to be anomalous, it is reverted to its familiar linguistic pronunciation, which is "secure from fear" (by emphasizing the meme from the verb "secure", meaning to make them safe), a well-known expression in the dictionaries of the language.
- **"Ya'a'm'a'a'm'a'm'a'a', '91)" (Al-Nissa: 91).**

- In the context of the hypocrites, a group of them wants to "secure you and their people" (by opening the ya, the silence of the hamza, and the opening of the meem), i.e., they feel safe from you and their people.
- This is what is known as 'Amen', 'Amini ya'a'm'min'. 'Lo kaan min', 'Aamini ya'a'mina' (al-'a'idyah), 'Ya'u'm'minu', 'Ya'u'm'minu', 'Wa'a'u'm'minwa'.

Thirdly: Al-Khattab Ya'qub al-'Ibna'ih" (Yusuf: 64) - Tafsiq al-Daqeeq:

Here, the academy deals with the problem that may arise from the appearance of a "thousand tides" at the beginning of "Amenkoum", which may give the illusion that it is from the "Amen" of the ideological "Amen".

1. **The context supports behavioral "security":** the continuation of the verse "as I have secured you" (by opening the hamza and the meem) indicates that the first verb ("I have secured you") is not from the doctrinal "security", but both from the "security" that signifies behavioral validity.
2. **The origin of "Amanukum" is "Amanukum" (Amanukum):**
   - James did not say, "Do I believe in him?" (as in believing in God), but "I believe you."
   - **Linguistic origin:** "I trust you" (interrogative phrase + verb "security"), i.e., do I give you security over him?
   - **Pronunciation facilitation:** Due to the confluence of two hamzas, the Arabs facilitated the pronunciation and converted the two hamzas into one long hamza (a thousand mad), which is an ancient Arabic method.
   - It can be pronounced "Amenkoum" (following the original) or "Amenkoum" (following the common facilitation).
3. **The structure of the doctrinal "safe" is different:**
   - The doctrinal verb "amen" (e.g., believe in God) is a quadruple verb, whose form begins with a thousand original words of the word structure (a syllable followed by a thousand vowels in modern spelling), and is not the result of the conjugation of two syllables. This thousand is an original part on which the conjugation (amen, believe) is based.
   - In "I believe you" (in the verse), the aleph is not original but a phonetic transformation.
4. **Similarity in pronunciation does not mean that the origin or meaning is identical:**
   - The assumption that "believe in you" is a mistake caused by a lack of linguistic sense or a lack of knowledge of conjugation.
   - "Have you believed" has its origin in two syllables (interrogation + verb "secure"). "Believe in God" has its origin in the original Hamza of Pieces + a Thousand Originals.
   - The difference is not only in the wording, but also in the root, meaning, and function: the first is behavioral security, and the second is ideological.

Conclusion from this analysis:

- The verbs in Jacob's phrase ("secure you" and "secure you") refer to the triple root "security" associated with safety and behavior.

- The Qur'an contains a variety of verbs: "security" (the triad), "secure" (the doctrinal quadruple), and perhaps "security" (the aggravator), which are not the same thing, as the "criminal saboteurs" (as described by the academy).

- The academy confirms that it has not yet begun to explain the doctrinal verb "safe" in its details that will "surprise" followers.

The importance of this section in the series:

- **Dealing with the Evidence of Alleged Opponents:** This section directly confronts verses that at first glance may seem to support the conflation of "security" with "faith" (e.g., the verse of Yusuf and the verse of Quraish).

- **The Role of Qur'anic Drawing in Reflection:** The introduction of the element of the "original manuscript" and Qur'anic drawing as a tool for weighting between readings and pronunciation is an important aspect of the Academy's methodology.

- **Emphasis on morphological nuances:** A detailed analysis of the structure and linguistic origin of Amenkoum shows how accurate the Academy is seeking.

- **Continued sharp criticism of violators: The** language used to describe "quasi-masterminds" and "criminal saboteurs" reflects the depth of the dispute and the Academy's conviction of the correctness of its approach.

This section is very vital because it addresses delicate and sensitive points in the debate, and provides linguistic, morphological and Qur'anic arguments to support the position of the Firas Al-Munir Academy.

21.4 "Safe for Him": Deconstructing the Meaning of Trust by Saying in the Curriculum of Firas Al-Munir Academy

In the context of its ongoing defense of the doctrinal understanding of faith, Firas Al-Mounir Academy confronts what it considers to be a "distortion" by other currents of the concept of faith, especially with regard to the connotations of the verb "secure" when it appears in different linguistic forms. Among these formulations, the form "safe for him/them" (the corresponding in some other languages such as French for "cru pour quelqu'un" when the verb "croire" is associated with the preposition "pour") stands out, which dissenters claim signifies simply "believing" or "trusting" someone, thereby supporting their view that faith is not necessarily a doctrine.

Firas Al-Munir Academy responds to this claim in precise detail, explaining the following points:

1. **"Believe him" is not synonymous with "believe" or "believe him": The** Academy emphasizes that the phrase "safe for him" is not equivalent to the expressions "verification" or "validation" that carry the meaning of "credibility", which the Academy considers to have a deeper and more dangerous meaning. While "believed in him" may mean "trusted in him" or more precisely, "trusted in his words," this is different from "believing," which involves acknowledging the validity of the statement itself.

2. **The exact meaning of "believe in him": "Trust in what he says and what it produces": The** Academy believes that "believe him" or "believe in something for someone" means, in essence, "I

trusted his words". This meaning can be expanded to include: "I trusted what he claimed", "I believed in what he claimed", or "I believed in an idea based on my trust in him". To increase accuracy, the Academy adds another dimension: "I was confident in what he produced."
The complete sentence becomes: "I have trusted his words or what resulted from them." Speech is what results from a person.

3. **Why add "what it produces"? The**

Academy explains that this complexity of expression ("trust in what is produced") is necessary because trust in the Qur'an is not limited to one's words, but sometimes extends to trust in an event or, more precisely, trust in the consequences of a particular event.

4. **Applied to the story of Joseph's brothers:**

- When Joseph's brothers wanted their father to "believe" in them (i.e., trust in their words) that the wolf had eaten Joseph, they expected him not to trust them, even if their statement (on the surface) was believable ("And you are not a believer in us, even if we were truthful" – Joseph: 17).
- If Jacob had "believed them" (i.e., trusted their words), he would have "believed in the idea that they were professing" that the wolf ate Joseph (and this represents the "B" faith in content).
- The Academy points out that the verse's ending with "even if we were truthful" links the father's "trust" in their words (faith "theirs") with the possibility of "believing" the content of their words.

5. **Distinguishing between "safe for him" and "trusting":**

- The academy emphasizes that "safe for him" in the Qur'anic language means trusting someone's words.
- As for the root of the verb "Tawakkul", it is not used in the Qur'an for simple matters, such as trusting in the words of a person, but it is reserved for important matters such as the covenant with God.
- In Joseph's story, when the "basic trust" that Jacob gave to his sons the first time (when he "believed" them and they lost Joseph) did not work, the second time he resorted to a "covenant from God" (covenant) which is stronger and closer, and not just "faith for them" in the ordinary sense of trust.
- **The timing problem of "believe in them" in the story of Joseph:** The Academy raises a catch-up question about Jacob's saying, "And you are not a believer in us" (i.e., you will not trust us), while the context suggests that he had previously "believed" (trusted) them when Joseph was sent with them.

21.5 "Safe" and "Truthful": Dismantling the Claim of Synonyms and Rooting Linguistic and Terminological Differences in the Curriculum of Firas Al-Munir Academy

In its series of episodes, Firas Al-Mounir Academy continues to refute what it considers to be a "distortion" of the meaning of faith, especially by clarifying the fundamental differences between the verb "amen" (ideological) and the derivatives of the verb "amen" (indicating a sense of security or granting security), as well as between "secure" and "truthful." In this context, the Academy addresses a key suspicion raised by the violators (referring here in particular to Dr. Yousef Abu Awwad), namely: If faith meant doctrinal affirmation, it would lead to the synonym between "faith" and "truthfulness", which is considered unacceptable in the Qur'an, in which there is no synonym (according to this proposition).

Firas Al-Mounir Academy responds to this suspicion with a detailed linguistic and idiomatic analysis of the derivatives of "security" and the different meanings of "truthfulness" in the Qur'an, to prove that each term has its own semantic field, and that the confusion between them is what leads to a misunderstanding of faith.

First: Derivatives of the verb "security" (indicating a sense of security):

The Academy asserts that derivatives such as "secure" (as an adjective for a person who feels safe) and "secure" (a description of their sense of security) are radically different from "believer" (in a doctrinal sense):

- **"Amin" is a conscious person:** "Wahum min fa'a'i'a'a'i'a', 'wa'l-ma'a'i'a', 'al-'A'min' (89), 'Aam'min', 'tasaf jaan'a', 'ba'aman min al-faza'.

- **"Believe" as the opposite of fear:** In the story of Moses (peace be upon him), "Accept and do not be afraid, for you are one of the believers" (Al-Qasas: 31), the "believers" came after his Lord reassured him, and his feeling changed from fear to safety.

- **"Safe sanctuary" (safe place):** For example, "Did they not see that I have made us a safe sanctuary and that people around them are kidnapped" (Al-Ankabut: 67). The academy points out a difference between a "safe country" (which punishes those who attack it) and a "safe sanctuary" (which has been ordered to be made safe by the people, and whose relative security may rarely be breached).

- **The Academy's denigration of the illusory sense of security: The** Academy cites verses such as "Do the people of the villages wish that they should be brought to us while they are sleeping" (Al-A'raf: 97) and "Do you believe in the cunning of God" (Al-A'raf: 99), to emphasize that "the feeling of security does not entail the realization of security in reality," and that true absolute security is a special divine gift in the hereafter.

Conclusion from the analysis of the derivatives of "security": If "believer" were about giving or feeling security, the Qur'an would use one of these many derivatives. The insistence of the dissenters on interpreting the "believer" as the one who grants security, despite the clarity of the Qur'anic contexts, is "blindness" and "God is the helper of what they describe."

Second: The Relationship between "Behavioral Insurance" and "Doctrinal Faith":

The Academy acknowledges that there is a "similarity in certain parts" between the two verbs (safe and secure), and therefore their letters are similar. The reason is that "doctrinal faith gives you a sense of relative security today in this world." The more faith you have, the more confidence you will have in the afterlife and in God's wisdom in managing the affairs of this world. It cites a verse: "Those who believe and do not clothe their faith with injustice, those are the ones who have security and they are guided" (Al-An'am: 82), to make it clear that whoever believes in this world (provided that his faith is not unjustly corrupted) enjoys security after death. She strongly criticizes the "childish" interpretation that claims that those who give security in this world are granted security in the hereafter as a direct punishment, likening it to the naivety of saying that whoever feeds a dog with greatness in this world will feed bones in the hereafter, stressing that the nature and laws of this world are different from the world after death.

Third: Dismantling the claim of synonymous between "safe" (meaning truthful) and "truthful":

The Academy moves on to respond to the suspicion that the meaning of "truthfulness" is the same as that of "secure" (in the doctrinal sense), which necessitates an unacceptable synonym. It believes that those who raise this question did not understand the meaning of "truthfulness" that the Academy associates with the concepts of "credibility" and "official documentation."

The meanings of "truthfulness" in the Qur'an are detailed as follows:

1. **Believe something (prove its credibility and correctness):**

o Al-Qur'an al-Qur'an al-Ya'idyah min ayat al-mushaf, ay yathbat ba'aajajata anha min alam al-sama'a: "Wa'ma'a'aa', 'wa'l-qa'a', 'wa'l-qa'a', 'wa'l-'a'.

o Moses asked that Aaron be with him to "believe me" (Al-Qasas: 34), that is, to give him credibility as a prophet, especially since Aaron was a prophet before him.

o Muhammad (peace and blessings of Allaah be upon him) "came with the truth and the truthfulness of the Messengers" (al-Safaat: 37), i.e., he acknowledged the validity of their messages and gave them credibility.

2. **Believe something (proven to be true in total):**

o The Qur'an "confirms what is in its hands of the Book" (al-Ma'idah 48), i.e., confirms the existence of the Torah and the Gospel as heavenly books, without confirming the authenticity of every letter in the current versions (it is "dominant").

o **Direct criticism of Yousef Abu Awwad:** The Academy denounces how a person with a doctorate in language and claims to be a believer in the Qur'an can claim that "belief means doctrinal faith" and then conclude that faith must have nothing to do with faith to avoid synonym. The Academy asks: Can "believing what is in his hands" be replaced by "believing in what is in his hands"? "Is there a book in this world that is a believer and a book that is a disbeliever?" Since compensation is not possible, how can it be claimed that the affirmation of doctrinal faith leads to tandem?

3. **Believe so-and-so, he is truthful (his words match reality):**

o Al-Taqiq Allah al-Lu'adah: "Al-Hamd al-'Lilah al-'Adha'i sa'daqna wa'a'dah" (al-Zamar: 74).

- "Fi muqa'id al-sa'd al-qa'd" (al-Qamar: 55), "Lahum al-qadim sa'd al-qa'd" (Yunus: 2).
- Correction of the recitation: "I have believed the vision" (al-Safat: 105) (and not its truth), meaning that Ibrahim executed the vision on the ground, identical to the theoretical conception, because he knew the credibility of its source.
- The confession of 'Amr'at al-'Azeez: "Aana ra'awdtu'aan naaf-e-sa'ih wa'ih lamin al-sa'adiqeen" (Joseph: 51).
- Correction of the recitation of the Qur'an: "There is no sincerity and no prayer" (Al-Qiyamah: 31) (by opening and not by emphasizing), so that the talk becomes about his personal credibility (whether he is truthful or false) and not giving him credibility to others.
- **There is a fundamental difference between faith and belief (in the sense of personal truthfulness):** a person can easily reach the level of "personal credibility" (be honest). "Faith" is a rank and degree and requires intellectual depth and certain evidence ("then they did not doubt"). Faith is to "believe in others," while honesty can be "achieved in yourself."

4. **Believe in something (giving an idea or a person relative credibility by declaring belief in it, and it is for those of status):**

- Yahya (peace be upon him) "believed in the word of God" (Al-Imran: 39): Yahya's status led his followers to believe in the Messiah (the word of God) when they saw Yahya believing in him.
- Maryam (peace be upon her) "believed in the words of her Lord" (Al-Tahrim: 12): Her status made her lovers believe in the words of her Lord in imitation of her.
- "And he who comes with the truth and believes in it" (al-Zumar: 33): These people took advantage of their social status to profess their faith in the right thought, so they encouraged those who were less than them, and they had additional honor.
- "And those who believe in the Day of Judgment" (al-Ma'arij: 26): Linking this to money ("and those in whose wealth there is a known right") because social status may be linked to money.
- "As for the one who gives, fears and believes in what is good" (al-Layl: 5-6): investing in status to encourage religiosity.
- **Note:** This meaning ("believe in") is the only one that may resemble "secure" from a certain angle, but the ultimate meaning here is not just "secure" as a simple act, but "credificial" through a declaration of faith. This action does not come from anyone, but from someone who has status and influence.

5. **Tasad-e-Baa'i ('Ali person):**

- Giving money to a needy person indicates the "sincerity of his faith" (the congruence of his theoretical faith with his practical behavior): "So give us enough and give charity to us" (Yusuf: 88).
- Al-Tassaduq ba'la'afu an-haq al-qasas: "Fa'min tasdaq ba'i wa fahoo kaafara'i lahoo" (Al-Ma'idah: 45).

6. **Something is true of something (the applicability of a perception to a reality):**

- "And Iblis believed in them" (Saba: 20): The reality of the people of Sheba agreed with Iblis's thought, so they gave him relative credibility. (The Academy suggests reading "Truthfulness" with dilution).

Summary of Youssef Abu Awwad's criticism and the scathing attack:

The academy concludes with a scathing critique of Dr. Yousef Abu Awwad, asking how a person who claims to have a doctorate in language and studies the Qur'an can "turn a blind eye to all these Qur'anic evidences" or "not actually see them." It raises harsh questions about his testimony and scientific honesty, likening him to a "traitorous doctor" or someone who "keeps up with the new fashion in interpretation" or that there are "other reasons for his shocking ignorance." It wonders about the usefulness of his testimony if his interpretations are "ashamed to be uttered by children who grew up in an eloquent Arab environment."

The importance of this section in the series:

- **Depth of Linguistic Analysis:** This section provides an unprecedented level of detail in analyzing the nuances between "Amen" and "Amen" and its derivatives, and between "Amen" and "Amen" in its various transgressions.
- **A rigorous methodology in responding to suspicions:** It shows how the academy is not content with general rejection, but also dismantles the opponent's argument from its linguistic and Qur'anic roots.
- **Sharpness and Style of Criticism:** This section reflects the intensity of the ongoing debate and the strong polemical style of the Academy. (Note: This sharpness may be a strength in highlighting the Academy's conviction, but it may alienate some readers who prefer a quieter language in scholarly debate.).
- **Enriching the understanding of faith:** By denying the alleged synonym, the Academy emphasizes the specificity of the meaning of doctrinal "faith" and that it is not merely a "sense of security" or a "general belief."

This section represents the essence of Firas Al-Mounir Academy's defense of its position, and it deserves to be presented in detail because it illustrates the methodology and tools it uses to "counter distortion" as it sees it.

21.6 "For Their Trusts We Are Sponsors" and "Amin/Al-Amin": Completing the Dismantling of "A-M-N" Derivatives in the Curriculum of Firas Al-Mounir Academy

In this episode, Firas Al-Munir Academy completes its detailed explanation of the derivatives of the verb "security" related to behavioral security and responsibility, to distinguish them from doctrinal "faith." After clarifying the distinctions between "secure," "security," and "truthfulness," the academy moves on to analyze other Qur'anic expressions that are often misunderstood or used to support interpretations that primarily link faith to the granting of security.

First: "For their trusts we are caretakers" - Taking care of responsibility:

- **Period of Time:** This expression refers to the stage in which the trust is with the trustee, before returning it to its owner.
- **The essence of care: Because of the** trustee's sense of great responsibility, he "takes care of this trust", i.e., tries to protect it so that it remains intact.
- **Analogy with a shepherd:** The Qur'an likens this situation to that of a shepherd who shepherds sheep, in terms of his concern for their safety. The verse quoted: "And those who are shepherds for their trusts and covenants" (Al-Mu'minun: 8, Al-Ma'arij: 32).
  - This shows that "trustworthiness" is a behavior that results from a sense of responsibility for what a person has been entrusted with, and is different from "faith" as a heartfelt belief.

Second: The adjective "Ameen" - the cause of the feeling of security or the realizer of it (with precise detail):

The academy believes that the word "ameen" means "something that makes those around him feel safe, and thus eliminates fear." It details its uses:

1. **"A Safe Country":**
   - Misl: "Wa'l-ta'l-wa'l-wa'l-za'i'ta'i wa'turi-e-sina'iin wa'l-ba'l-ba'l-'a'meen" (al-Ta'in: 1-3).
   - Significance: The existence of divine protection for this country, so that if anyone wants to transgress against it, he will be punished from heaven. (This is different from the "safe sanctuary" discussed earlier, whose security is related to what people are commanded to do.).
2. **"Amen" (a sentient being) – may include scaring some to make others safe:**
   - **General principle:** An "honest" person (tasked with security) may have to intimidate individuals (such as criminals) in order to bring security to the rest of society (e.g., "police secretary" in the Egyptian dialect).
   - **The Messengers are "Ameen":** Anyone who describes himself in the Qur'an as "Ameen" (one of the Messengers) commands the people and demands that they carry them out, and whoever does not carry them out is punished, and the believers are saved. This punishment included behavioral and ideological crimes.
     - **The necessity of the "faithful" prophet:** If a person with a message did not come and carry the title of "faithful", a segment of society would be in danger due to behavioral crimes, and even doctrinal crimes (such as resorting to magic instead of medicine in superstitious societies).
     - **Al-Amin's goal:** "He wants to intimidate the oppressors in order to give relative security to the oppressed."
     - Examples: Noah, Hud, Salih, Lot, Shu'ayb (peace be upon them) all said: "I am a trustworthy messenger to you" (the poets).
   - **Moses, the "faithful messenger":** "Bring to me the servants of Allah, for I am a trustworthy messenger to you" (Al-Dukhan: 18). Moses asked Pharaoh to stop torturing the Israelites, and when Pharaoh disobeyed, Moses' "faithfulness" (as the person in charge of the

mission) required that Pharaoh be punished, which relieved the Israelites and gave them relative security.

- **Compared to "secure them from fear":** The security granted by the head of the house to the Quraysh ("secure them from fear") was absolute security (in that particular context), and differs in wording and degree from the adjective "faithful", which may include the achievement of relative security through confrontation.

3. **"Amen" (as an adjective for the ability to preserve and protect):**

- **A demon from the jinn:** "And I am upon him for the strong and trustworthy" (An-Naml: 39). His strength enables him to carry the throne, and his "trustworthiness" enables him to protect him from dangers until he reaches Solomon safely (relative and not 100% absolute protection).

- **Moses (peace be upon him) (according to the girl's father):** "The best of those who hire the strong and trustworthy" (Al-Qasas: 26). His strength to work, and his "honesty" to protect them when the aggressors transgress (limited ability and relative "honesty").

4. **"In the Faithful Place" – Cosmic Tasks After Death:**

- "I'm'l-Mu'ta'een fi ma'qa'a'm'a', 'A'mina'a'i'a', 'A'l-Da'a', (51-52).

- The Academy links this to other verses that indicate that believers receive cosmic tasks after death (such as Abraham's honored guest who punished the people of Lot).

- "Maqam Amin" indicates that they have powers to intimidate people into trusting others, and they carry out great missions on earth after death.

- **The earthly context in Surah al-Dukhan: The** verses before and after (such as the mention of Hell, the first death, and the connection of the matter to "our Lord") indicate that these atmospheres and missions are "earthly."

5. **"He who is strong at the Throne is obedient and then trustworthy" (Jibril's description):**

- "Amen" here is identical to Gabriel's reality that he "frightens the oppressors in order to give security to the oppressed" (in the context of carrying out God's commands).

6. **Yusuf (peace be upon him) (at the king's office):** "You are with us today a trustworthy dweller" (Yusuf: 54). "Makin" (a stable position) and "Amin" (powers to hold careless accountable and achieve justice). Joseph understood this and asked to "put me over the treasures of the earth."

7. **"The faithful Spirit descended upon him" (Michael/Holy Spirit):**

- "Wa'i'l-latanzilu rabi'l-'a'il-e-na'l-'a'a'l-'a'l-'a'a'l-'a'l-'a'a'i'" (Al-Shar'a: 192-194).

- "Amin" here refers to Michael's ability to deliver the book with absolute honesty, protected from loss and distortion, even if force is required (such as protecting Muhammad from the oblivion that Satan may cause).

- **The Spirit is the "messenger of their Lord" and its ability to punish:** Verses such as "So they disobeyed the messenger of their Lord, and he took them as a rabbi" (Annex: 10) indicate the ability of the Spirit (who the Academy asserts to be Michael or the Holy Spirit) to punish disobedient.

- **Interpretation of the singular and plural forms in "The Messenger of their Lord":**
  - When he speaks of "the messengers of your Lord" (Moses and Aaron) or "the messengers of your Lord" (the guests of Lot), we are talking about people as human beings.
  - When he says "the messenger of their Lord" (singular with multiple disobedients), we are talking about the one "Holy Spirit" who is behind all the apostles, and who has the extraordinary power to take and punish.

Third: The difference between "Amin" (Nakra) and "Amin" (knowledge):

- **Amin (Nakra):** He is able to carry out the task assigned to him with relative success and safety, with the possibility of being imperfect.
- **"Al-Amin" (defined as Al-Ameen):** 100% able to complete the task assigned to him (within the limits of that task).
  - Moses was described as "the trustee" (in his hiring) because his strength was quite sufficient for the tasks assigned.
  - The soul is described as "faithful" because it is 100% capable of protecting the revelation.
  - **Important Note:** Even this perfection is limited to limited tasks, and does not imply the ability to grant security

21.7 The Concept of Faith, the Believer, and the Believers, and the Differences Between Them

In the curriculum of Firas Al-Munir Academy in the following points:

1. **Faith (belief) is the foundation:**
   - Professor Firas emphasizes that faith in the Qur'an is in essence an **intellectual and doctrinal conviction that is rooted** in the heart and mind, and not just an external behavior or action.
   - This conviction is **the basis and condition for accepting good deeds** and salvation in the Hereafter. A good deed does not bear fruit and is accepted unless the person who does it is a believer in faith and motivated by the pure intention of God.
2. **Levels of Faith: "Those who believe" and "Believers":**
   - **"Those who believe":**
     - This phrase applies only to those who **profess faith**, even if their convictions or works are incomplete or imperfect.
     - The Qur'anic discourse addressed to them is often in the form of **a direct command** (O you who believe...), and includes costs and obligatory Shari'a rulings.
     - Some of the prohibitions addressed to them may be classified as "makruhat" that do not require punishment in the hereafter by abandoning them, while it is the major ones that require punishment.
     - They can be described as peasants (worldly success), but not necessarily eschatological winning.

- **"The Believers":**
  - This term refers to **a higher rank of faith**, where its proponents combine honest doctrinal affirmation with committed practical behavior.
  - The Qur'an **describes their characteristics and actions** (e.g., the believers are the guardians of each other...), and does not usually address them in the form of a direct order (with one exception).
  - The actions attributed to them are often **recommended and virtues** (such as reverence in prayer, refraining from language, taking care of trusts, and maintaining prayer), by which they are raised in degrees in Paradise and are not punished for abandoning them.
  - **The only exception: the** only verse that addresses them directly in the form of the call is**: "And repent to Allah, all of you, O believers, that you may prosper"** (An-Noor: 31). This command to repent is **a collective duty** aimed at the welfare of worldly society, and the short call indicates that there is a doubt about the perfection of faith among some of them, which calls for repentance.
  - The responsibility of the "believers" is higher, and therefore the punishment for the violation may be more severe (as in the prohibition of supporting the disbelievers).
  - They can be described as peasant (worldly success) and great victory/victory (eschatological success and entry into heaven).

3. **Al-Falah and Al-Nasr/Al-Fawz: Different Temporal Significance:**
   - **Peasant:** Refers to **worldly success**, whether it is before death or in the "paradise of the world" that comes after death.
   - **Victory/Victory:** Refers exclusively to **success and victory in the hereafter**, which is the entry into eternal paradise.
4. **"The Land of God" and "The Land of Our Lord": Differences in Space and Time:**
   - **"The land of God"** refers to **the earth on which we now live**, with its physical laws, and it is for all creatures.
   - **"The land of our Lord":** refers to the **land after death**, which turns into a paradise for "those who believe" and those who are higher than them, and it is their inheritance.
5. **The accuracy of the Qur'anic discourse:**
   - Professor Firas highlights that the Qur'an uses each word with extreme precision, and that the distinction between "those who believe" and "believers" is not just a difference in pronunciation, but a distinction in the rank of faith, the nature of the costs directed, and the level of responsibility and retribution.
   - This precision confirms that faith is not a single concept, but rather a degree and level, and that the Qur'an takes into account these levels in its legislative and descriptive discourse.

In general, Professor Firas Al-Munir's vision provides an in-depth understanding of faith as a doctrine manifested in action, with a gradual progression in the ranks,

responsibilities and rewards of believers, highlighting the linguistic and moral miracles of the Holy Qur'an.

21.8 Faith in the Traditional Balance – Heartfelt Belief and the Great Dilemma

A certain understanding of the concept of **faith has prevailed** in our Islamic culture throughout the ages, an understanding that has closely linked it to **heartfelt belief**. To be a believer, in this context, is to believe in God, His angels, His books, His messengers, the Last Day, and destiny, good and evil. This belief is the pillar of the faith, which is believed to distinguish a Muslim from others, and is considered the gateway to salvation in the hereafter. This concept, although it is firmly established in the books of beliefs and exegesis, faces fundamental challenges when trying to apply it on the ground or when contemplating some verses of the Holy Qur'an. How can we measure this heartfelt belief? Is it a matter for the individual alone, or does it have practical manifestations that others can observe?

The great dilemma is that heartfelt belief, by its very nature, is an esoteric thing that human beings cannot see or judge definitively. How can society differentiate between believers and non-believers based on something that only God knows? This opens the door to accusations of takfir and classification based on suspicion or sectarian affiliation, rather than on concrete facts.

Perhaps one of the greatest contradictions that stands out here is Iblis's position. If faith were just a heartfelt belief in the existence of God, Iblis would be one of the greatest believers, for he never denied the existence of God, but addressed Him directly and swore by His glory. But this belief did not prevent him from rebelling and being a source of evil and fear. This leads us to ask: Is faith just a mental conviction, or does it require something deeper and more comprehensive?

Confining faith to heartfelt belief may distance it from its practical and behavioral implications in daily life, and make it a theoretical concept that is difficult to apply or make a basis for social dealings. If faith is not manifested in actions that give security and peace to others, what is its value in building a just and stable society?

21.9 Transgressive Faith – Behavior That Confers Security and Peace

In light of the challenges faced by the traditional understanding of faith, modern visions are emerging that redefine this concept to make it more practical and influential in the life of man and society. These visions suggest that **faith is not just a heartfelt belief, but a transitory behavior that gives security, tranquility, and peace to others.**

This radical understanding moves faith from the realm of the mysterious subconscious to the realm of the concrete. **The believer**, in this sense, is not only the one who believes in the

existence of God, but also the **one who believes in the blood of people, their money, and their symbols**. He is a source of security and tranquility in his environment and society. The exact opposite is the **frightening**, which instills terror and fear in the hearts of people. By this standard, it is clear why Satan cannot be a believer, he is the devil who fears God's servants.

It is not limited to faith, but also applies to **the concept of Islam**. A **Muslim** is not only one who testifies that there is no god but Allah and that Muhammad is the Messenger of Allah and believes so, but he is **the one who delivers people from his tongue and hand**. He is the one who stops harming others and gives them peace. Your neighbor who does not attack you or harm you, regardless of his apparent belief, is a Muslim in this deep Quranic sense.

This concept of faith and Islam is not entirely new, but finds its roots in the texts of the Holy Qur'an and the Sunnah of the Prophet. When God Almighty describes Himself as **a "believer"**, He does not believe in Himself, but rather He is the **giver of absolute security and tranquility to the whole of existence**, through His Sunnah and His universal laws. Similarly, the hadith of the Prophet (peace and blessings of Allaah be upon him) that says: "**The Muslim is the one who gives peace to the Muslims with his tongue and his hand, and the believer is the one who secures the people with their blood and money**" is the best proof of this practical behavioral understanding.

Applying this concept to the verses of the Holy Quran solves many of the apparent problems. For example, the verses of manslaughter become clearer, as the murdered believer is one who has been committed to the laws of society and does not attack anyone, regardless of the details of his inner faith. Similarly, the verse that says, "**And God will not make a way for the disbelievers over the believers**" understands that power and sovereignty belong to those who abide by God's universal and social laws and apply them diligently, whether they call themselves Muslims or not.

This explanation does not negate the importance of the belief of the heart, but it puts it in its proper context as a motivator and driver of transgressive behavior. True faith is one that is embodied in actions that contribute to building a safe and peaceful society, where each individual feels reassured from the harm of the other, and finds security for himself, his money, and his offer. It is a call to return to the essence of religion as a way of life that aims to achieve justice, charity and security on earth.

21.10 Faith as a Transitive Act and Social Behavior: The Proposals of Abdel Ghani Bin Odeh, Khaled Al-Sayed Hassan, and Youssef Abu Awwad

The text presented seems to combine an earlier summary of the concept of "transgressive faith" with a detailed explanation of its arguments. These ideas can be combined and arranged to provide a comprehensive presentation of the concept as follows:

Faith as a Transitive Act and Social Behavior: A Vision of a Contemporary Intellectual Current

The concept of "faith" occupies a central place in Islamic thought, and despite its importance, there is a striking difference in its understanding and definition of its dimensions. In contrast to the approach that focuses on the doctrinal dimension as the essence of faith (such as the traditional understanding and the vision of the Firas Al-Mounir Academy), contemporary visions emerge that seek to provide a more practical and applied understanding of this central term,

focusing on the behavioral and social impact of faith in the worldly life. This current is represented by figures such as Sayyid Khaled al-Sayyid Hassan (influenced by Abdel Ghani bin Odeh) and Dr. Youssef Abu Awwad. They argue that traditional understanding has not allowed progress in understanding the word.

The basic premise: "Security" as a linguistic and practical essence

The proponents of this approach share several main premises:

1. **Returning to the linguistic root (a-m-n):** They believe that the basic and closest meaning of the word "faith" should be derived directly from the connotations of its linguistic root (a-m-n), which refers to "security", "trust" and "trust". They downplay the importance of "believing" as a basic meaning, considering it a common meaning, but not the deepest or most accurate in the context of understanding the word itself before its pillars.

2. **Faith as a transgressive act and social practice:** The "believer" is seen not only as a person with inner beliefs, but as a positive actor in his or her surroundings. In this conception, a believer is "one who gives security and reassurance to those around him and becomes a source of trust for society." This is referred to as "transgressive faith."

3. **Islam is a prelude, and faith is a higher stage:** some believe that "Islam" represents the first stage by entering into the system of public peace (cessation of harm and aggression), while "faith" is a higher stage that requires building trust with society through contact and good treatment, so that the individual becomes a "source of trust for the people of the city."

Digging deeper into the concept of "transgressive faith": linguistic basis and supporting arguments

This concept is based on the idea that faith does not remain confined to oneself, but extends its impact to others through positive behavior that provides security.

Linguistic Basis:

This concept is based on the fact that the verb "safe" can be transitive, like other verbs whose effect goes beyond the subject to the object: "rejoiced" (necessary), "rejoiced" (transitive), "sorrowed" (necessary) and "sorrowed others" (transitive). Similarly, "believed" (necessary) and "believed others" (transitive).

Qur'anic examples and the significance of omitting the object in it:

This transgressive meaning is inferred by verses such as:

- "He who fed them from hunger and protected them from fear" (Quraish: 4). It is noted here that the verb "secure them" is transitive to the object of "them", and its meaning is "to give them security". This shows that the verb "safe" carries the meaning of granting security.

The argument of omitting the object in Arabic and the Qur'an is added if it is to be released and generalized. This current believes that "believe in God" when it comes without an apparent effect, does not mean merely believing, but granting absolute security, in comparison to other transitive verbs whose effect was omitted by it in order to release, such as "He is the one who laughs and weeps, and He is the one who dies and lives" (al-Najm: 43-44), where the verbs are transitive and the object is omitted for the release ("I laugh everything, I weep everything, I die everything, I revive everything").

Additional arguments:

- **The name of God "the believer"** is used to refer to the name of God "the believer" (Al-Hashr: 23), and it is interpreted to mean "the giver of security" or "the one who gives security", which indicates the greatness of this attribute and its connection to faith.

- **The Prophet's Hadith:** He cites the hadith "The Muslim is the one who salutes the Muslims... The believer is the one who secures people with their blood and money," and he believes that he provides a definition of the believer that links it to granting security to people, stressing that faith is not just a belief but a behavior that gives security.

Details of the concept and its dimensions (continued):

- **"Faith entering the hearts":** It is interpreted as the penetration of the conviction to give confidence and security in a person's actions, behavior, and thinking, so that the behavior becomes a reflection of these convictions.

- **Faith as "Knowing" and a Practical Approach:** Dr. Yousef Abu Awwad emphasizes that it is not just a belief, but a specific knowledge of the rules and methods of the Qur'an and Sunnah that guide the paths to achieving security and trust.

- **"Allah" as a title for the Sunnah and the universal laws:** Abdul Ghani bin Odeh connects the concept of "Allah" to the Sunnah and the universal laws, and believes that understanding them is a way to know God and get closer to Him.

The "cosmic activist" dimension of Abdel Ghani bin Odeh:

Faith is seen as the ability to "activate" and "transform" the elementary materials that inhabit the universe into useful by understanding and applying the laws of the universe. Benefiting from the heavenly and earthly books means applying their content to achieve this benefit. Faith is the process of activating the "program" of trustworthiness that man carries (reason and choice), and this activation and utilization leads to the achievement of "security."

Criticism of traditional understanding and questioning the centrality of faith:

It is noticeable that this current often questions the adequacy of the traditional concept of faith, considering that it "has not allowed progress in the understanding of the Word." It is also understood from the criticism of the other side that this approach may amount to underestimating the value of the "creed" on the Day of Judgment, and considering that the calculation is limited to practical "behavior", which critics consider to be a destructive of religion.

The essence of this movement's vision:

This movement seeks to present a more dynamic and effective concept of faith, focusing on the social responsibility of the believer and his role in building a world of security, trust, and benefit. Faith here is not a state of inner stillness, but rather a movement, influence, and positive change in reality, starting from the individual and extending to society and the universe. This concept focuses on the practical and social aspect of faith, based on a linguistic analysis of the verb "secure" as a transitive verb, and the significance of omitting its object in the Qur'an at all, citing specific verses of the Qur'an, the name of God "the believer", and the hadith of the Holy Prophet, to emphasize that the true believer is the one who is the cause of achieving security and safety for society. It also emphasizes the practical impact of faith and the need for it to have a tangible positive impact.

21.11 The Concept of "Islam" in the Light of Contemporary Interpretations: Between the Universal Order, Peaceful Behavior, and the Universality of the One Religion

Introduction: Rethinking the Inclusiveness of "Islam" as a Religion and Instinct

Contemporary intellectual debate is not limited to the concept of "faith," but extends to other fundamental concepts such as "Islam." While it is widely accepted that Islam is the final religion brought by the Prophet Muhammad, with its well-known pillars and rituals, contemporary readings, such as those of thinkers such as Dr. Yousef Abu Awwad and Dr. Samer (the author of the last dialogue), offer a broader and more comprehensive view of the term. These readings seek to link "Islam" not only to a specific historical message, but also to the system The universal universality, the innate human behavior, and the concept of the "one religion" with which all the prophets were sent.

The Linguistic Roots of Islam: "Peace" and "Surrender" as a Basis for Universal and Moral Meaning

The contemporary analysis of the concept of "Islam" is based on its threefold linguistic root "peace". The proponents of this approach believe that this root does not only signify submission and submission in the sense of passive submission, but also carries deeper and more comprehensive meanings related to:

- **Smoothness, ease, and regularity:** that is, harmony with the laws and natural laws of the universe, and walking according to a specific and harmonious system, which is manifested in the subordination of beings to divine laws.
- **Peace and security:** as a goal and as a result of this harmony and regularity, both at the global level and at the level of human relations.
- **Positive submission:** It is conscious submission to God as the Creator and Organizer, and following His commands that aim at the good of the individual, society, and the universe.

"Islam" as a universal system and the religion of all the prophets:

Based on this broad linguistic and Qur'anic understanding, the concept of "Islam" is presented not only as a historical religion that began with a specific message, but as:

1. **The universal cosmic order:** It is the divine law that God has accepted and governed the entire universe since the beginning of creation. The noble verse "And to Him belongs the most peaceful of all who are in the heavens and the earth, willingly or unwillingly" (Al-'Imran: 83) refers to this universal submission, voluntarily or forcefully, to the laws and natural laws of the universe. Islam in this sense is the nature of the universe.
2. **The Religion of All the Prophets ("The Religion with Allah is Islam"):** This proposition, as Dr. Samer emphasizes, holds that Islam is the "one religion" brought by all the prophets and messengers, from Noah, Abraham, Moses, and Jesus, all to Muhammad, upon whom are all God's prayers and peace. Every prophet came to call his people to this innate and general moral "Islam", which is faith in God, the Last Day, and good deeds. Thus, the true followers of the prophets, at the core of their faith and work, are "Muslims" to God.

3. **Stopping hostility and achieving peace at all levels:** In this vision, Islam is not limited to stopping hostility between human beings (achieving social peace), but also extends to stopping hostility to the land, tillage, offspring, and the ages of the universe. It is a call for harmony and harmony with the environment and the environment, and for achieving environmental and moral balance, which is in line with the comprehensive concept of "good deeds."

"Islam" as a Behavior that Unifies Human Beings: Good Work Above Formal Perceptions

It is remarkable in this proposition, and with the emphasis of Dr. Samer, that "Islam" in its behavioral sense of refraining from harm, entering into a system of peace, and adhering to the system of values, morals, and basic commandments (such as the Ten Commandments), is "capable of uniting human beings in behavior, regardless of detailed doctrinal perceptions or formal affiliations." This means that any person, regardless of the name he or her society calls him, can be a "Muslim" in this essential sense if he believes in God and the Last Day and does good. He committed himself to peaceful behavior and did not attack others or the cosmic order. The reckoning with God, as this approach sees it, is based on "what you have been doing" and not necessarily on the accuracy of intellectual perceptions if they do not translate into positive behavior.

The Relationship between "Islam" and "Faith": A Paper Gradient of Commitment

In light of this expanded understanding of "Islam," the relationship between Islam and faith is seen as a paper hierarchy:

- **Islam (Basic Stage):** It is entering into the system of public peace, stopping harm and aggression, and adhering to a minimum of moral behavior. It serves as the basic rule of civilized behavior. The verse "The Arabs said, 'We believe,' but say, 'We submit,' and when faith enters your hearts" (Al-Hujraat: 14), it is explained here that the Arabs have achieved the status of apparent "Islam" by refraining from aggression and joining the Muslim community, but they have not yet reached the level of deep "faith" of the heart. which translates into comprehensive trust and security.

- **Faith (the highest stage):** It is the transformation of the mere cessation of harm to the stage of building trust with society, granting security and tranquility to others, and achieving deep heartfelt surrender to God. The believer is not only the one who does not hurt, but he is the one who becomes a source of trust and security, and the effects of faith in God and the Last Day are manifested in his behavior and morals.

Compared to traditional understanding and extended assessment:

This expanded conception of "Islam" differs from the traditional understanding, which may limit it to specific pillars and rituals related to the Muhammadan message only, without losing sight of the importance of this message as a conclusion and overarching.

- **Potential positives of this contemporary vision:**

  - **Holistic and humane:** It offers a more holistic and humane vision, transcending narrow sectarian boundaries, and emphasizing the unity of humanity's religious origin.

  - **Promoting universal values:** Promoting the values of peace, coexistence, and shared environmental and moral responsibility among all human beings.

- **A ground for dialogue:** It opens up horizons for dialogue between cultures and religions on a common ground of ethical behavior and the search for "good work."
- **Innate Rooting:** It connects religion to common sense and the cosmic order, making it more in harmony with reason and reality.

- **Potential challenges and problems and how to approach them:**
  - **Dilution of the specificity of the religious term "Islam":** It may be feared that the specificity of "Islam" as a religion that God has approved for His servants who believe in the message of Muhammad (peace be upon him) may God bless him and grant him peace.
    - **Approach:** It can be emphasized that this expanded understanding does not cancel out the specificity and pillars of the Muhammadan Sharia, but rather places it in its broader context as the most complete and complete manifestation of the "one religion" that is Islam. The universal and innate Islam is the rule, and the Muhammadan Sharia is the crowning and final detail.
  - **"The unification of human beings by behavior regardless of faith" and its contradiction with the centrality of faith to salvation:** It may be seen as a contradiction with texts that emphasize the centrality of faith in God and its unity as a prerequisite for survival.
    - **Approach:** The proposition does not abolish belief in God, but rather makes it (with belief in the Last Day and good deeds) the essence of behavioral "Islam." The disagreement may be about the "level" of doctrinal details required for survival, with an emphasis that "good deeds" stemming from a fundamental faith are the most important criterion. God is not held accountable for misconception if an individual seeks good and does good.
  - **Underestimating the importance of private rituals and worships:** It may be understood to underestimate the importance of rituals if the focus is only on the general behavioral dimension.
    - **Approach:** Rituals can be placed in their proper rank as part of "good deeds" and means of strengthening the connection with God and purifying oneself, without being the whole religion or leaving them (especially individual duties such as prayers for those who have not abandoned them out of ingratitude) as a way out of "Islam" in its broader sense if the system of public values and morals is to be achieved.

Conclusion: Towards an Integrated Understanding of Islam

Presenting the concept of "Islam" as a universal cosmic system, a religion for all prophets, and a peaceful behavior based on good deeds represents a serious attempt to present a modern vision that reacts to the challenges of reality and seeks to promote common human values. This vision does not necessarily seek to destroy the traditional understanding as much as it seeks to expand it and reconnect it to its broader linguistic and Qur'anic roots. The need to balance this expanded understanding with the specificity of the rituals and detailed provisions of the Muhammadan message remains vital to maintain the integrity of Islam's doctrinal and legislative system, with Recognizing that the essence of religion and its supreme goal is to achieve peace, justice and mercy on earth, a true surrender to God, the Lord of the Worlds.

21.12 The Prophet's Sunnah between "Mission" and "Mission": A New Reading to Understand Authenticity and the Challenges of Contemporary Employment

Introduction: The Second Source in the Face of the Questions of the Age

The Sunnah of the Prophet, with its words, deeds and reports, is considered the second source of legislation and understanding in Islam after the Holy Qur'an. Over the centuries, an enormous edifice of science has been established to serve it, from collection, scrutiny, explanation and deduction. However, this edifice, despite its greatness, today faces intellectual and realistic challenges that push Muslim thinkers to re-read the concept of the Sunnah, its role, and the limits of its authority, in an attempt to reconcile the constants of the text with the changes of the times.

One of the most prominent problems that imposes itself is how to deal with the huge volume of narratives that cover the smallest details of life, from worship and rituals to matters of government, war, society, and economics. Does everything that is authentic about the Prophet (peace and blessings of Allaah be upon him) have the same binding legislative force for all times and places? Hence, in contemporary Islamic thought, propositions have emerged that seek to present a new methodological framework, the most important of which is the distinction between the different maqams of the Prophet, specifically between the maqams of "mission" and "message".

The essence of the proposition: Dismantling the shrines of the Prophet (peace and blessings of Allaah be upon him)

This argument is based on a fundamental idea, which is that the Prophet (peace and blessings of Allaah be upon him) did not always act in the same way, but his actions and words varied according to the place in which they were issued. Two main denominations can be determined:

1. **The Prophet (peace and blessings of Allaah be upon him) as an emissary (the place of prophecy and special mission):** In this position, the Prophet (peace and blessings of Allaah be upon him) acts as a head of state, a judge, a husband, and an Arab man living in the context of the seventh century AD in the Arabian Peninsula. His actions here are closely related to his historical, geographical, and cultural circumstances. His jurisprudence in managing the affairs of the emerging state, managing armies, settling disputes as a judge, his personal habits derived from his environment, and his answers to circumstantial questions specific to certain individuals. These words and actions, although they carry wisdom and methodology, **are circumstantial and historical** By nature.
2. **The Prophet (peace and blessings of Allaah be upon him) acts as a messenger of God Almighty, carrying an** eternal universal message addressed to all humanity. His words and deeds here embody the universal principles of Islam, the highest moral values, and the binding general legislation that does not change with the change of time and place, such as the principles of faith, the pillars of worship, the absolute prohibitions, and the great values such as justice, mercy, and equality.

This distinction is not a completely new innovation, but has its roots in traditional fundamentalist jurisprudence, which distinguishes between the actions of the Prophet (peace and blessings of Allaah be upon him) in legislation and reporting (which are binding), his actions in the Imamate and politics (which are subject to the discretion of the ruler to achieve the interest), his actions in the judiciary (which are specific to the facts in which he ruled), and his actions according to the human instinct (which is not for legislation). However, contemporary proposition presents this distinction in a broader and more systematic framework, as a key tool for understanding the authority of the Sunnah as a whole.

The Historical Origin of the Problem: How did the Sunnah turn into a generalized text?

To understand the significance of this distinction, it is necessary to return to the historical moment when the authority of the Sunnah was almost absolutely. As critical thinkers such as George Tarabishi have pointed out, this moment can be identified with the efforts **of Imam Shafi'**i (d. 204 AH).

In his book The Message, al-Shafi'i established a fundamental principle, namely that the "wisdom" mentioned in the Qur'an in conjunction with the book is the Sunnah. With this interpretation, the Sunnah has been transformed from being a statement and application of the Qur'an to **a sacred and authentic "second revelation."** This transformation, which was later supported by the victory of the Ahl al-Hadith with the political support of the Caliph al-Mutawakkil, led to a decisive outcome: to **treat everything that the Prophet (peace and blessings of Allaah be upon him) proved, after its authenticity, as a sacred legislative text, without sufficient distinction between its various authorities.** This, in turn, led to what could be called the "textual explosion," in which narratives swelled tremendously to cover every stray and incoming, and the Sunnah became an infinite source of judgments that restricted reason and often closed the door to free ijtihad.

The Repercussions of Discrimination and Its Importance in Contemporary Renewal

The reactivation of the distinction between "mission" and "mission" today holds enormous potential for renewal:

- **Liberation of the Muslim mind:** This approach frees Muslims from the necessity of literal analogy with historical applications that were in response to certain circumstances, and opens the door to ijtihad in achieving the purposes and higher values of the Sharia in new forms that suit the times.
- **Focus on the universality of Islam:** This argument refocuses on the essence of the Muhammadan message of universal moral principles and human values, rather than drowning in circumstantial details that might obscure this universality.
- **Resolving the apparent contradiction:** It provides a systematic solution to many hadiths that seem to contradict the overall purposes of the Qur'an or the data of modern science, by understanding them within their own "Baathist" context, and not as eternal "missionary" legislation.

Methodological Caveats and Implementation Challenges

Despite the importance of this proposition, it faces challenges and caveats that must be dealt with seriously:

1. **The Problem of the Criterion:** Who determines, and by what precise criterion, what the Prophet (peace and blessings of Allaah be upon him) issued as an "emissary" and what he issued as a "messenger"? The absence of a rigorous methodology may open the door to selectivity and whims, where each individual attributes what he does not like to the status of the "mission" in order to escape it.
2. **The risk of disrupting rulings:** There is a legitimate fear that this distinction will be used as an excuse to disrupt fixed and stable Shari'a rulings in Islamic jurisprudence, claiming that they were specific to the time of the Prophethood.
3. **Resistance to traditional understanding:** This proposition faces strong resistance from conservative currents, which see it as undermining the second source of legislation, and a kind of "filtering" of the Sunnah that scholars have worked for centuries to collect and refine.

Conclusion: Towards an Understanding of the Purposes and Context of the Sunnah

The distinction between the two positions of "mission" and "mission" is not an invitation to deny the Sunnah or to detract from its status, but rather a call to understand it in a deeper and more mature way. It is a serious attempt to restore the Sunnah to its rightful place: a statement of the Qur'an, a living embodiment of its values, and a beacon from which to draw inspiration from method and wisdom, with a conscious distinction between what is eternal and universal legislation, and what is ijtihad and historical application related to its context.

Overcoming the current crisis of Islamic thought requires intellectual courage in re-reading our heritage, freedom from the understandings that have been sanctified throughout history by political and social factors, and returning to the first springs, with the Qur'an at the forefront, in order to understand the spirit of the message and its great purposes. This distinction is only a necessary step on this long road.

Methodologies for Reflection between Academic Rigorous and Self-Interpretation: A Critical Reading

Introduction: The Method is the Way of Truth

In our journey to explore the profound disparities in the understanding of key terms such as "faith", "Islam", and "Sunnah", "methodology" emerges as a decisive and directly influential factor in the conclusions of thinkers and thinkers. Every current of thought, whether traditional or contemporary, claims to start from a specific methodology that it deems most correct and capable of clarifying the meanings of sacred texts. But the question that arises urgently is: What is the nature of these methodologies? Do they all adhere to academic rigor and objectivity, or do some fall into the trap of subjective interpretation or selectivity?

The importance of methodology in understanding texts:

No serious reading of religious texts can dispense with a clear methodology. The method is the compass that guides the researcher, and the tools he uses in analysis and deduction. Without a method, the process of reflection becomes susceptible to personal whims, contradictory interpretations, and intellectual chaos. Therefore, we find that all parties to the conflict in understanding "faith" – as we have presented in the previous sections – emphasize the importance of following a methodology, even if they differ in the details of this methodology and their evaluation of each other.

Overview of the methodologies offered:

1. **The methodology of the Firas Al-Munir Academy (as understood from its criticism of others and its implicit methodology):**

    - **Linguistic rigor:** Focusing on the precise semantics of words based on the origins of the Arabic language, and distinguishing between verbs and their derivatives (e.g., "safe" and "secure").
    - **Comprehensive Qur'anic context:** Understanding a word or verse within its broader context in the Holy Qur'an, and linking the verses together.
    - **Studying the contradictions of terminology:** Understanding the meaning of the word by knowing its opposite: (faith is the opposite of disbelief, security is the opposite of fear).
    - **Documentation and reliance on reliable sources:** Relying on reliable dictionaries of the language, and the sayings of scholars who are considered in interpretation and language.
    - **Systematic Criticism of Other Propositions:** Diagnose what you see as systematic errors in the interpretations of other currents, such as "randomness," "indiscipline," or "destruction of the meanings of the Qur'an."

2. **The methodology of the other current (Abdel Ghani Ben Odeh, Khaled Al-Sayed Hassan, Youssef Abu Awwad – as understood from their proposals and Al-Munir's criticism of them):**

    - **Focus on the linguistic root broadly:** starting from the initial meanings of the linguistic root (e.g., "a-m-n" and "s-l-m") and generalizing them or deriving new concepts from them.
    - **Linking concepts to each other based on a common root or perceived semantic convergence:** such as linking "faith" to "security" directly, or linking "faith" to the meaning of "moving and generating" through the root "m-n" (as Ben Odeh pointed out).
    - **Direct contemplation of the Qur'anic text to derive the "general concept" or "judgmental verse" of the word:** then assign this concept based on the context of the different verses.
    - **Focus on the "know-how" and "methodology" inherent in the Qur'an:** as Dr. Yousef Abu Awwad points out.
    - **They may be accused by the other party of:** neglecting the nuances between linguistic structures, providing interpretations that are not supported by the general Qur'anic context, underestimating the importance of a perceived exegetical heritage, or "confusing meanings" and "contradicting themselves."

Challenges to any management methodology:

Whether the methodology is traditional or contemporary, it faces fundamental challenges that must be aware of:

- **The danger of self-projection and personal whims:** this is the greatest challenge. How can the contemplative ensure that his preconceptions, ideological convictions, or even psychological desires do not project on the text he is contemplating?

- **Dealing with traditional dictionaries and interpretive heritage:** This huge heritage, which represents the effort of centuries of scholars, cannot be ignored. But how to deal with it is a point of contention. Do we take it for granted, or do we subject it to criticism and scrutiny in light of our contemporary understanding of language and text?

- **Lack of consensus on "academic rigor":** Each party claims to follow a rigorous methodology, but the results it reaches may be quite contradictory. This suggests that the concept of "academic rigor" itself may be disputed in its definition, standards, and applications in the field of religious studies.

- **The Influence of "Darija Language" or Common Understanding:** Some common or common concepts may infiltrate the process of reflection, affecting the understanding of the original meaning of the Qur'anic term.

The Importance of Mutual Systematic Criticism:

In the midst of this diversity and difference, mutual methodological criticism is of great importance. When each side highlights what it sees as weaknesses or systemic excesses in the other's presentation, it can contribute to:

- **Developing the methodologies themselves:** by being aware of potential gaps.

- **Purifying understanding of impurities:** whether subjective or cognitive.

- **Approaching the correct meaning of the text:** through cross-pollination of ideas and multiple perspectives.

Conclusion:

The issue of methodology in the contemplation of religious texts is a pivotal and extremely complex one. A correct and deep understanding of concepts such as "faith" cannot be reached without a conscious and disciplined methodology. However, we must remain constantly aware of the challenges facing any methodology, and have the intellectual humility that allows us to constantly review our tools and convictions. Constructive critical dialogue about the methodologies themselves is an integral part of the journey of seeking truth in understanding the words of God and the Sunnah of His Messenger May Allah bless him and grant him peace.

21.13 Transgressive Faith: A Response to Criticisms and Confirmation of Qur'anic Proofs

In the midst of the growing debate over the concept of "transgressive faith", which offers a new vision of the terms faith and Islam, there is a need to clarify this understanding and root it with Qur'anic and linguistic proofs. Criticism, even if it is necessary for thought, must be based on sound scientific and methodological foundations, away from fallacies or deceptions.

The Essence of Disagreement: Understanding the Nature of the Linguistic Act

The main disagreement between the proponents and critics of "transitive faith" lies in understanding the nature of the linguistic act, specifically the distinction between **the necessary**

and the **transitive act**. Critics argue that the verb "safe" (in the sense of faith) is a necessary verb that refers to heartfelt affirmation, while the new concept emphasizes that it is a transitive act, i.e., its effect goes beyond the subject to its effect.

To simplify the idea, we can use linguistic analogies: just as there is a difference between **food** (substance) and feeding (the act of giving), and between **joy** (feeling subjective) and**joy** (making others rejoice), there is a difference between **safety** (feeling at ease) and faith (the act of giving security to others). This fundamental distinction is the cornerstone of understanding that faith is not just an intrinsic state, but an outward behavior that has an impact on others.

Verses of Evidence: The Pillars of Transgressive Faith

The concept of "transgressive faith" supports itself with several clear Qur'anic proofs, which can only be overridden or interpreted arbitrarily:

1. "And Secure Them from Fear": The Conclusive Evidence

The verse in Surah Quraish: **"He who fed them from hunger and secured them from fear"** is the most important pillar. The word **"and secure them"** here clearly means **"give them security and tranquility".** It is unreasonable to interpret this act in the sense of "believe them" or "believe in them". Allah Almighty did not believe the Quraish, but gave them security as a great blessing. This verse alone is enough to justify that the verb "safe" comes in a transitive sense, i.e. to bring security to others.

2. Describing God Almighty as "the Believer": An Actual Attribute Not a Belief

When God Almighty describes Himself in the Holy Qur'an as **"the believer"** when **He says: "He is God, there is no god but He, the King, the Holy, the Peaceful, the Faithful, the Almighty, the Mighty, the Almighty"** (Surah Al-Hashr: 23), this cannot be interpreted as God "believing in Himself" or "believing in His existence" – God Almighty is far superior to that. Rather, the obvious meaning is that God is **the giver of security and security for all of His creation and for all of existence**. This divine attribute affirms that "believer" is an actual, transitive attribute, not just an esoteric belief.

3. Omission of the Object: A Rhetorical Rule for Launching and Generalizing

Some critics raise the issue of the absence of an explicit object in some verses of faith, claiming that this makes the verb necessary (in the sense of believing). However, this argument ignores a well-established rhetorical rule in the Arabic language and the Holy Qur'an, which is **to omit the object if it is to be released and generalized**.

The Holy Qur'an is full of examples of this:

- **"And that He is the one who laughs and weeps, and that He is the dead and the living"** (Surah An-Najm: 43-44). Here the object is omitted to indicate that Allah laughs and weeps and dies and **gives life to all things**.
- **(** Wa'l-'aa'a'l-'aa'l-'aa', 'a'l'a'a', 'a'l-a', 'a'l-'a', 'a'l-'a', 'a'l-a', 'a'l-'a'a', 'a'l-'a', 'a'l'a', 'a'l'a'a', 'a'l'a', 'a'l'a'a', 'a'l'a', 'a'l-'a'a', **'a'l'a', 'a'l-'a'a'**, 'a'l-a', 'a'l-'a'a', 'a'l-

Therefore, the omission of the verb "safe" in some verses does not change the fact that it is a transgressive verb, but rather gives an indication of **the comprehensiveness of granting security** and release in its action.

Transgressive Faith and Faith: A Convergent Correlation

It is important to emphasize that the concept of "transgressive faith" does not deny the existence or importance of faith in Islam. Belief, in the sense of belief in the existence of God, His angels, His books, and His messengers, is an existential foundation from which actions and behaviors are derived. But the essential point is that **the punishment and reward on the Day of Judgment will not be based solely on the esoteric mental belief, but on the effects of that doctrine and its practical behaviors in the world**.

The Holy Qur'an is clear in linking reward to action: **"And for every degree of what they have done, and for their deeds to be fulfilled, and they are not wronged"** (Surah Al-Ahqaf: 19). True faith is that which is embodied in behaviors that give security and reassurance to others, and achieve peace in society.

A Future Vision: A Religion of Peace and Safety for Humanity

The concept of "transgressive faith" carries with it a holistic vision of Islam as a religion of peace and security for all humanity. If a Muslim is the one who delivers people from his tongue and his hand, and the believer is the one who secures people for their blood, money, and symbols, then the application of these principles will bring about a radical transformation in the understanding and practice of religion.

This understanding also explains Surah Al-Nasr, which talks about the entry of people into the religion of Allah in droves. Perhaps this broad entry will be achieved only when humanity realizes that Islam is not just a ritual or a formal affiliation, but a way of life that guarantees security, peace and justice for all. Then, humanity, by its instinct for security, will find that this religion meets its basic needs, and it will enter into it in droves, regardless of their current names.

A call for fairness and reflection

In the face of criticism, everyone is called to fairness and deep reflection on the verses of the Holy Qur'an. The scientific method of research, far from fanaticism or prejudice, is the only way to reach the facts and understand God's eternal message to humanity.

21.14 Towards a Balanced Concept of Faith: Gathering Threads and Foreseeing Horizons

Towards a Balanced Concept of Faith: Gathering Threads and Foreseeing Horizons

The concept of "faith" is undoubtedly one of the most fundamental concepts in religious thought in general, and Islamic thought in particular. This concept has always been the focus of a wide debate, with many visions and different interpretations, reflecting the vitality and depth of this thought. This article aims to provide a balanced view of the concept of faith, bringing together the threads of the debates around it, and looking forward to a deeper and more comprehensive understanding.

The most prominent points of controversy and disagreement: multidimensionality and its overlap

The disagreement over the concept of faith in contemporary thought has centered on several pivotal points, which can be summarized as follows:

1. **The essential definition of faith:** Is it essentially **"heartfelt belief and firm belief"**, as traditional understanding sees and supported by careful linguistic analysis (Kafiras al-Munir)? Or is it defined as "practical behavior and the granting of security and trust", which makes it an inherently transgressive act?
2. **The relationship between belief and behavior:** The first point raises a question about the nature of the relationship between the doctrinal dimension and the behavioral dimension. Is behavior an **inevitable fruit and a natural result of the belief**, and proof of its truthfulness? Or is behavior the **initial definition of faith**, and belief comes in a subordinate or less important rank in determining what faith is?
3. **Linguistic and contemplative methodology:** Scholars differ in how to deal with Qur'anic words. Should emphasis be placed on **distinguishing between the different linguistic constructs** (e.g., "safe" which refers to believing, and "amn" referring to security) and their specific Qur'anic contexts, highlighting the nuances in meaning?
4. **The value of faith in the hereafter: A** crucial question remains about the importance of the heart's belief in reckoning and survival on the Day of Judgment. Is it **a basic and essential condition** without which salvation cannot be achieved, or does reckoning focus more on **action and outward behavior**?
5. **Understanding related concepts:** Other concepts such as "Islam" and its relationship to "faith", and how the "Sunnah of the Prophet" is used in reasoning, are influenced by the nature of the perception of the concept of faith itself.

Towards a Balanced Concept: Faith as an Integrated Composite Entity

In order to overcome this acute polarization and present a more comprehensive and balanced vision, we can look at faith as a complex and integrated entity, starting from the heart as conviction and certainty, manifested in the tongue as an affirmation, and necessarily bearing fruit in the wounds and society as an effective and influential practical and ethical behavior, which seeks to achieve security, benefit and elevation. This concept seeks to accommodate the different dimensions highlighted in the discussions:

- **The Heart-Doctrinal Dimension (Basis and Root): It** is not possible to conceive of a true faith without the doctrinal basis of **believing with certainty in God**, His angels, His books, His messengers, the Last Day, and destiny. This is the starting point that distinguishes the believer from others. A careful linguistic analysis of the verb "believe" in the Qur'an confirms this dimension, emphasizing that this belief is not blind submission, but rather the product of **reasoning and deep mental consideration**, as the verses of the Qur'an that link faith to reason indicate. The heartfelt belief is not just a choice, it is a **condition Essential** for salvation and acceptance by Allah on the Day of Judgment.
- **The Practical Behavioral Dimension (Fruit and Proof):** True faith cannot remain locked in the heart or merely a repetition of the tongue. Rather, it must overflow the raptors with righteous behavior, and it is reflected in the individual's dealings with himself, his society, and the universe. In this context, the theses of "transgressive faith" and "granting security

and trust" gain importance, not as a basic definition of faith, but as necessary fruits and conclusive evidence of the sincerity and solidity of esoteric faith. Good behavior is the practical witness to heartfelt faith.

- **Complementarity and interdependence between the two dimensions:** The relationship between belief and behavior is not a relationship of separation or absolute priority for one of them, but rather a relationship **of complementarity and coherence**. Faith in the heart is the motive and motivator of good behavior, and good behavior is the proof and proof of the existence and validity of faith in the heart. Just as a tree is known only by its fruits, so faith is known only by its practical effects on the individual and society.
- **Universality of Faith:** Faith is not limited to individual devotional rituals only, but extends to all aspects of life. A true believer is one whose faith is a driving force for reform in the land, for the spread of goodness, justice and security, and for contributing to the progress of his society and its civilization.

Differentiation of the Levels of Faith: "Those who believe" and "Believers"

The Holy Qur'an provides a precise distinction between the levels of faith, which is evident in the discourse addressed to each category:

1. **"Those who believe":** This phrase refers to a person who **profess his faith**, and can refer to an initial or less complete stage of faith. The Qur'an usually addresses them in the form of **a direct command** ("O you who believe..."), and the costs incurred on them are often **obligatory duties** that require obedience. Some of the prohibitions of "those who believe" may be disliked and do not require punishment in the hereafter by abandoning them, while the major ones are those that entail punishment. They can win the**worldly peasant**.
2. **"Believers":** This phrase refers to a **higher and more complete level** of faith, where heartfelt affirmation corresponds to virtuous practical behavior. The Qur'an often **describes their characteristics and qualities** (and the believers are each other's guardians...) rather than directing them to do good, because they are by nature quick to do good. Actions attributed to them are usually **desirable and virtuous** (e.g., reverence in prayer, refraining from language, and taking care of trusts), which raise their ranks in Paradise and are not punished for abandoning them. However, the only exception is **the direct call to collective repentance** ("O believers"), which is a duty aimed at the peasant of society. Because of their high awareness, **their responsibility is greater, and the** punishments for transgressions may be more severe for them. They have **the victory and the great victory** in the hereafter, as well as the worldly peasant.

The Significance of "God's Land" and "Our Lord's Land": Differentiation in Time and Space

The Qur'an shows great accuracy in the use of words, including differentiating between:

- **"God's Land":** refers to **the land on which we currently live**, with all its physical laws, which belongs to God and is available to all of His creatures.

- **"The land of our Lord":** refers to **the land after death**, which will be transformed into a paradise and an inheritance for those who believe and those who are higher than the "believers".

The Importance of This Balanced Understanding: Transcending Polarization and Exploring Renewal

Adopting this balanced understanding of the concept of faith brings many great benefits:

1. **Transcending intellectual polarization:** It contributes to bringing the views of different currents closer together, recognizing the importance of both the doctrinal and behavioral dimensions.
2. **Providing a more comprehensive and in-depth understanding:** It frees the concept of faith from reduction, both in theory and in practice only.
3. **Motivating the believer to be effective and positive:** It pushes the believer to have a correct belief and a righteous and positively influential behavior in his surroundings, combining the goodness of the inner and the goodness of the outward.
4. **Addressing Contemporary Challenges:** This integrated understanding of faith provides a framework within which believers can be part of the solution to the moral, social, and environmental challenges of our contemporary world.

The intellectual debate over the concept of faith is not necessarily a negative phenomenon, but rather a testament to the vitality of Islamic thought and its constant quest to interact with and understand the sacred text more deeply. What is required is that this dialogue continue in a constructive scientific spirit, which adheres to solid research tools, and delves into the nuances of language and the principles of reasoning, as is evident in the deep discussions about the transgressions of linguistic verbs such as "believe in him" and "believe in him."

The renewal in the understanding of our basic religious concepts, including the concept of faith, must be **a conscious renewal that proceeds** from the constants and principles of religion, and benefits from the rich scientific heritage of our nation, and at the same time interacts with the realities and challenges of the age, without excess.

In conclusion, we hope that this balanced vision will contribute to shedding light on this important and complex topic, and stimulate further research and reflection, leading to an understanding of faith that combines the depth of faith and the transcendence of behavior, so that the true believer will be a light to guide and guide others in the march of human progress.

22 PRAISE IN ISLAM: FROM THE DEPTH OF INTEGRITY TO THE PROSPECTS OF WORK AND LIFE

Series Introduction:

In the name of Allah, the Most Gracious, the Most Merciful, and may peace and blessings be upon the most honorable of the Messengers, our master Muhammad, and upon his family and companions.

Praise, that luminous word that is spoken by the tongues of believers and reverberates in the vastness of the universe, is not just a passing word or a ritual that is routinely performed. It is a profound concept, a solemn worship, and an integrated way of life that connects the slave to his Creator and regulates his relationship with himself and the world around him.

In a time when the pace of life is accelerating and concepts are intertwined, some may understand praise only in its purely verbal or devotional aspects, without delving into its intellectual depths and practical dimensions that make it a driving force towards goodness and reform.

This series of articles aims to explore the essence of tasbih in Islam, drawing on the interpretations and analyses of religious sources (drawn from a reference file). Together, we will seek to deconstruct this rich concept, moving from the basic linguistic meaning of purification, to reviewing its various forms that manifest themselves in the Holy Qur'an and in the life of the believer.

We will examine the complementary relationship between praise and praise, and how their combination is necessary to realize God's majesty and perfection. We will also delve into the practical dimension of praise, and how it is not just reverberating words, but actions and behaviors that reflect on the reality of the individual and society.

We will stop at the word "Subhanak" and its exceptional connotations that indicate God's absolute greatness and transcendence of material laws. We will not lose sight of the importance of choosing the right times and adhering to the etiquette of praise to maximize its spiritual impact.

The purpose of this series is to provide a balanced and comprehensive understanding of praise, highlighting how this worship can truly be a way of life for the believer, guiding his thoughts, guiding his behavior, and illuminating his path towards God's pleasure. We invite the honorable reader to join us on this journey of discovery, so that together we may benefit from the help of this great worship that will bring us closer to God and an understanding of His religion.

In this series, we will address the following topics:

1. **The Essential Concept of Praise in Islam: Cleanliness Beyond Words**
2. **Exploring the Diverse Forms of Praise: Multiple Manifestations of a Single Worship**
3. **Praise and Praise: An Integral Relationship to Realize the Glory of God**
4. **The Practical Dimension of Praise: From Words to Deeds**
5. **Understanding Subhanak: The Manifestation of God's Greatness and His Transgression of Laws**

6. **Timing and etiquette: When and how do we swim to maximize spiritual impact?**

7. **Towards a Balanced and Comprehensive Understanding of Praise: A Way of Life for the Believer**

22.1 The Essential Concept of Praise in Islam: Cleanliness Beyond Words

Tasbih is a word that is repeated on the tongues of Muslims and in their prayers, and carries with it deep meanings that go beyond mere utterance. In order to understand the essence of tasbih in Islam, it is necessary to delve into its linguistic origins and Qur'anic connotations, to realize that it is not just a verbal worship, but a state of awareness and perception that is reflected in the believer's thought and behavior.

From linguistic distancing to divine purity:

In the language of the Arabs, the root "sabh" carries the meaning of distancing and purification. They used this term to negate any undesirable attribute about a person, such as saying: "Glory be to so-and-so for doing so", meaning that he is far away and devoid of that. When this concept moved to the religious and Qur'anic context, it acquired a higher and more glorious dimension. In Islam, praise basically means **purifying God Almighty from every imperfection, defect, and partner, and from any description that is not befitting of the Supreme Self, His perfect actions, and His optimal qualities.**

The need for this purification would not have arisen if it had not been for the fact that previous peoples, in the midst of their ignorance or misguidance, ascribed to God attributes that were not appropriate for Him, such as fatigue after creation, sleeping, or taking a child or a partner. Praise came as a clear and explicit declaration of the innocence of the Divine Self from all these misconceptions, and an affirmation of His uniqueness and absolute perfection.

Praise and the Regular Movement of the Universe:

The meaning of "swimming" in praise is related to the original linguistic meaning of "swimming." Swimming is a regular, fluid movement, free from disturbances and imbalances. Thus, when the heavens are said to "swim" in their orbits, it means that they move according to a precise and regular divine system, which is not lacking or defective. In this way, when a believer praises his Lord, he is not only describing himself and his actions as regular and perfect, but he is acknowledging that this entire universe, with its creatures and movements, is moving in accordance with God's will and wisdom, as a witness to His greatness and power. Praise is an acknowledgment that everything in the heavens and the earth, from the smallest atom to the largest galaxy, is in a constant state of "swimming", i.e., submission and praise to the Creator.

"Subhan": A word that carries the power of exaltation:

The word "Subhan" itself, which is one of the most prominent forms of praise, is not just a passing word. Sources indicate that it is a Quranic word that carries **a very high energy**, as it is one of the words that comes with the weight of "two verbs" and often belongs to God, and carries the meaning of absolute and perfection. It is a word that expresses **glorification and appreciation** for God Almighty. The mere utterance of it, while evoking its meaning, is an acknowledgment of God's greatness and purity. It is an acknowledgment that God's image and actions are free of any defects, and that all that comes out of Him is Absolute perfection.

Beyond mere words:

The core concept of praise in Islam, then, goes beyond just saying words. It is:

1. **Heartfelt Belief:** It starts from a firm belief in the uniqueness and absolute perfection of God and His purity from all that is not worthy of Him.

2. **Verbal acknowledgment:** It is manifested in the recitation of the various forms of praise, especially the word "Subhan", as a witness to this belief.

3. **Intellectual awareness:** It involves understanding the meaning of this purity, and realizing that God is the Creator who is unparalleled by any of His creatures.

4. **An emotional state:** It is born in the heart with reverence and reverence for God, and a sense of His power and greatness, which is manifested in His creation and order.

22.2 Exploring the Diverse Forms of Praise: Multiple Manifestations of a Single Worship

Having dealt with the essential concept of praise as a purification and exaltation of God, we now move on to explore the various forms that this praise takes in the Qur'an and in the life of the believer. Praise is not a single rigid form, but a living worship manifested in multiple forms, each with its own context and profound significance, all of which ultimately pour into the sea of glorification and purification of the Creator.

The sources reveal several main types of praise, which vary according to the subject, its effect (if any), and the context in which it is mentioned:

1. **Praise of Allah (Tasbeeh Allah): A Collective Understanding and Practical Application of the Divine Will**

When it comes to human beings specifically praising God, the sources emphasize two important aspects: **collectivity and practicality**.

- **Collective commitment:** An individual cannot achieve "praise of God" alone, but rather an act that requires a community of believers. It is a sense of belonging to one nation that seeks to implement God's command.

- **Practical Application of the Divine Will:** This type of praise is not just a remembrance of the tongue, but **a voluntary behavioral commitment** by the chosen rational beings (humans) to the religious rituals that God has asked of them related to the state system and the cohesion of the believing community. This is mainly represented in:

  - **Holding congregational prayers in mosques:** It is a manifestation of unity and collective commitment.

  - **Paying Zakat (taxes to the state):** which regulates the affairs of society and guarantees the rights of its members.

  - **Spreading awareness and cooperation:** Contributing to spreading awareness of the importance of these rituals and cooperating in their implementation is part of praising God.

This praise aims to achieve social cohesion and unity, and to implement God's will with regard to the earth on which human beings live. It is worth noting that everything in the heavens and the

earth praises God, either voluntarily (like believing humans) or reluctantly (compulsively and spontaneously for irrational beings and matter that follows His precise divine order, such as the movement of cells in the body).

2. **Praise of Our Lord (Tasbeeh Rabbana): Individual Relationship and Path Correction**

Unlike the collective "praise of God," "praise of our Lord" is often an **individual initiative** of the believer. It can be deduced from the sources that if tasbih is mentioned in the Qur'an without an explicit effect (e.g., "praise" or "praise"), it is often referred to as "praise of our Lord." This type of praise involves several aspects:

- **The Lord will cleanse him from error in his relationship with His servants or in His system:** this is the basic meaning if there is no mention of an effect in it. It is as if a believer says, "O Lord, forbid that you make a mistake in your relationship with us, for your relationship with us is based on a precise system and you are infallible."
- **Repentance and acknowledgment of shortcomings:** "Praise our Lord" is closely related to repentance from mistakes and acknowledging personal shortcomings. Quranic examples of this include the saying of Yunus (peace be upon him) while he was in the belly of the whale: "Glory be to You, I was one of the wrongdoers," and the saying of the people of Paradise after their regret: "Glory be to our Lord, we were wrongdoers." Praise here includes an acknowledgment that the sin is the work of the slave, and that the Lord is free from injustice.
- **Correcting misconceptions:** "Praising our Lord" can include correcting misconceptions about a slave's relationship with God, and often comes as a reaction to the thoughts of polytheists or previous nations that are offensive to the Lord. This is done by studying and disseminating the ideas of revelation.
- **Meditation on cosmic and life systems:** It also includes contemplating the systems created by our Lord, and realizing His wisdom and power through them.
- **Tanzih Allah (swt) and His attributes and actions:** This is the general meaning of praise, which includes removing all shortcomings and defects from Allah, His attributes and actions.

3. **Praise of the Prophet (Tasbeeh of the Prophet): A Tasbeeh of the Prophet**

This type of praise is concerned with exempting the Prophet Muhammad (peace be upon him) from any mistake in **conveying the message of the Qur'an to the people**. He is infallible in this aspect with the support of the Holy Spirit. This praise is done by studying the verses and miracles of the Qur'an that prove that it is from God, and by studying its biography that confirms the truth of its prophecy. This type of praise is understood from verses that command believers to believe in God and His Messenger, to praise Him, to honor Him, and to praise Him.

4. **Praise of the name of your Lord: glorification of Gabriel and his role**

Sources indicate that this type of praise, especially in phrases such as "Praise the name of your Lord" or "Praise the name of your Lord, the great," is related to **the mention and exaltation of the name of Gabriel**. In this context, Gabriel is considered to be "your supreme lord" compared to the ordinary masters of the world (such as the king and the head of the family). His devotion includes the weakness of the polytheists attached to it. This task was initially directed exclusively to the Prophet Muhammad, and then moved to the true contemplative of the Book of God.

5. **Cosmic Swimming (Sibaaha): A Regular Movement that Testifies to the Creator**

As we noted earlier, the word "swimming" and "praise" are shared by the linguistic root "swimming." Swimming here means the regular, continuous, and relentless movement of celestial bodies such as the sun and moon in their spheres (closed paths), which is free from imperfection or imbalance. This regular cosmic movement contributes to the preservation of the heavens and the security and safety of the universe. Praise differs from swimming in that praise is a description of this movement or actions with regularity and remission from imperfection, or it is a conscious act and commitment to order, while swimming is the movement itself. The "Sabihs", "Activists", and "Naza'at" in the Qur'an are universal systems of action that establish two futuristic systems.

6. **Praise of our Lord (Tasbeeh bi-hamdi Rabbana): The Conjunction of Cleanliness with Reform Work**

This important type of praise combines the Lord's cleansing of error (praise) with doing what He deserves (doing). In practice, this praise is closely related to the concept **of "reform" in the land**, which is the opposite of "corruption." This includes:

- **Avoiding acts of corruption:** such as not applying Sharia, denying the Day of Judgment, manipulating rights, harming people, and harming the environment.

- **Practice of reform work:** such as removing the causes of discord between people, repairing differences, compensating for losses, changing negative internal thoughts, biological reform such as medicine, and preserving the environment and the cosmic order.

This praise was obligatory for the Prophet Muhammad (peace and blessings of Allaah be upon him) and is recommended by believers, especially religious scholars and preachers. It is practiced by ordinary believers when they make a mistake, with the intention of completely retracting it, correcting it, and removing its effects.
Angels also praise their Lord, which means that they observe the laws of the universe and correct any imperfections that occur to them to achieve balance, and this work is linked to the Divine Throne. Because angels are not chosen and do not make mistakes, their praise of their Lord may be considered "incomplete" in terms of not correcting their own mistakes, and they compensate for this by asking forgiveness for the believers.

7. **Tasbeeh bi-hamdi Allah: Acknowledgment of submission to the supernatural divine order**

This type is different from "praising our Lord." It is about **God's cosmic system based on the supernatural** that humans cannot study, perceive, or interact with (no integration, no repair, no destruction, no learning). For example, the praise of thunder is the praise of God, and hearing it is aimed more at fearing God than being a studied. Even angels are not qualified for this type of praise, it is about what is supernatural and beyond human perception and control.

This multiplicity of forms of praise reflects the comprehensiveness of this worship and its ability to encompass the life of the believer in all its aspects, linking him to his Creator and the universe around him, and to the moral and social order that should prevail.

22.3 Praise and Praise: An Integral Relationship to Realize the Glory of God

Having explored the essential concept of praise and its various forms, we come to a pivotal point in understanding this great worship, which is its close relationship to "praise." In the Holy Qur'an, we often find a conjugation between praise and praise, as in the words of the Almighty: "Praise the praise of your Lord" or "They praise the praise of their Lord." This association is not just a linguistic coincidence, but carries with it profound connotations that reveal the complementarity necessary to realize the majesty of God.

Praise: purifying him from shortcomings, and praise: describing him as perfect

To understand this complementary relationship, we must return to the basic meanings of both praise and praise:

- **Praise:** As we have said above, it is in essence **God's purification of all imperfections, defects, and partners**, and of everything that is not befitting of His Upper Self, His deeds and attributes. It is the removal of all imperfections and shortcomings from the Divine Sanctuary of Jerusalem.

- **Al-Hamd:** As for praise, it is the **description of the praiseworthy with the attributes of absolute perfection, love and exaltation**. It can only be done in truth, that is, from a true merit of these attributes. Absolute perfection is only worthy of God Almighty. When we praise God, we describe Him as the perfection of knowledge, the perfection of ability, the perfection of creation, the perfection of justice, the perfection of mercy, and other attributes of majesty and beauty.

Why pairing? Cognitive necessity and perfection in remembrance

Merely praising Him, that is, simply denying imperfections, may not be enough to know God and fully realize His greatness. Cleanliness negates what is unworthy, but it does not necessarily prove what is worthy. This is where praise comes in to complete the picture.

- **Proving the attributes of perfection:** By adding praise to praise, we are not content with denying the imperfection of God, but we **are proving to Him all the attributes of absolute perfection**. This proof opens up wider horizons for the servant to realize God's majesty and greatness.

- **Perfection in remembrance and appreciation: When the remembrance** (tasbih) is combined with the proof of perfection (praise), the servant's remembrance of his Lord and his appreciation of Him is completed in a manner befitting His majesty. The remembrance becomes more comprehensive and deep, and expresses a deeper understanding of the divine self.

- **Cognitive necessity:** Sources indicate that the need for praise arose in order to purify God from the imperfect descriptions attributed to him by some previous nations. Praise is necessary to demonstrate the perfection of God, which human minds may not fully realize on their own. The combination of the two presents a balanced and correct picture.

Praise as a divine system and method of creation:

Some sources go beyond just verbal descriptions of praise, seeing it **as a self-contained system** or **God's way of creation**. This is inferred from verses such as: "And if you ask them who created the heavens and the earth, they will say, 'Allah,' they will say, 'Praise be to Allah.'" It is as if praise is the law or order that governs this creation and shows the perfection of its Maker. "Creation"

here is understood as "taking things out of their original place and changing their control and control", and this removal and payment is done according to the "method of praise", which requires observing the Sunnah and laws governing the universe. "Praise be to God" means that this praise, in this comprehensive sense, belongs to God and possesses Him.

Praise to Our Lord: A Practical Embodiment of Integration

This complementarity is clearly manifested in the concept of "praising the praise of our Lord." This kind of praise, as we have seen, is not limited to the Lord's cleansing of error, but also includes **doing what is praiseworthy of Him, which is to correct the imbalance and put everything back on track**. It is a practical embodiment of the complementarity between purity (purifying the Lord from being defective or the source of a defect) and praise (performing positive actions that reflect the perfection of the divine order and contribute to its maintenance). When a person praises his Lord, he exempts his Lord from error and attributes the error to himself or to the chosen creatures that destroy God's order, and then he performs the act of praise, i.e., repairing that defect.

Conclusion:

The relationship between praise and praise is an organic and complementary one. Praise purifies the divine image of imperfections and imperfections, and praise adorns it with the qualities of perfection and majesty. By combining them, the servant rises in his knowledge of his Lord, and his remembrance becomes deeper and more comprehensive, and this is reflected in his understanding of the universe and his behavior in life, especially when this conjunction is embodied in a reformist work aimed at applying the "method of praise" that God intended for his creation.

22.4 THE PRACTICAL DIMENSION OF PRAISE: FROM WORDS TO DEEDS

After reviewing the essential concept of praise, its various forms, and its complementary relationship to praise, we now reach a vital dimension that brings praise out of the realm of heartfelt belief and linguistic remembrance to the realm **of work, behavior, and life practice**. In Islam, praise is not just a theoretical philosophy or a repetition of words, but a deep concept that aims to be translated into a practical reality in the life of the individual, society and the universe.

Reform as Praise Behavior: Embodying "Praise to Our Lord"

One of the most prominent manifestations of the practical dimension of praise appears in the concept **of "praise to our Lord".** As we explained earlier, this type of praise is not limited to the Lord's cleansing of error, but also extends to **doing what is praiseworthy of Him, which is to fix the imbalance and put everything back on track**. This "reform" is the essence of the work, and it is the opposite of "corruption on earth."

- **Repair Tasks:** This repair encompasses multiple aspects of life:

  - **Social reform:** such as removing the causes of discord between people, striving to make them friendly lovers, and reconciling the differences between the disputants.

  - **Personal restoration:** such as removing the effects of bad deeds, whether by material compensation or by changing one's inner thoughts and improving oneself, and this may even include moving to another society to start a new page if necessary. This is closely related to

repentance, for those who do evil in ignorance and then repent, must also repair what they have destroyed.

- **Biological and physical reform:** such as the study of real medicine to help treat people's physical ailments, or the reactivation of material things that have been disrupted, such as God's nullification of the work of witches.
- **Cosmic and environmental reform:** such as preserving the cosmic and life systems, avoiding corruption in them, and preserving the environment to the maximum extent possible, even by simple actions such as extinguishing the embers that cause harmful smoke.

The Prophet Muhammad (peace and blessings of Allaah be upon him) used to practice this practical praise on a regular basis, and he carried out the aforementioned tasks of reform, and this was part of his praise of his Lord. It is this practical behavior that the believers, especially scholars and preachers, are asked to emulate.

Praise of Different Beings: Action and Order

The practical dimension of praise is not limited to human beings, but includes all beings, each according to his nature and assignment:

- **Believers: They** praise God by choice, by adhering to the collective religious rituals that organize society and achieve its cohesion (such as praising God), through individual initiatives of repentance, correction of notions, and reflection (such as praising our Lord), and through active engagement in acts of reform and resistance to corruption (such as praise to our Lord).
- **Angels: They** praise their Lord and exalt Him from error in His management, and they praise their Lord by constantly maintaining the universal laws and repairing any imperfections that occur to them to achieve cosmic and environmental balance. The work of angels in maintaining the cosmic order and maintaining the divine throne is practical praise. Because they are neither chosen nor sinful, they ask forgiveness for the believers to compensate for the "shortcomings" in their praise in terms of their inability to correct a self-inflicted mistake that they did not commit.
- **Other beings (non-rational and matter):** Everything in the heavens and the earth, from non-rational beings to deaf matter, compulsively and automatically praises or praises God. This is done through their careful and regular functioning in accordance with the order and laws that God has entrusted to them. The movement of the heavens, the functioning of the cells in the body, and every cosmic phenomenon that moves on regularly is in fact a practical praise that testifies to the power and wisdom of the Creator.

Praise as an application of the Divine Will:

In essence, the "praise of God" by human beings, when it is collective and voluntary, is **their application of His will with respect to the specific land on which they live**. This application requires an understanding of this will (through reflection, reflection, and diligence), and then translating this understanding into practical behavior that aims to achieve what God intended for the goodness, goodness, and cohesion of society.

Prostration as an act of contemplation and praise:

Even prostration, which is one of the pillars of prayer, can carry a practical contemplative dimension that goes beyond mere physical movement. The prostration of the angels to Adam has been interpreted as a meditation on the courses of action, and our prostration as human beings

can be a reflection on the courses of action of the cosmic and daily life systems that our Lord has created. This meditation, which is a kind of "prostration to our Lord," is different from prostration in prayer, but it has the same meaning as practical praise through the perception of the divine order.

Conclusion:

In Islam, praise is not just an inner feeling or a phrase that is said, but a call to action and an impactful action. It extends from the purification of God in the heart and tongue to the relentless pursuit of self-improvement, society and the environment, and commitment to the divine order that governs the universe. Words unless translated into deeds fall short of the full meaning of praise. A believer who is aware of this practical dimension transforms his entire life into permanent praise, in his worship, in his dealings, and in his quest to rebuild the earth and achieve God's pleasure.

22.5 Understanding Subhanak: The Manifestation of God's Greatness and His Transgression of Laws

In the course of our exploration of the multiple dimensions of praise, the word "Subhan" and its derivatives, and in particular the direct address form "Subhanak", emerges as a key word with exceptional connotations that go beyond mere general purity. Understanding the deep meaning of "Subhanak" opens a window for the believer to realize God's absolute greatness and power that transcends all limited human law and logic.

Subhanak: You are above the law, above every circumstance

Sources strongly suggest that the word "Subhanak," when addressed directly to God, carries a deeper and more powerful meaning than simply purifying Him from imperfections. It means:

- **"You are above the law": that is, God Almighty** is not subject to the laws that He Himself created to govern the universe and creatures, but He is the creator and dominion of these laws.
- **"You are above the law":** No system or law, no matter how strict or inevitable it may seem, can limit God's power or will.
- **"You are not subject to your law":** While creatures run according to the cosmic laws that God has deposited in them, God Himself is not bound by them, and He can break them whenever and however He wants.
- **"You are higher than any circumstance, and too great to be confined to a time or a place":** no matter how compelling circumstances or material reasons point to a particular result, God's power transcends all of that.

This understanding of "Subhanak" makes it **a very high-energy word**, used by the "conscious" – those who have realized this profound truth about the Divine Self – in situations where natural laws or human reason seem impotent or point to impossibility.

Qur'anic contexts that clarify the meaning of "Subhanak":

This profound meaning of "Subhanak" is manifested in several pivotal Qur'anic situations:

1. **The story of Yunus (peace be upon him) in the belly of the whale:** When Yunus found himself in three darknesses, where all biological and physical laws require his inevitable

destruction, his prayer was: "There is no god but You**, glory be to You,** for I was one of the wrongdoers." Here, "Subhanak" was not just a purification, but an acknowledgment that God is higher than the laws of the whale, its stomach and its juice, and that He is the one who set this law and is able to transcend it. This declaration of "high energy" was one of the reasons for his survival, as if he had exploited the "highest law", which is that God Above any law he has set.

2. **Moses asked to see God:** When Moses asked his Lord to see him, and he was shocked after God's manifestation of the mountain, he said, "I repent to you, and I am the first of the believers" after realizing that God is too high to see with sight or to perceive materially by the limited laws of the world. In other contexts, the prophets used "Subhanak" to acknowledge that God is too high to fully comprehend His being.

3. **The Angels' Saying When Adam Succeeded:** In the beginning, the angels acted according to their logic and laws, which saw that the succession of man on earth would lead to corruption and bloodshed. But when God taught Adam all the names and then told them about them, and the angels were unable to do so, they said, "**Glory be to You,** we have no knowledge except what You have taught us, for You are the All-Knowing, the All-Wise." Here, "Subhanak" was their realization that God is higher than their limited logic, and that His knowledge and wisdom in managing the universe are beyond their understanding.

4. **When asked about taking him and his mother as gods,** Jesus said: When God asks Jesus on the Day of Resurrection, "Did you say to the people, 'Take me and my mother as gods besides God?'" Here "Subhanak" is an acknowledgment to God that he should not associate others with Him, and an acknowledgment that Jesus, as a creature, cannot claim what he does not have the truth, and that God is too high to have a partner.

5. **When thinking about creation, when people of sound** minds think about the creation of the heavens and the earth, they say: "Our Lord, You have not created this in vain**,** and we have saved you from the punishment of the Fire." "Subhanak" here denies that God created something in vain or without purpose, emphasizing His wisdom that goes beyond appearance.

6. **The supplication of the people of Paradise: The** supplication of the people of Paradise is: "**Glory be to** Allah, and greet them with peace, and the last of their supplications is that praise be to Allah, the Lord of the Worlds." This indicates that this word is the one that mentions the people of Paradise, which emphasizes its high energy and status.

7. **When riding on a vehicle: It is** prescribed for the believers to say: "**Glory be to Him** who has made fun of us and to whom we have been Muqrinin." This statement is a disgrace to God about the need for what human beings need to travel, for it is too great to be confined to a time and place, and it does not need anything to convey. It is also an acknowledgment that harnessing these things was not in the power of humans alone.

The Practical Application of the Meaning of "Subhanak": A Faith Beyond the Ordinary

Understanding this profound meaning of "Subhanak" is not just theoretical knowledge, but has practical applications in the life of the believer:

- **Belief in God's omnipotence:** It helps the believer to believe that God is able to transcend all the limited circumstances and laws that He Himself sets in His creation. If the laws of medicine say that it is impossible to cure a disease, or to have a woman at a certain age, then to say "Subhanak" means, "Lord, You are higher than these laws, You have prescribed for me a cure or offspring, and it will happen even if you go against all expectations."

- **Breaking out of the constraints of time and space:** Understanding "Subhanak" may help to feel conscious in the state of "God is time" (timeless), where a person transcends the physical limitations of time and space.

Conclusion:

The word "Subhanak," when understood in its depth, is a declaration of the believer's awareness of God's absolute greatness that is manifested in His being above all law, above all circumstance, and unsubject to the judgment of His creatures. It is the word of the conscious who realize that human reason and natural laws, while important for understanding the order of the universe, are not the ultimate limit of God's power and will. It is an invitation to faith that transcends the ordinary, and opens the heart to absolute confidence in the power of the Creator who is powerless on earth and In the sky.

22.6 Timing and etiquette: When and how do we swim to maximize spiritual impact?

After we have delved deeper into understanding the essence of tasbih, its various forms, its relationship to praise and its practical dimension, and understanding the special significance of the word "subhanak", an important question arises: are there specific times or special etiquette that help to maximize the spiritual impact of tasbih? Qur'anic sources and prophetic directives indicate that choosing the right time and place, with the heart and intention, plays an important role in making tasbih more influential and profound in the life of the believer.

Favorite times to praise: moments of connection and focus

Although the remembrance and praise of Allah is required at all times, there are times that have been singled out for more credit and emphasis, because of the clarity of mind and the softness of the heart and closeness to Allah:

1. **Al-Bakra and Al-Aseel (Al-Ghaddo and Al-Assal): The beginning and end of the day**
   - Qathir-e-Ma'amr al-Qur'an al-Kareem Baltasbeeh fi Huza al-'Awqat: "Wa'sbihuhu buqa'ah al-buqa'ah wa'l-sa'ilah".
   - **Al-Bakra (Al-Ghaddu):** It is the beginning of the day, and it includes the time of the Fajr prayer. Praise at this time gives the believer spiritual strength and blessing at the beginning of his day.
   - **Al-Assil (Al-Assal):** It is the end of the day, and it includes the time of Asr and Maghrib prayers. Praise at this time is used by the believer to end his day thankful and reproachful.
   - Sources indicate that "praise of God" in particular, which is associated with communal rituals, is often associated with these times that coincide with the main prayer times such as Fajr and Maghrib.
2. **Isha and Al-Ibkar: Times of Praise of the Prophets and Believers**
   - "Al-'Ashi" is the end of the day until the darkness of the night, and "Al-Ibkar" is the beginning of the day.

- "Praise be to our Lord" was one of the guidance of the Prophet Muhammad (peace be upon him) in these times, as well as the prophets before him such as Dawud and Zakariyya (peace be upon them).
- These times, including the stillness and transition between night and day, help to concentrate and meditate.

3. **Before sunrise and before sunset:**
   - These are specific times for praising the Lord, which are associated with patience for harm and preoccupation with self-improvement and fixing imperfections.
4. **The vessels of the night and the ends of the day, and in the rituals of prostration:**
   - The night, especially in times of magic and tranquility, is a great time for solitude in God, praise and supplication.
   - The ends of the day (its beginning and end) are also blessed times.
   - The rituals of prostration, i.e., after the completion of the prayer, is a place in which it is desirable to recite remembrance and praise.
5. **The State of the Needy: Times of Spiritual Manifestation**
   - Some sources suggest that these times mentioned (especially the reel and the original) are described as "contracted" or "highly concentrated." It is believed that these states may help the believer break out of the constraints of physical time and enter a deeper state of consciousness called "God is time" or "timeless," where the spiritual connection to God is more powerful and manifest.

The Etiquette of Praise: The Presence of the Heart and the Evoking of Meaning

It's not just about choosing the time, it's about how the praise is performed:

1. **Presence of heart and sincere intention:** Praise is not just the recitation of words, but it must come from a heart that is present, sensing the greatness of God, and intending to draw closer to Him.
2. **Recall meanings:** When praising God, the believer should recall the meanings of purity, exaltation, and perfection that are indicated by the different words of praise.
3. **Contemplation and contemplation:** Praise can be accompanied by contemplation of God's cosmic and psychological signs, and His greatness and power, which increases its impact.
4. **Reverence and serenity:** It is recommended for the believer to be in a state of reverence and serenity during praise, away from distractions.
5. **Frequent praise:** Remembrance of Allah in general, and praise in particular, is one of the acts of worship that it is recommended to do a lot of it because of its great virtue.
6. **Practical praise:** As we have said above, verbal praise is inseparable from practical praise. Adherence to God's commands, avoiding His prohibitions, and striving for reform is one of the greatest etiquette and essence of praise.

Special occasions for praise:

In addition to public times, there are certain occasions and circumstances in which praise is specifically prescribed:

- **When riding the means of transportation:** by saying, "Glory be to Him who made fun of us and to whom we were Muqrinin."
- **When people see people entering the religion of Allah in droves:** (special to the Prophet (peace and blessings of Allaah be upon him) and associated with asking for forgiveness.
- **When hearing thunder:** (Praise be to Allah, related to the fear of Allah's supernatural system).
- **When you are in need or feeling weak in the face of seemingly inevitable laws:** using your "subhanak" to evoke God's transcendent power.
- **When a mistake is made or a feeling of shortcoming:** (Praise be to our Lord, coupled with repentance and seeking forgiveness).

Conclusion:

Choosing virtuous times for praise, while adhering to its etiquette of being present in the heart, evoking meanings and reverence, helps the believer to deepen his connection with God and achieve the desired spiritual effect of this great worship. Praise in these moments is no longer just a duty to be performed, but becomes a rich spiritual experience, in which the verbal remembrance is combined with the awareness of the heart and intellectual reflection, which leads to greater closeness to God and a deeper understanding of His majesty and perfection.

22.7 Towards a Balanced and Comprehensive Understanding of Praise: A Way of Life for the Believer

After our journey of exploring the essential concept of praise, its many forms, its close relationship to praise, the practical dimension it embodies, and the deep meanings of the word "Subhanak", passing through the times and manners of this great worship, we now come to the attempt to build a balanced and comprehensive understanding. In Islam, praise is not just one aspect of worship, but rather an integrated system, a way of life that guides the believer in his relationship with his Creator, himself, and the universe around him.

Praise: An Integrated System that Combines Words, Thought and Action

By reviewing the multiple aspects of praise in the sources, it becomes clear that it is not a worship limited to one aspect and not another, but rather it harmoniously combines the following:

1. **The doctrinal and intellectual dimension:**

    - **The essence of purification:** Tasbeeh begins with the heartfelt and intellectual acknowledgment of the purification of Allah (swt) from every shortcoming, defect and partner, and from everything that is not befitting of His Upper Self, His deeds and attributes. This is the basis on which praise can only be attained.
    - **Proving perfection (in conjunction with praise):** Praise is not limited to negating imperfections, but it is integrated with praise to prove the attributes of God's absolute perfection, which deepens knowledge of Him and glorifies Him.

- **Understanding Subhanak (God is above the law): the** realization that God's power transcends all laws and material conditions, which generates absolute certainty and trust.
- **Correcting Concepts:** Praise (especially "praising our Lord") involves reviewing and correcting misconceptions about God and His relationship with His servants.

2. **Practical and Behavioral Dimension:**
   - **Applying God's will in building society (praise of God):** It is manifested in adherence to collective rituals such as congregational prayer and the payment of zakat, with the aim of building a cohesive believing community.
   - **Reform and Resistance to Corruption (Praise be to Our Lord):** Actively contributing to the maintenance of the cosmic order and reform on earth, whether on a personal, social or environmental level, is an integral part of praise.
   - **Commitment to the cosmic and human order:** Recognizing that everything in the universe, from rational to non-rational beings, praises God by walking according to His divine order, whether voluntarily (for believing humans) or compulsionally (for other creatures).
3. **Spiritual and Personal Dimension:**
   - **Repentance and Confession of Shortcomings (Praise of Our Lord):** Praise as an individual act that expresses the remorse of the servant and his desire to return to God and correct his path.
   - **Contemplation and contemplation (cosmic prostration):** Contemplating God's signs in the universe and in the soul, and realizing His greatness and power through them, is a form of deep praise.
   - **Evoking God's greatness and transcending laws:** Feeling God's absolute and limitless greatness, especially when using the formula "Subhanak."
   - **Attachment to the Prophet (peace and blessings of** Allaah be upon him): Understanding the role of the Prophet (peace and blessings of Allaah be upon him) in conveying the message and clearing him of any mistake in this aspect.
4. **Commitment to timing and etiquette:**
   - Choosing virtuous times for praise, being present in the heart, evoking meanings, and reverence are all factors that contribute to deepening the spiritual impact of this worship.

Praise as a way of life:

When these dimensions are integrated, praise is no longer just words repeated at certain times, but becomes **a comprehensive way of life** that guides the believer in all aspects of his life:

- **In his relationship with God: a** relationship based on honesty and exaltation, praise and thanksgiving, absolute trust, and the constant pursuit of His pleasure.
- **In his relationship with himself: a** relationship based on revision and repentance, and the pursuit of reform and spiritual and moral development.
- **In his relationship with society: a** relationship based on cooperation on righteousness and piety, striving to achieve cohesion and unity, and contributing to building a good society.

- **In its relationship with the universe: a** relationship based on contemplation and respect, the preservation of the environment and the cosmic order, and the realization that everything in it is a witness to the greatness of the Creator.

Final Conclusion:

A balanced and comprehensive understanding of praise reveals a dynamic and effective worship, which goes beyond verbal stillness to practical action, from individual contemplation to collective responsibility. It is a constant invitation for the believer to live in a state of constant awareness of the greatness of his Creator, and to translate this awareness into righteous behavior and good deeds by which the earth will live and achieve the purpose of his existence. Praise, in this sense, is the pulse of living faith in the heart of the believer, and a light that illuminates the paths of life towards the pleasure of God and the attainment of His Paradise.

We have thus completed a series of articles that aim to provide a comprehensive and balanced view of the concept of praise based on the sources analyzed. I hope that these articles have fulfilled the purpose and provided the desired benefit.

23 "Fasting" Series

23.1 Introduction – Fasting: Is it just abstaining from food and drink?

Title: Fasting: Beyond Abstaining from Food and Drink

Introduction:

- An attention-grabbing editorial:
  - "Fasting... This is a word that we hear every year, bringing with it memories of the holy month, and the atmosphere of worship and spirituality. But have we ever thought about what fasting really means? Is it just abstaining from food and drink for specific hours? Or does it have deeper and more comprehensive dimensions?"
- Common definition of fasting and its effect:
  - "The concept of fasting has always been associated in the minds of many with abstaining from food, drink, and sexual intercourse from dawn to sunset, especially during the month of Ramadan. This understanding, though ostensibly correct, reduces this great worship to its physical aspect only."
  - "This limited understanding of fasting may lead to the omission of other, more important aspects, and may turn this worship into a mere formal ritual devoid of spirit and true meaning."
- Goal of the series:
  - "In this series of topics, we invite you to an intellectual and contemplative journey in the verses of fasting in the Holy Qur'an, to discover together new dimensions of this worship, and to elevate our understanding of it from mere abstinence from sensory fasting to a comprehensive and integrated way of life."

- "We will seek to present a renewed vision of fasting, based on a deep understanding of the Qur'anic text, and inspired by its spiritual and moral meanings."

The Problem of Traditional Understanding:

- Presenting the traditional understanding in detail:
  - "The traditional understanding of fasting focuses on the physical aspect, and considers it to be abstinence from eating, drinking, and having sexual intercourse from dawn to sunset. This understanding is based on a literal interpretation of some Qur'anic verses and some hadiths of the Prophet."
  - "This understanding, although correct from a jurisprudential point of view, does not cover all aspects of fasting, nor does it answer all the questions that may arise about it."
- Raising pivotal questions:
  - "Is fasting just abstaining from food and drink? Where is the spiritual and moral aspect of this worship?"
  - "What is taqwa (piety)" that is the purpose of fasting, as it is mentioned in the words of the Almighty: "O you who believe, fasting is prescribed for you as it was prescribed for those before you, so that you may become righteous" (Al-Baqarah: 183)? Can piety be achieved by refraining from sensory fasts?"
  - "If fasting is just abstaining from food and drink, how can someone who lives in areas where the day or night is very long, or so that the day or night lasts for months?"
  - "What is the definition of a disease that allows mushrooms? Is it only physical illness? What about mental illnesses?

"Does the definition of the disease apply to menstruation and puerperium, and does it apply to people with chronic diseases?"

- Stimulating Critical Thinking:
  - "These and other questions call for us to reconsider our traditional understanding of fasting, and to search for a deeper and more comprehensive meaning of this worship."
  - "We should not be content with superficial explanations, but should seek to understand the essence and true wisdom of fasting."

Seeds of New Understanding:

- An initial indication of a broader meaning:
  - "The Holy Qur'an, the eternal book of God, carries within it treasures of meaning and wisdom, which are inexhaustible with the passage of time. The verses of fasting, like other verses of the Qur'an, carry deeper and more comprehensive dimensions than it may seem at first glance."
  - "By contemplating these verses, we can discover that fasting is not just abstaining from food and drink, but rather a way of life, a way of thinking, and a way of elevating oneself and spirit."
- Emphasizing the importance of contemplation:
  - "Contemplation of the Holy Qur'an is the key to correct understanding. It is a process of deep reflection, contemplating the meanings of the verses, and trying to connect them to reality and life."
  - "By contemplating the verses of fasting, we can come to a deeper understanding of this worship, and discover its spiritual and moral dimensions."

Conclusion:

- Invite the reader to join the journey:

- "In the coming places, we will embark together on a journey of contemplation of the verses of fasting, with the help of God Almighty, and armed with reason and critical thought."
- "We will seek to understand fasting as a way of life, as a tool to draw closer to God, and to purify and purify the soul."

- Excitement for the following topic:
  - "In the next topic, we will discuss the difference between 'fasting' and 'fasting' in the Holy Qur'an, and we will discover that each has a special meaning and a unique connotation."
  - "Then we will review the verses of fasting in Surah Al-Baqarah, and we will provide a new interpretation of the Qur'anic terms related to fasting, such as 'few days', 'sick or on a journey', 'ransom for poor food', and others."
  - "We will delve into the verse of fasting (187) of Surah Al-Baqarah, and we will reveal the secrets of contemplation that this verse carries."
  - We will also deal with other related verses, such as verse 188 and verse 189
  - "Finally, we will deal with verse (35) of Surah Al-Ahzab, "
  - "Be with us on this fun and rewarding journey, as we learn together how to make fasting a profound and impactful spiritual and intellectual experience."

23.2 Types of fasting in the Qur'an: fasting and fasting

Introduction: Fasting and Fasting: A Qur'anic Duality that Reveals the Dimensions of Contemplation

Fasting (in the special sense):

- Linguistic and idiomatic definition (with emphasis on specificity):
  - "Fasting in the language is absolutely. But in the Qur'anic terminology, as can be seen from the extrapolation of the manuscripts, fasting (in the special sense) is abstaining from *a specific action*, and this abstinence is circumstantial and temporary."
- Examples from the Qur'an:
  - Mary's fast for speech:
    - "Allaah says (interpretation of the meaning): 'I'm going to say, 'I'm'
    - "Fasting here is limited by abstinence from speech, and it is temporary (today)."
- Features:
  - **Specific Action:** Fasting is abstaining from a specific action (as in the previous example).
  - **Temporary and Circumstantial:** Associated with a specific time and place.
  - It may be a vow or a mandate.

Fasting (in the general sense):

- Linguistic and idiomatic definition (with emphasis on comprehensiveness):
  - "Fasting, as it appears in the places where it appears in the Qur'anic manuscripts, carries a broader and more comprehensive meaning. It refers to abstention which includes two basic aspects:"
    - **Traditional aspect:** abstaining from food and drink (sensory fasting).
    - **Contemplative aspect:** Refrain from speaking about religion and the Qur'an unless after deep contemplation.
  - "Fasting is a state of awareness and awareness, which goes beyond mere physical abstinence."
- The evidence is from the Qur'an:

- "Allaah says (interpretation of the meaning): 'Ya'aa'a'l-'a'l-'aa'l'a'l'a'l-'a'm'a'l-'a'a'm'a'l-'a'l-'a', 'A'l-'a'a'l-'a'm'a', 'A'l-'a'l-'a', 'a'l-'a'l-'a', 'a'l-'a', 'a'l-'aa'l-'a'l-'a'aa'
- "This verse enjoins fasting, and it includes abstaining from sensual fasts and hastening to speak in religion."

- Objective:
  - "The goal of fasting is to attain piety through the contemplation of the Qur'an. Piety is not merely the result of abstaining from food, but a state of consciousness that arises from correct understanding."
- Features:
  - It is obligatory for the believers.
  - It is related to contemplation and deep understanding.
  - It is continuous and not temporary (i.e., it is a continuous state of consciousness, although abstinence from food and drink is temporary).
  - Includes abstaining from sensory fasting

Comparison between fasting and fasting (with an emphasis on abstinence):

Feature	Fasting (in the special sense)	Fasting (in the general sense)
Range	Specific by a specific action (other than necessarily eating and drinking)	More comprehensive: It includes abstaining from food and drink, and speaking about religion without thinking about it.
Time	Temporary and circumstantial	Persistent (as a state of consciousness), although abstinence is temporary
Nature	It may be a vow or an assignment	Obligation
Goal	Refraining from a specific action	Attaining piety through contemplation
Abstaining from food	Not necessarily included	**Included** as a basic part
Examples	Mary's fast from talking	Abstaining from food, drink, and talking about religion without thinking (in Ramadan and others)

Conclusion:

- Summarizing the most important differences (with emphasis on where to eat and drink):
  - "'Fasting' and 'fasting' are not synonymous. Fasting is a specific and temporary abstinence, while fasting is more comprehensive, and includes abstaining from food and drink *as an essential part of it*, in addition to abstaining from speaking about religion without thinking."
- Emphasizing the importance of correct understanding (with reference to manuscripts):
  - "Understanding this difference, going back to the authentic Qur'anic script, is key to a deeper understanding of the verses of fasting."
- Suspense for the next topic:

- "In the next topic, we will begin the journey of contemplating the verses of fasting in Surah Al-Baqarah, enlightened by this new understanding."

Extras:

- It may be added that the word "fasting" (as it appears in the manuscript) may have a meaning close to "fasting" (in a general sense), i.e., it may include abstinence from eating and drinking.
- It can be emphasized that abstaining from eating and drinking is a *means* to achieve a higher goal, which is contemplation and piety.

23.3 Fasting as a Method of Qur'anic Contemplation (Part One)

Title: "Numbered Days" and "Sick or on Travel": Keys to Contemplation of the Verses of Fasting (1)

Introduction:

- "Having uncovered the exact difference between 'fasting' and 'fasting' in the Holy Qur'an, using ancient Qur'anic manuscripts, we now enter into the heart of understanding fasting as an integrated method of contemplation. Surah Al-Baqarah, and specifically the verses of fasting in it, clearly present this approach to us."
- "We have come to realize that fasting is not just abstinence from food and drink, but a deeper process aimed at attaining godliness through a correct understanding of God's words. This understanding requires us to reflect on every word and every term in the verses of fasting."
- "Qur'anic terms are not just passing words, but they are keys to understanding the deeper meanings of the verses. Each term carries connotations and suggestions, and understanding it correctly leads us to a deeper understanding of the divine message."
- We will focus on two basic terms that are mentioned in the context of the verses of fasting: 'few days' and 'sick or on a journey'. We will try to understand them in the light of the contemplative interpretation of fasting, and we will see how they relate to the concept of fasting as a way of life."
- "Our aim is to provide a new interpretation of these two terms ('numbered days' and 'sick or on a journey'), which goes beyond the traditional literal interpretation, and is based on an understanding of fasting as a process of reflection."
- "We will show how these two terms refer to stages in the process of contemplation, and how they are not just jurisprudential rulings related to traditional fasting."

A few days:

- Traditional Interpretation:
  - "The traditional interpretation of 'few days' in the words of the Almighty: 'A few days...' (Al-Baqarah: 184) is that they are the days of the month of Ramadan."
  - "This interpretation is based on prophetic hadiths and the sayings of the early commentators."
- Proposed Interpretation:
  - "However, given the general context of the verses of fasting, and the concept of fasting as a method of contemplation, we can understand 'few days' in a broader and deeper sense."

- "We propose that 'few days' means days dedicated to counting and pondering the meanings of Qur'anic verses."
- "The word 'counted' is derived from the verb 'count', which means to count and audit. The few days are days dedicated to counting the verses and checking their meanings."
- "These days are not necessarily consecutive days, but rather periods of time dedicated to contemplation and contemplation of the Holy Qur'an, whether it is in Ramadan or otherwise."

- Evidence for the proposed interpretation:
  - **Focus on contemplation as a goal of fasting:** The verses that precede and follow this verse emphasize the importance of contemplation of the Qur'an as a primary goal of fasting ("Perhaps you will be pious", "The month of Ramadan in which the Qur'an was revealed...").
  - **Lack of explicit identification as Ramadan days:** The verse itself does not specify that these days are the days of Ramadan, but rather leaves the matter open ("few days").
  - **The linguistic meaning of the word "counted":** As we mentioned, the word "counted" means counting and auditing, and this fits the concept of contemplation.
- Implications of the proposed interpretation:
  - **Meditation is a continuous practice throughout the year:** contemplation is not limited to the month of Ramadan, but becomes part of a Muslim's daily life.
  - **It encourages specific times for contemplation: It** invites the Muslim to set aside certain times in his day or week to contemplate the Holy Qur'an.
  - **Fasting is closely linked to contemplation:** fasting (in its universal sense) and contemplation become inseparable, inseparable from each other.

Sick or on a journey:

- Traditional Interpretation:
  - "The traditional interpretation of 'sick or on a journey' is in the words of the Almighty: 'Whoever among you is sick or on a journey, then a number of other days...' (Al-Baqarah: 184) is physical illness and spatial travel."
  - "This interpretation is based on a literal understanding of the words and jurisprudential rulings related to the fasting of the sick and the traveller."
- Proposed Interpretation:
  - "However, in light of the concept of fasting as a method of contemplation, we can understand 'sick or on a journey' in a deeper and more meaningful sense."
  - Patient:
    - "We suggest that 'sick' here does not necessarily mean physical illness, but *rather mental illness*, i.e., doubting the Qur'anic verses, or deviating from the right to understand them."
    - "The real disease that hinders contemplation is the disease of the heart and mind, not just the physical disease. A person may be physically sick but able to meditate, and he may be healthy but unable to meditate because of doubt or ignorance."
    - "It is not physical illness that hinders contemplation, but doubt and uncertainty."
  - On Travel:
    - "'On a journey' does not necessarily mean spatial travel, but rather that a person is about to reach an understanding of the Qur'anic verses, but has not yet arrived."
    - "Traveling here is a journey of understanding and reflection, not just moving from one place to another. Man may be in his place but he travels in his mind and heart, seeking the truth and seeking to understand God's words."

- Evidence for the proposed interpretation:
  - **Linking fasting and piety: The** previous verse ("May you be pious") links fasting to piety, and piety is linked to certainty and faith, not just physical health or accommodation.
  - **"Several other days":** This phrase indicates that what is required is to complete the process of understanding and contemplation, and not just to spend the days of fasting. The patient (in doubt) or the traveler (in the journey of understanding) needs more time to reach certainty.
  - **The general context of the verses of fasting:** The verses focus on contemplation and understanding, and this fits with the interpretation of "sick" and "on a journey" in their contemplative meanings.
- Implications of the proposed interpretation:
  - **It removes the problem about fasting for the sick and travelers (in the traditional sense):** there is no longer a need to look for jurisprudential details about when a sick person or traveler may break the fast, because the meaning has become more general and comprehensive.
  - **He emphasizes the importance of certainty in understanding the Qur'an: the** goal becomes to reach certainty in understanding God's words, not just to abstain from food and drink.
  - **Fasting (in its universal sense) makes it accessible to everyone:** a person may be physically ill or a spatial traveler but he is able to fast (in the sense of contemplation).

"Several other days":

- **Explanation:** "Whoever among you is sick (with doubt) or on a journey (on the journey of understanding), he should complete his fast (from speaking about religion except after contemplation) on other days, until he reaches certainty and his doubt is removed."
- **Emphasizing the importance of completing the process of contemplation: It** is not just about spending the days of fasting, but about completing the process of contemplation and contemplation until the correct understanding is achieved.

Conclusion:

- Summarizing the most important points:
  - "'Numbered days' and 'sick or on a journey' are two key terms in the verses of fasting, which carry deeper meanings than the traditional interpretation."
  - "'Numbered days' refer to days dedicated to contemplation of the Qur'an, and 'sick or on a journey' refer to stages in the process of contemplation."
- Emphasizing the importance of deliberate interpretation:
  - "This contemplative interpretation opens up new horizons for us to understand fasting as a way of life, and as a tool for drawing closer to God."
- Excitement for the upcoming research:
  - "In the next research, we will continue the journey of contemplating the verses of fasting, focusing on two other terms: 'and those who can afford it to ransom the food of a poor person' and 'the month of Ramadan in which the Qur'an was revealed.'"

Extras:

23.4 Fasting as a Method of Qur'anic Contemplation (Part Two)

Introduction: "The Ransom of the Food of the Poor" and "The Month of Ramadan": The Keys to Contemplation of the Verses of Fasting (2)

- We began the journey of contemplating the verses of fasting in Surah Al-Baqarah, and we discovered that fasting is not just abstinence from food and drink, but a way of life that aims to reach piety through a deep understanding of God's words."
- "We have been introduced to the concept of 'fasting' in its comprehensive sense, which includes refraining from speaking in religion and the Qur'an until after contemplation, in addition to refraining from sensory fasts. We have also interpreted the terms 'few days' and 'sick or on a journey' in light of this new understanding."
- "We now continue this journey, delving into two other terms that hold additional keys to understanding fasting as a method of contemplation: 'and those who can afford it shall pay ransom for the food of a poor person' and 'the month of Ramadan in which the Qur'an was revealed.'"

- The importance of these two terms:
  - "These two terms, like other Qur'anic terms, carry deep connotations that go beyond the direct literal meaning. Understanding them in light of the contemplative interpretation of fasting opens up new horizons for us to understand this worship."
  - "We will see how these two terms are related to the concept of cooperation in the pursuit and dissemination of knowledge, and to the concept of publicizing the Qur'an and comparing its outward and inward comparison."
  - "Our aim in this research is to provide a new interpretation of these two terms ('and those who can afford it...' 'The month of Ramadan...'), goes beyond the traditional interpretation, and is based on understanding fasting as a process of reflection and reflection."
  - "We will show how these terms refer to important aspects of the contemplation approach, and how they complement the picture that we have begun to paint in previous positions."

And those who can afford it should pay a ransom for the food of a poor person:

- Traditional Interpretation:
  - "The traditional interpretation of this phrase is that the Almighty says: 'And those who can afford it shall pay a ransom for the food of a poor person...' (Al-Baqarah: 184) means that one who is unable to fast (in the traditional sense, i.e., abstaining from food and drink) for a legitimate excuse, such as a senior sheikh or a chronically ill person, must feed a poor person for each day that he breaks his fast.
  - "This interpretation is based on a literal understanding of the words and on jurisprudential rulings related to the ransom of fasting."
- Proposed Interpretation:
  - "However, in light of the concept of fasting as a method of contemplation, we can understand this phrase in a deeper and more meaningful sense."
  - They can tolerate it:
    - "We suggest that 'tolerate it' here does not just mean the physical ability to fast, but *the ability to continue the process of contemplation*."
    - "A person may be able to abstain from food and drink, but he is unable to continue to ponder and ponder the Holy Qur'an, either because of his lack of time, or because of difficulty in understanding it, or for other reasons."
  - Ransom for the food of a poor person:
    - "As for the 'ransom of poor food', it does not necessarily mean feeding material food, but rather feeding knowledge and Qur'anic meanings to a 'poor' person, i.e., who is unable to contemplate or needs help."

- "The poor person here is the person who has 'dwelt' from contemplation, i.e., he has stopped contemplating it, either because of his inability, ignorance, or for other reasons."
- "Feeding this poor person is not by material food, but by feeding him knowledge and knowledge, teaching him how to meditate on the Holy Qur'an, and helping him to understand its meanings."

- Evidence for the proposed interpretation:
  - **Linking fasting and contemplation:** The verses that precede and follow this verse emphasize the importance of contemplation of the Qur'an as the primary goal of fasting ("Perhaps you will be pious", "The month of Ramadan in which the Qur'an was revealed...").
  - **"Whoever volunteers well, it is good for him":** This phrase immediately following the verse indicates that volunteering here is in the field of knowledge and knowledge, and not only in the field of feeding material food. Whoever volunteers to increase and spread knowledge, it is good for him.
  - **Linguistic meaning of the word "Miskin": The** word "Miskin" is derived from the verb "dwelling", which means to stop and be quiet. The poor person here is the one who has stopped thinking, he needs someone to push him and move him.
- Implications of the proposed interpretation:
  - **It encourages cooperation in the pursuit and dissemination of knowledge:** Seeking and disseminating knowledge becomes obligatory for those who are able to do so, as they are required to feed the "poor" scientifically.
  - **He emphasizes the importance of (scientific) feeding based on knowledge and certainty: it** is not enough to provide any knowledge, but it must be sound science based on a deep understanding of the Holy Qur'an.
  - **Fasting (in its comprehensive sense) makes it available to everyone in different ways:** a person may not be able to manage on his own, but he is able to help others to meditate, and this is a type of fasting.

The month of Ramadan in which the Qur'an was revealed:

- Traditional Interpretation:
  - "The traditional interpretation of this phrase is when the Almighty says: 'The month of Ramadan in which the Qur'an was revealed...' (Al-Baqarah: 185) is that the month of Ramadan is the lunar month in which the revelation of the Holy Qur'an to the Prophet Muhammad (peace and blessings of Allaah be upon him) began."
  - "This interpretation is based on prophetic hadiths and the sayings of the early commentators."
- Proposed Interpretation:
  - "However, in light of the concept of fasting as a method of contemplation, we can understand this phrase in a deeper and more meaningful sense."
  - City:
    - "We suggest that 'month' here does not necessarily mean the lunar month, but rather the *announcement and announcement of the completion of the revelation of the Holy Qur'*an."
    - "The month is derived from 'fame', which is to appear and advertise. The month of Ramadan is the time of announcing the Qur'an and announcing it to all people."
  - Ramadan:

- "Ramadan is derived from ramda', which is the protected stones. This indicates that the publication of the Qur'an was accompanied *by strong opposition and resistance from the disbelievers and hypocrites*, as if they were throwing stones at the Qur'an."
- "Ramadan signifies hardship and difficulty, and this reminds us of the difficulties that the Prophet (peace and blessings of Allaah be upon him) faced in conveying the message."

- The Qur'an:
  - "The Qur'an here, as we have mentioned in the previous places, is derived from the root 'qarn', not from 'qar'. This means *comparing the apparent with the subtle to the Qur'anic verses*."
  - "Contemplation of the Qur'an is a process of comparing the apparent meanings of the verses and the esoteric meanings in order to arrive at the correct understanding."

- Evidence for the proposed interpretation:
  - **Linguistic meanings of words:** As mentioned, the linguistic meanings of the words "month", "Ramadan" and "Qur'an" support this interpretation.
  - **Emphasis on contemplation as a basic concept in the verses:** The verses that precede and follow this verse emphasize the importance of contemplation in the Qur'an as a primary goal of fasting.
  - **The historical context of the revelation of the Qur'an: The** revelation of the Qur'an was accompanied by strong opposition from the infidels, and this fits with the meaning of "Ramadan" as a derivative of "Ramadan".
- Implications of the proposed interpretation:
  - **It offers a new understanding of the meaning of 'Ramadan' and 'the Qur'an':** Ramadan is no longer just a lunar month, but a symbol of the Qur'an's proclamation and proclamation, and the Qur'an is no longer just a book to be read, but a book that contemplates and compares its outward and inward appearance.
  - **He emphasizes the importance of contemplation as a comparison between the apparent and the invisible:** contemplation becomes the basic process in dealing with the Holy Qur'an.
  - **It reminds us of the difficulties that the Prophet (peace and blessings of Allaah be upon him) faced in conveying the message:** this increases our appreciation of the Holy Qur'an and the efforts made to convey it to us.

"Whoever of you witnesses the month, let him fast."

- **Interpretation:** "Whoever among you understands the importance of contemplating the Holy Qur'an and the importance of revealing its correct meanings to people, let him refrain from speaking in the Qur'an until he has pondered deeply and ascertained its meanings."
- **Emphasizing the importance of contemplation before speaking: It is** not permissible for a person to speak in the Qur'an without knowledge, but he must first ponder and then speak what he has understood.

Conclusion:

- Summarizing the most important points:
  - "'And those who can afford it shall pay a ransom for the food of a poor person' and 'the month of Ramadan in which the Qur'an was revealed' are two terms that carry deeper meanings than traditional interpretation."

- "The first refers to the importance of cooperation in seeking and disseminating knowledge, and the second refers to the importance of publicizing the Qur'an and comparing its outward and inward appearances."
- Emphasizing the importance of deliberate interpretation:
  - "This contemplative interpretation completes the picture that we have begun to draw in the previous places, and makes fasting an integrated method of contemplation and contemplation."
- Excitement for the upcoming research:
  - "In the next research, we will delve into the verse of fasting (187) of Surah Al-Baqarah, and we will reveal the secrets of contemplation that this verse holds."

23.5 DETAILS OF CONTEMPLATION IN THE VERSE OF FASTING (AL-BAQARAH: 187)

Introduction: The Secrets of Contemplation: An In-Depth Reading of the Verse of Fasting (187) from Surah Al-Baqarah

- "Having explored the concept of fasting as a method of Qur'anic contemplation, and dealing with the interpretation of a number of key terms in the verses of fasting, we now come to a pivotal verse with precise details about this approach. It is verse 187 of Surah Al-Baqarah."
- "We have seen how fasting is not just abstinence from food and drink, but it is a deeper process that includes refraining from speaking about religion until after contemplation, and it includes cooperation in seeking and disseminating knowledge, and publicizing the Qur'an and comparing its outward and inward with its inward."
- "Verse 187 gives us a detailed roadmap for the process of contemplation, and shows us the limits we must adhere to in this process."

- Importance of verse 187:
  - "This verse, despite its shortness, carries treasures of meanings and wisdom, and is considered one of the most important verses that talk about fasting and contemplation."
  - "Understanding this verse correctly opens up broad horizons for us to understand fasting as a way of life, and as a tool for drawing closer to God."
- Our Goal:
  - It is to provide an in-depth interpretation of verse 187 of Surah Al-Baqarah, in light of the contemplative interpretation of fasting that we have presented in previous places."
  - "We will analyze every word and every phrase in this verse, and we will try to understand its meaning in its own context, and in the context of the concept of fasting as a method of contemplation."
  - "We're going to use ancient Qur'anic manuscripts to understand some words, and we'll see how that understanding differs from traditional interpretation."

Analysis of the verse (with the help of ancient manuscripts):

- The original text (as it appears in some manuscripts):
  - "Aha' *l-l-'aa* *'l-sa* 'a'l-sa'am al-'a'l-'a'l-a'l-'a'l-'a'The prophet (*peace and blessings of Allaah be upon him) said, "I'm going to be a blessing, and a lot of people who have been left with a lot of money."Al-Sa*'a *'i'l-'a'i'l-'aa*'i 'l-'aa'a'l-'a'l-'aa'i'a'i'a'l-a'i'a'i'a'a'i'a'i'a'a'i'a', 'a'l-a', 'a'l-a'a
- Interpretation of words and vocabulary (with comparison to traditional interpretation):

1. Aaha'l-la'l-l-'a'l-'a'l-siyaam:
   - **Traditional Interpretation: It is** permissible for you on the night of fasting (i.e. the night of the month of Ramadan).

- **Suggested Interpretation:** I will make it permissible for you at the time of your contemplation of the Qur'anic verses (fasting: an active name of contemplative fasting).
- **Notes:** "Fasting" here refers to a constant state of contemplation, not just the month of Ramadan.

2. Rafith il-Nisikum:
   - **Traditional Explanation:** Intercourse with Wives.
   - **Suggested interpretation:** Thinking even about the ugly meanings or negative thoughts (al-Rafth: obscene or ugly words) related to the verses that you have forgotten or have delayed in understanding (forgetting you: from forgetfulness or delay).
   - **Note:** This does not mean that it is permissible to speak ugly, but rather that it is permissible to think about it *in one's self* while contemplating it, in order to reach the truth.
3. He said:
   - **The traditional interpretation:** Wives cover their husbands, and husbands cover their wives.
   - **Suggested Interpretation: The** Qur'anic verses contain a dress and a test of understanding (dress), and you may also confuse them with wrong meanings due to lack of complete understanding.
   - **Notes:** This refers to the reciprocal relationship between man and the Qur'an, as they influence each other.
4. Alaym-e-Allaah aan'a'l-'a'm' ta'a'l-ta'a'l-'a'a'm'
   - **Traditional Explanation:** You betray yourselves by having intercourse during the nights of Ramadan.
   - **Suggested Interpretation:** You deceive yourselves with hasty and incorrect apparent meanings of the Qur'anic verses (circumcision: from betrayal in the sense of deception).
   - **Notes:** God knows that we may be hasty to understand and make mistakes, which is not surprising.
5. Fa'l-a'aan al-bashiruhun wa'taba'aa'a'l-'aa'ab'a'l-allaah'
   - **The traditional interpretation:** Now gather them together and seek what Allah has written for you (from the child).
   - **Suggested Interpretation:** Now that you have pondered and confirmed, preach to the people the correct meanings of the verses (preach to them), and follow what Allah has written for you of the verses and commands (in the ancient manuscripts: "and follow" instead of "and follow").
   - **Notes:** This shows the importance of spreading correct knowledge after contemplation, and the importance of following God's commands in the Qur'an.
6. Wa'l-ku'lwa wa'aash-e-raabwa ya'ta'a'a'i'a'i'l-'a'a'i'l-'a'l-'a'i'a'l-'a'i
   - **Traditional interpretation:** Eat and drink until dawn (the time of abstaining from food and drink).
   - **Suggested Interpretation:** Continue to ponder (eating and drinking here in the sense of continuing to think and look) until the truth becomes clear to you from the error (the white thread from the black thread), and the inner meanings of the verses (from Fajr) explode for you.
   - **Notes:** This indicates that contemplation is an ongoing process, not stopping at a certain limit.
7. Thīm athmu'l-sa'im al-sa'i'l-'ilīlī:

"And follow what Allah has decreed for you, and eat and drink until the white thread becomes clear to you from the black thread at dawn, then complete the fast until the night, and do not give them good tidings while you are standing in the mosque.

- **Traditional Interpretation:** Then complete the fast (abstaining from food and drink) until nightfall.
- **Suggested Explanation: Then continue to** ponder (fasting) until you come to understand the verses that seem weak or unclear (al-Layl: from weakness or hidden).
- **Notes:** "Allil" here may refer to similar verses that need more contemplation.

8. Wa'l-ta'a'l-ta'bashruhun wa'antu'aa'aa'a'i'l-ma'a'l-ma'aa'a'l-ma'a
   - **Traditional Interpretation:** Do not have intercourse with them while you are in retreat in the mosques.
   - **Suggested Interpretation:** Do not preach to people the meanings that you have reached while you are still in the stage of contemplation and retreat from the verses (those who are in the mosques: they are obliged to meditate on the Qur'an and obey the command of Allah).
   - **Notes:** This shows the importance of being patient and not rushing to publish meanings before confirming them. "Mosques" here may refer to the state of obedience to God's command to contemplate.
9. Ta'l-hudood-ul-allaah al-falah al-ta'ala ta'l-raabooah:
   - **Traditional Interpretation:** These are God's limits in fasting (with regard to food, drink, and sexual intercourse), so do not exceed them.
   - **Suggested interpretation:** These are the limits of Allah in contemplation, so do not exceed them by hastening to interpret them, or by spreading incorrect meanings, or otherwise.
   - **Notes:** God's limits here are the correct method of contemplation, which we must adhere to.

Proposed Overall Interpretation of the Verse (After Analysis):

"I make it lawful for you, at the time of your contemplation of the verses, to reflect even on the ugly meanings of the verses which you have forgotten. These verses are confused with you, and you are confused with them with false meanings. God knows that you are deceiving yourselves with incorrect meanings, so He repented and pardoned you. Now give people the good news of the correct meanings after you have pondered and confirmed, and follow what Allah has written for you of the verses. And keep pondering until the truth becomes clear to you from the mistake, and the meanings explode for you. Then keep pondering until you come to understand the verses that seem weak. And do not preach meanings to people while you are still pondering. These are the limits of Allah in contemplation, so do not exceed them. Allah also makes His signs clear to the people, so that they may become righteous."

Conclusion:

- Summarizing the most important points:
  - "Verse 187 of Surah Al-Baqarah provides precise details about the process of contemplation in the Holy Qur'an."
  - "Every word and every phrase in this verse carries a special meaning related to the method of contemplation."
  - "The deliberate interpretation of this verse differs from the traditional interpretation in many respects."
- Emphasizing the importance of deliberate interpretation:
  - "This contemplative interpretation opens up new horizons for us to understand fasting as a way of life, and as a tool for drawing closer to God."

- "It calls us to be careful and reflective, not to rush to interpret the Qur'an, and to follow the correct approach to contemplation."

- Excitement for the upcoming research:
  - "In the next research, we will deal with another important verse in the context of contemplation, which is the saying of the Almighty: 'Do not consume your wealth among yourselves in falsehood...' (Al-Baqarah: 188)."

23.6 "And do not consume your wealth among yourselves in falsehood" (Al-Baqarah: 188) in the context of contemplation

Title: Eating People's Money in Falsehood: A Qur'anic Warning in the Context of Contemplation

Introduction:

- "After we have delved into the verse of fasting (187) of Surah Al-Baqarah, and revealed the secrets of contemplation that it carries, we turn to another verse that is closely related to our topic, which is verse 188 of the same Surah: 'And do not consume your wealth among yourselves in falsehood...'"
- "We have seen how fasting is not just abstaining from food and drink, but it is a method of contemplation that includes refraining from speaking about religion except after deep contemplation, and adherence to the limits of God in this contemplation. Verse 188 comes to complete this picture, and warns us of a serious scourge that may spoil the whole process of contemplation."

- Importance of Verse 188:
  - "This verse, although short, bears a stern warning against the behavior that many may fall into, which is 'eating people's money in falsehood.' But what does this have to do with contemplation?"
  - "In this paper, we will discover that 'eating people's money in vain' in the context of contemplation has a deeper and more comprehensive meaning than just taking material money unjustly."
- Research Objective:
  - "Our aim is to provide a new interpretation of verse 188 of Surah Al-Baqarah, in light of the contemplative interpretation of fasting that we have presented in the previous places."
  - "We will analyze every word and every phrase in this verse, and we will try to understand its meaning in its own context, and in the context of the concept of fasting as a method of contemplation."
  - "We shall see how this verse warns us against exploiting contemplation for personal gains, and against manipulating Qur'anic meanings for worldly ends."

Analysis of the Verse:

- Text:
  - "Wa'l-ta'aa'aa'l-'aa', 'wa'l-'a', 'wa'l-a', 'wa'l-'a', 'wa'
- Interpretation of words and vocabulary (with comparison to traditional interpretation):

1. And you will not be able to do anything about it.
   - **The traditional interpretation:** Do not take each other's money unjustly, such as theft, usurpation, fraud and usury.

- **Suggested interpretation:** Do not use your knowledge (your money: the things you are inclined towards) to promote false meanings or hasty interpretations of the Qur'anic verses.
- **Notes:** "Money" here is not necessarily material money, but may be the meanings and ideas that a person prefers and tends to. "Falsehood" is everything that is contrary to truth and rightness.

2. Wa'tad al-'awa wa'aa'i'l-huk'a'i'l-huk'a'm:

- **Traditional Interpretation:** Do not offer bribes to rulers and judges to judge you falsely.
- **Suggested interpretation:** Do not rush to publish these erroneous meanings or hasty interpretations before presenting them to the people of knowledge and competence (the rulers) to verify their correctness.
- **Notes:** The "rulers" here are not necessarily political rulers, but may be scholars and specialists in religion. "Presentation" is the presentation and presentation, i.e., the presentation of these meanings to the people of knowledge.

3. It is a matter of fact that i.e.,

- **The traditional explanation is** to take a part of people's money unjustly, knowing that you are doing so.
- **Suggested Explanation:** Take advantage of people's penchant for certain meanings or ideas to promote misinterpretations that serve your personal interests (whether material or moral), and you know that you are doing so.
- **Note:** This is a warning against exploiting religion for worldly purposes, and against manipulating Qur'anic meanings to gain support, fame, or money.

Proposed Overall Interpretation of the Verse (After Analysis):

"Do not use your knowledge and knowledge to promote false meanings of the Qur'anic verses, and do not rush to publish these meanings before presenting them to the people of knowledge, so that you can take advantage of people's inclination towards certain ideas to achieve personal interests, and you know that you are doing so."

Evidence for the proposed interpretation:

- **Qur'anic context:** This verse comes immediately after the verses of fasting and contemplation, which indicates that there is a close relationship between them.
- **Linguistic meanings of words:** As we have seen, the linguistic meanings of the words "money", "falsehood", "rulers", and "adli" support this interpretation.
- **Linking to the concept of fasting as a method of contemplation:** This interpretation is in line with the concept of fasting as a method of contemplation, which requires scientific honesty, not rushing to interpret, and referring to the people of knowledge.
- **Contemporary reality:** In the contemporary reality, we see many examples of the exploitation of religion for personal interests, and the manipulation of the Qur'anic meanings to gain support or fame.

Implications of the proposed interpretation:

- **Warning against exploiting contemplation for personal gains:** Contemplation of the Holy Qur'an becomes a great responsibility, requiring honesty, sincerity, and detachment from whims.
- **Emphasizing the importance of scientific honesty and not rushing to disseminate information: It is** not permissible for a person to publish any religious information without verifying its authenticity and referring to the people of knowledge.

- **A call for cooperation between those who ponder over the Holy Qur'an and the people of knowledge: There must be cooperation between those who ponder** over the Holy Qur'an and the people of knowledge and specialization, to ensure a correct understanding of religion.

Illustrative examples:

- **Example 1:** A person interprets a Qur'anic verse in a strange way that is contrary to what the majority of scholars believe, in order to achieve fame or financial gain.
- **Example 2:** A religious group that promotes extremist interpretations of Qur'anic verses, to justify its violent actions or to achieve its political goals.
- **Example 3:** A person uses their knowledge of religion to influence and exploit people financially or morally.

Conclusion:

- Summarizing the most important points:
  - "Verse 188 of Surah Al-Baqarah offers an important warning in the context of contemplation: our goal should be to reach the truth, not to achieve personal interests through manipulation of Qur'anic meanings."
  - "Contemplation is a great responsibility, requiring honesty, sincerity and impartiality."
- Emphasizing the importance of adhering to God's limits in contemplation:
  - "We must adhere to God's limits in contemplation, and not exceed them by hastening to interpret, or by spreading incorrect meanings, or by exploiting religion for worldly purposes."
- Excitement for the upcoming research:
  - "In the next research, we will deal with another verse related to the subject of contemplation, which is the saying of the Almighty: 'They ask you about the crescents...' (Al-Baqarah: 189)."

23.7 "They ask you about the crescents" (Al-Baqarah: 189) in the context of contemplation

Introduction: Crescents and Hajj Times: A New Vision in the Light of Contemplation

- "After Allah Almighty warned us against 'consuming people's wealth in falsehood' in the context of contemplation, we turn to another verse that carries an important guidance in this context, which is verse 189 of Surah Al-Baqarah: 'They ask you about the crescents, say that they are times for people and Hajj...'"
- "We have seen how fasting is not just abstaining from food and drink, but it is a method of contemplation that requires scientific honesty, not rushing to interpret, and referring to the people of knowledge. Verse 189 comes to complete this picture, and guides us to the right way of dealing with the new meanings that appear to us during contemplation."

- Importance of Verse 189:
  - "This verse, like other verses of the Holy Qur'an, has deeper and more comprehensive meanings than it may seem at first glance. The question about the 'crescents' may seem like a simple astronomical question, but the Qur'anic answer carries an important guidance related to contemplation."

- "Our goal in this research is to provide a new interpretation of verse 189 of Surah Al-Baqarah, in light of the contemplative interpretation of fasting that we presented in the previous research."
- "We will analyze every word and every phrase in this verse, and we will try to understand its meaning in its own context, and in the context of the concept of fasting as a method of contemplation."
- "We shall see how this verse teaches us that the new meanings that appear to us during contemplation are like 'crescents' that come to us, and that these crescents are 'times' for arguing and arguing with the verses after understanding them."

Analysis of the Verse:

- Text:
  - "It is a matter of fact that the messenger of Allaah (peace and blessings of Allaah be upon him) said, 'I'm going to be a'l-wa'l-'aa'l-wa'l-'aa'a'l-wa'l-'aa'a'wa'l-'aa'a'wa'l-wa'l-'aa'wa'l-'aa'a'wa'a'l-'aa'a'aa', 'a'l-'a', 'a'l-a'l-a', 'a'l-a', 'wa'l-a'l'a', 'wa'l-'a'a'l-a'l'a', 'wa'l-'a'l'a', 'wa'l-'a'l'a', 'wa'l
- Interpretation of words and vocabulary (with comparison to traditional interpretation):

1. Yas'l-'a'l-'a'ah al-'a'ah:
   - **Traditional Interpretation:** They ask you about the lunar crescents, when they start and when they end, and what their use is.
   - **Suggested Interpretation:** They ask you about the new meanings that appear to you while contemplating the Holy Qur'an (Al-Ahla: the plural of the crescent, which is the thing that appears and is revealed).
   - **Notes:** The "crescents" here are not necessarily lunar crescents, but they may be the new meanings that come to the heart of the contemplative person and appear to him during his contemplation of the verses.
2. Al-Husayn al-Mu'aqiyyat al-'Ilna'ah wa'l-Hijjah:
   - **Traditional Interpretation:** Tell them that the lunar crescents are times for people in their worship and dealings, and times for Hajj.
   - **Suggested Interpretation:** Tell them that these new meanings that appear to you are appropriate times for arguing and arguing with the Qur'anic verses after understanding and pondering them (Mawaqit: the plural of miqat, which is the specific time for something).
   - **Notes:** "The times" here are not necessarily the time of the time, but they may be the appropriate times to present these meanings and discuss them with others. "Hajj" here may mean argument and debate, and not necessarily the pilgrimage to the Sacred House of God.
3. Wa'l-'aa'a'l-'aa'a'aa'wa'a'l-bu'a'wa'a'l-bu'aa'
   - **Traditional Interpretation: It** is not good to enter houses from their appearance (as some Arabs used to do in the pre-Islamic era), but the good is in piety, and to enter houses through their doors.
   - **Suggested Interpretation: It is** not good to take the apparent meanings of the Qur'anic verses and be content with them (verses: verses, their appearance: the apparent meanings), but the good is in piety, and to seek to understand the deep and inner meanings of the verses (their chapters: the deep meanings).
   - **Note:** This is an important direction in the process of contemplation, which is that we should not be satisfied with the superficial meanings of the verses, but we should seek to understand the deep meanings that are like the "doors" through which we enter the truth of the verses.

4. Wa'taqwa allahu'aa'l-'ahoon:

- **Traditional Interpretation:** Fear Allah in all your affairs, so that you may win Paradise.
- **Suggested interpretation:** Fear Allah in your contemplation of the Holy Qur'an, and do not rush to interpret it, and do not take only the apparent meanings, so that you may succeed in understanding the words of Allah and reaching the truth.
- **Notes:** Taqwa here is the fruit of correct contemplation, and it is what leads to the farmer in this world and in the Hereafter.

Proposed Overall Interpretation of the Verse (After Analysis):

"They ask you about the new meanings that appear to you during contemplation, tell them that these meanings are appropriate times to argue and argue with the verses after understanding them. The good is not to be content with the apparent meanings of the verses, but the good is in piety, and to seek to understand the deeper meanings. And fear Allah in your contemplation, so that you may succeed in understanding His words."

Evidence for the proposed interpretation:

- **Qur'anic context:** This verse comes after the verses of fasting and contemplation, which indicates that there is a close relationship between them.
- **Linguistic meanings of words:** As we have seen, the linguistic meanings of the words "crescents", "times", "pilgrimages", "houses", "appearances" and "doors" support this interpretation.
- **Linking to the concept of fasting as a method of contemplation:** This interpretation is consistent with the concept of fasting as a method of contemplation, which requires deliberation and reflection, not sufficing with apparent meanings, and seeking to understand the deeper meanings.
- **The importance of new meanings:** This interpretation emphasizes the importance of the new meanings that appear to us during contemplation, and that they are not just fleeting thoughts, but rather "times" that we must take advantage of in calling to God and in arguing and arguing with the Qur'an.

Implications of the proposed interpretation:

- **Encouraging the search for the deeper meanings of the Qur'an:** Contemplation of the Holy Qur'an becomes a continuous process that does not stop at a certain limit, but always seeks to understand more.
- **Affirmation that correct understanding is the path of piety and the peasant: it is** not enough to read the Qur'an, but we must understand it and ponder it, for this is the path to piety and the peasant.
- **Guidance on the correct way to deal with new meanings:** We should not rush to publish these meanings before verifying their authenticity and before presenting them to the people of knowledge.
- **Linking contemplation to the call to God: The** new meanings that we understand from the Holy Qur'an become tools for us in calling to God and in arguing and arguing with the Qur'an.

Illustrative examples:

- **Example 1:** A person ponders over a Qur'anic verse and a new meaning appears to him that he did not know before. This new meaning is like a "crescent" on it, and it is a suitable "miqat" for calling to God with wisdom and good advice.

- **Example 2:** A group of contemplative people gather and study the Holy Qur'an, and they come to a new understanding of some verses. This new understanding is a "miqat" for them to discuss this understanding with the people of knowledge and to spread it among the people.

Conclusion:

- Summarizing the most important points:
  - "Verse 189 of Surah Al-Baqarah provides an important guidance in the process of contemplation: we must seek to understand the verses in all their aspects, and not be satisfied with the apparent meanings, and take advantage of the new meanings that appear to us in the call to God."
- Emphasizing the importance of continuous reflection:
  - "Contemplation of the Holy Qur'an is a continuous process that does not stop, and the more we meditate on a verse, the more new meanings appear to us."
- "Thus, we have reached the conclusion of this series of researches, in which we presented an integrated vision of fasting."

23.8 Contemplation of Acts of Worship: From Fasting to Prayer, Zakat and Hajj

Introduction: Contemplation: The Key to Worship

  - "Over the course of our research series on fasting, we discovered a new dimension to this worship that goes beyond just abstaining from food and drink. We delved into the concept of 'contemplative fasting' and saw how it is a way of life that invites us to contemplate and contemplate the signs of God, to purify the mind and heart, and to adhere to God's limits in understanding His Holy Book."
  - "But is this method – the method of contemplation – limited to fasting alone? Is it just an optional addition, or is it a necessity to understand the reality of all acts of worship and make full use of them?"
- The importance of contemplation in worship (with a focus on impact):
  - "Worship in Islam is not just rigid rituals that we perform unconsciously, but rather spiritual stations aimed at elevating the human soul, strengthening the relationship with God Almighty, and achieving happiness in the two homes. To reach these lofty goals, we must worship with ready hearts and conscious minds."
  - "Contemplation is what transforms worship from mere movements and words to spiritual ascension, from a monotonous habit to a renewed experience of faith. It is the fuel that ignites the passion of faith in the hearts, and the light that reveals to us the mysteries of worship and its rule."
- Research Objective (with clarification of the methodology):
  - "Our goal in this topic is to move from fasting, which has been our focus in previous places, to other basic acts of worship in Islam: prayer, zakat and hajj. We will try to apply the method of contemplation that we have learned to these worships, to see how we can live them in a deeper and more impactful way."
  - "We will not be satisfied with theoretical explanations, but we will provide practical examples and real-world applications that will help us to embody this approach in our daily lives."

Contemplation in Prayer:

- Prayer is not just movements (with an emphasis on heart presence):

- "Prayer is the pillar of religion, and it is the direct connection between a servant and his Lord. But how many times do we pray with our hearts heedless and our minds wandering? How many times do we perform prayer movements without awareness or presence of heart?"
- "True prayer is one in which the heart is present, the mind is contemplative, and the wounds are humbled. It is not just a duty to perform, but an encounter with God, a monologue to Him, and standing in His hands."

- Contemplation of the Pillars of Prayer (with Practical Examples):
  - Doing:
    - **Contemplation:** Feeling standing in the hands of God Almighty, remembering His greatness and majesty, and contemplating the Day of Judgment, when we will all stand in the hands of God for reckoning.
    - **A practical example:** Before you begin praying, gather your thoughts, and remember that you will now be standing in the hands of the Creator of the universe. Imagine yourself in this majestic situation, and recall the greatness of God in your heart.
  - Ruku' and prostration:
    - **Contemplation:** Feeling submission and humility to Allah Almighty, and thinking that we are slaves of Allah and that we have neither benefit nor harm for ourselves.
    - **Practical example:** When you kneel or prostrate, say in your heart: "Glory be to my Lord, the Most High, and praise be to Him, I am Your weak servant, and You are my strong Lord."
  - Reading Al-Fatihah and Surahs:
    - **Contemplation:** Pondering the meanings of the verses you recite, and interacting with them with your heart and mind. Try to understand what God is saying to you in these verses, and what is required of you.
    - **A practical example:** If you read the words of the Almighty: "You we worship and You we help", remember that you worship only Allah, and that you seek His help only. Feel the meaning of servitude to Allah and the meaning of seeking His help in all your affairs.
  - Praise, praise and praise:
    - **Contemplation:** Sensing the greatness and majesty of Allah Almighty, and contemplating His attributes and beautiful names.
    - **Practical example:** When you praise God, say in your heart, "Glory be to God, how great you are, Lord! Glory be to God, what is for you! Glory be to God, how honorable you are!"
  - Supplication:
    - **Contemplation:** Supplication to Allah Almighty sincerely and sincerely, and asking Him for the best of this world and the Hereafter. Remember that supplication is worship, and that Allah loves to hear the voice of His servant when he calls upon Him.
    - **A practical example:** When you call upon Allah, raise your hands to the sky and feel that you are calling upon your Lord. Call upon Allah by His Beautiful Names and Attributes and ask Him for whatever you wish of the good of this world and the Hereafter.
- The Effect of Contemplation on Prayer (with a Focus on Results):
  - **Increasing reverence and reassurance:** When we meditate on prayer, our reverence in it increases, and we feel calm and calm.
  - **Feeling close to God Almighty:** Contemplating prayer makes us feel close to God, as if we are seeing Him.
  - **Positive influence on behavior and morals:** The prayer we meditate on affects our behavior and morals, and makes us more committed to God's commands, and more distant from His prohibitions.

- Prayer becomes a spiritual ascension:

Pondering over Zakat:

- Zakat is not just a tax (with an emphasis on the spiritual dimension):
  - "Zakat is the third pillar of Islam, and it is a known right of the poor and needy to the wealth of the rich. But do we pay zakat when we are aware of its true meaning? Do we see it as a mere financial tax, or do we see it as a spiritual cult?"
  - "Zakat is not just a sum of money that we pay, but it is a purification of money and soul, a closeness to God Almighty, and the achievement of social solidarity."
- Pondering the wisdom of zakat (with examples):
  - Cleansing Money:
    - **Pondering:** Zakat purifies money, purifies it, and makes it blessed. It removes impurities and impurities from it, and makes it a good halal.
    - **Example:** Imagine that Malik is a beautiful garden, and zakat is pruning that removes dry branches and withered leaves, making the garden more beautiful and productive.
  - Purification of the soul:
    - **Contemplation:** Zakat purifies the soul from scarcity and miserliness, and teaches it generosity and giving. It reminds us that money is God's money, that we are left behind in it, and that we must spend it in good causes.
    - **Example:** Imagine that your heart is a vessel, and scarcity and miserliness are the dirt that contaminate this vessel. Zakat is the pure water that washes this vessel and makes it clean and pure.
  - Social Solidarity:
    - **Reflection:** Zakat achieves social solidarity and meets the needs of the poor and needy. It reminds us that we are one nation, and that we must cooperate and have compassion among ourselves.
    - **Example:** Imagine that society is one body, and zakat is the blood circulation that carries food and oxygen to all parts of the body. If this cycle stops, the body will get sick and die.
  - Drawing closer to Allah:
    - **Reflection:** Zakat is a means of getting closer to God and gaining His pleasure. It is an expression of our gratitude to God for His blessings, and our faith in Him and our trust in Him.
    - **Example:** Imagine that zakat is a gift that you give to your lover. The more valuable the gift, the more it shows your love and appreciation for that lover.
- The Effect of Reflection on Zakat (Focusing on Emotions):
  - **Performing it with a satisfied soul and a good mind:** When we ponder the wisdom of zakat, we pay it with the same satisfaction and goodwill, not out of hatred or compulsion.
  - **Feeling happy and giving:** Pondering on zakat makes us feel happy and giving, because we know that we are doing something that pleases Allah and benefits His servants.
  - **Contributing to building a symbiotic society:** When we pay zakat and are mindful of its wisdom, we contribute to building a symbiotic and compassionate society, where justice and charity prevail.

Pondering in Hajj:

- Pilgrimage is not just a journey (with an emphasis on the spiritual journey):
  - "Hajj is the fifth pillar of Islam, and it is the journey of a lifetime that every Muslim yearns for. But do we make pilgrimage to the Sacred House of Allah only with our bodies, or with our souls and minds as well?"

- "Hajj is not just a tourist trip, but a spiritual journey, an opportunity to repent and seek forgiveness, and to renew the covenant with God Almighty."

- Contemplation of the rituals of Hajj (with spiritual examples):
  - Ihram:
    - **Contemplation:** Feeling detachment from the world and its adornments, and devoting oneself to worshipping Allah Almighty. Ihram reminds us of death, when we leave everything behind and meet Allah Almighty with our deeds.
    - **For example,** when you put on the clothes of ihram, remember that you have left everything behind and that you are now in the hospitality of Allah. Feel your poverty and need for Allah, and pray to Him to accept your Hajj from you.
  - Tawaf:
    - **Contemplation:** Sensing the rotation around the Kaaba, the symbol of monotheism and the center of the universe. Tawaf reminds us that our entire lives should revolve around obedience and worship of God.
    - **Example:** When you circumambulate the Kaaba, imagine that you are orbiting the center of the universe, and that you are swimming in God's orbit. Feel the greatness and majesty of God, and remember that you are part of this great universe.
  - Endeavor:
    - **Contemplation:** Sensing Hajar's quest for water for her son Ishmael (peace be upon him). Seeking reminds us of the importance of seeking and working, and not despairing of God's mercy.
    - **Example:** When you seek between Safa and Marwa, remember the story of Hajar (peace be upon her), and how she sought and searched for water with all her strength, until God released her. Feel the importance of seeking in your life, and trust in God in all your affairs.
  - Standing in Arafah:
    - **Contemplation:** Feeling standing in the hands of Allah Almighty on the Day of Resurrection, when people will gather for reckoning. Standing in Arafah reminds us of the Hereafter and urges us to prepare for it.
    - **Example:** When you stand in Arafah, imagine that you are standing in the hands of God Almighty on the Day of Judgment. Sense the horror of the situation, and remember that you will be held accountable for every small and big thing. Pray to God to forgive you your sins and make you one of the people of Paradise.
  - Throwing the Stones:
    - **Contemplation:** Sensing the fight against the devil and his whispers and getting rid of everything that hinders us from obeying God. Throwing the stones reminds us that the devil is our enemy, and that we must fight him with all our might.
    - **Example:** When you throw the stones, imagine that you are throwing the devil and his whispers. Feel your hatred for the devil and your determination to fight him. Pray to God to help you overcome the devil and make you one of his righteous servants.
- The Impact of Reflection on Hajj (with a Focus on Positive Change):
  - **Returning with a new heart and a pure soul:** The pilgrim who meditates on the rituals of Hajj returns with a new heart and a pure soul, and Allah has forgiven him his sins and purified him from his sins.
  - **Positive Influence on Behavior and Morals:** The Hajj that we meditate on affects our behavior and morals, and makes us more committed to God's commands, and more distant from His prohibitions.
  - **Feeling Islamic Unity:** Hajj brings together Muslims from all over the world, making them feel united and fraternal.

Conclusion:

- Contemplation is the key to all worship (with an emphasis on comprehensiveness):
  - "Contemplation is the spirit that animates worship, makes it meaningful and influential in our lives. It is not just an optional addition, but a necessity to understand the reality of worship and make full use of it."
  - "Let us make contemplation our method in all our worship and in all the matters of our life. Let us ponder on prayer, zakat, pilgrimage, and every action we do. Contemplation is our path to God, and to happiness in this world and the hereafter."
- An invitation to continuous contemplation (with a link to the Qur'an):
  - "Let us ponder over the Holy Qur'an, the words of Allah which He has sent down to us as guidance and light. Let us ponder over its verses, its stories, and its lessons. Contemplation of the Qur'an is the key to all goodness, and it opens the doors of understanding and knowledge for us."
  - "Allaah says (interpretation of the meaning): "Allaah says (interpretation of the meaning): "O Muhammad: 24).

23.9 FASTING AS A METHOD OF QUR'ANIC CONTEMPLATION.

I have summarized the main ideas clearly, and I have provided a detailed explanation of the verses related to fasting in Surah Al-Baqarah, focusing on the esoteric meanings extracted by the contemplative.

The most important points that distinguish this interpretation are:

1. **Focus on contemplation:** This interpretation considers that fasting is essentially a means of deep contemplation of the Qur'an, and not just an obligation related to food and drink.
2. **Abstaining from Speech in Religion:** Fasting is considered to be abstaining from speaking in religion and the Qur'an in particular, unless one is sure that the meanings are correctly understood. This is different from the traditional interpretation that focuses on abstaining from food and drink.
3. **Fasting and fasting:** He differentiates between "fasting" (in the specific sense) as a test of a specific and temporary action, and "fasting" (in the general sense) as a test of speaking in religion unless after contemplation.
4. **A New Interpretation of Terms:** It provides a new interpretation of many Qur'anic terms related to fasting, such as:
   - **Numbered days:** Days dedicated to counting and reflection.
   - **Patient:** Mental illness (doubt or deviation from the right).
   - **On a journey:** Coming to understanding.
   - **They can tolerate it:** those who cannot continue to ponder.
   - **Ransom for the food of a poor person:** feeding knowledge and Qur'anic meanings.
   - **The month of Ramadan: the** announcement of the Qur'an and the completion of its revelation.
   - **The Qur'an:** Comparison of the apparent with the invisible.
   - **Refusal:** Obscene or ugly speech (in the context of contemplation).
   - **Your women:** Verses that have been forgotten or are delayed in understanding.

- **Begin them:** Giving people the good news of the correct meanings after contemplation.
- **The black/white thread:** Truth/Error of Interpretation.
- **Fajr:** The explosion of esoteric meanings.
- **They are present in the mosques: they are** obliged to meditate on the Qur'an and obey the command of Allah.
- **Your money:** the things we tend to (misconceptions).
- **Crescents:** New meanings that emerge during contemplation.

5. **Inference from Ancient Manuscripts:** This interpretation is based on the reading of ancient Qur'anic manuscripts, and points to differences in the drawing (e.g., "they shall initiate them" versus "give them good news", and "your money" versus "your money") to reinforce the new meanings.
6. **Emphasizing the importance of piety:** This interpretation links fasting with piety, and considers that the goal of fasting is to reach piety through contemplation and a correct understanding of the Qur'an.
7. **Calling for non-haste:** This interpretation warns against rushing to interpret the Qur'an and disseminate the meanings before confirming them, and calls for patience and deep reflection.

Overall, this interpretation offers an integrated view of fasting as a way of life, and as a tool to reach a deeper and more comprehensive understanding of the Holy Qur'an. It is an interpretation that goes beyond formal rituals, and focuses on the spiritual and moral essence of this great worship.

23.10 FASTING IN THE ORIGINAL MANUSCRIPT OF THE QUR'AN CHANGING THE BUILDING MEANS CHANGING THE MEANING

Fasting 95 Table - Fasting 23 Mary

- Fasting 184 Cows

- Fasting and fasting 35 parties

Fasting 183 Cow and 187 Cow –

Fasting 187 Cow

Certainly, a change in structure (i.e., a change in the letters or movements in a word) inevitably leads to a change in meaning, to varying degrees. This basic principle of morphology (morphology of the Arabic language) clearly applies to the Qur'anic words related to fasting that I have mentioned.

Let's analyze each word and change its possible meaning based on the different building:

1. Siyaamah (sy.a.):
   - **Building:** Source on "effective" weight.
   - **Meaning:** This is the most common and widely used form, and it means abstain (in the traditional sense or contemplative sense we are discussing). It is the general noun of the verb.
2. Sa'ah al-Ma'ah (p.a.):
   - **Building:** Source on the weight of "verb".
   - **Meaning:** It refers to a specific refraining from a certain action, as in the case of Maryam (peace be upon her) (refraining from speaking). It is the noun of the time of the verb.

3. Sa'ihma'ah (sy.a.):

- **Building:** A noun on the weight of "verb".

It may be a noun, and it may mean abstain (a noun that signifies meaning).

1. Tasumuwa (Tasumuwa):
   - **Building:** Present tense.
   - **Meaning:** It indicates that fasting will occur in the future, and it is an act directed to the addressees.
2. Al-Sa'a'i'imeen (al-Sa'i'a'i'min) wa'l-Sa'a'i'a'a'i'a'i'a':
   - **Building:** The masculine plural Salem and the feminine plural Salem for the subject noun "Fasting".
   - **Meaning:** Refers to people who perform the act of fasting (whether it is traditional abstinence or abstinence from speaking in religion).
3. Al-Sa'i'ah (al-Sa'i):

Name Ma'rif Baalah

Conclusion and Impact on Meaning:

- **Variety of Formulations:** This diversity in the formulas of words related to fasting shows the richness of the Arabic language and its ability to express precise and diverse meanings.
- **Determining the meaning:** Changing the structure helps to define the intended meaning more accurately. For example, the use of "fasting" in the story of Mary indicates a specific abstinence, while the use of "fasting" indicates the general meaning of abstinence.
- **Emphasis on contemplation:** In the context of the contemplative interpretation we are discussing, this diversity of formulations can be seen as a sign of the importance of contemplation of each Qur'anic word and understanding its precise meaning in its own context.

Therefore, the change in the structure of the Qur'anic words is not just a formal change, but a change that carries different connotations and meanings, and the contemplative person must be aware of these subtle differences in order to understand the Qur'anic text correctly.

This is a beautiful and broad interpretation of the concept of fasting, and it adds a spiritual and moral dimension beyond the traditional concept of abstaining from food and drink. Here's an analysis of this new interpretation:

1. Fasting as a refrain from all that is negative:

- **Holistic idea:** This interpretation expands the circle of fasting to include everything that is negative in a person's life, whether it is thoughts, morals, or habits. This makes fasting a continuous practice in the life of a Muslim, not just during the month of Ramadan.
- **Focusing on the essence:** This interpretation focuses on the essence of fasting and its true goal, which is to purify the soul and purify it from all that taints it.

2. Fasting of thought:

- **Renewal of the mind:** This call for "fasting of thought" is a call to freedom from old, outdated ideas that hinder development and progress, and to be open to new enlightened and creative ideas.
- **Critical thinking:** This encourages critical thinking and not accepting everything that is inherited without scrutiny and reflection.

3. Fasting from traditional mosques:

- **A call for renewal:** This call may be a call to renew religious discourse in mosques, and to get out of stereotypes that do not keep pace with the times.

- **It is not a rejection of mosques:** it should be emphasized that this does not mean an absolute rejection of mosques, but rather a rejection of intellectual rigidity and blind tradition.

4. Fasting as a state of awareness:

- **Taqwa as a goal:** This interpretation links fasting to piety, and considers taqwa to be the state of awareness and realization that a Muslim should seek through fasting.
- **Transcending rituals:** This interpretation goes beyond the formal rituals of fasting, and focuses on the spiritual and moral impact that fasting must have on the soul of a Muslim.

Evidence from the Qur'an (as stated in the text):

- **"May you be pious":** This purpose of fasting emphasizes that the goal is to reach a state of piety, which is a comprehensive state that includes awareness, perception, fear of God, and observing Him in all actions and words.
- **"Eat, drink, and read with our eyes":** This verse in the story of Maryam (peace be upon her) may be understood to mean that fasting is not necessarily an absolute abstinence from food and drink, but may have a broader and deeper meaning. However, this verse must be understood in the context of the story of Mary, and it cannot be generalized to all types of fasting.

Additional points:

- **Fasting in other religions:** This broad interpretation of fasting can be linked to similar concepts in other religions, where fasting is found for evil, bad speech, and bad thoughts.
- **Fasting as a spiritual exercise:** Fasting (in its broad sense) can be considered as a spiritual exercise that aims to strengthen the will, control and purify the soul.

Overall, this new interpretation of fasting offers a contemporary and renewed vision of this worship, and calls for a deeper and more comprehensive understanding of its essence and goals.

23.11 Fasting in the Qur'an: A Method of Contemplation that Transcends Time and Space

Introduction:

The concept of fasting has always been associated in the minds of many with abstaining from food and drink during the month of Ramadan. But is this the only understanding that the Holy Qur'an provides for this great worship? A careful reading of the verses of fasting in Surah Al-Baqarah invites us to reconsider this concept and to discover deeper and more comprehensive dimensions of fasting as a way of life, and as a tool for contemplation and understanding.

Fasting: Not just abstaining from food and drink:

The Qur'anic verses related to fasting raise questions about traditional understanding:

- "Ya'aa'a'l-'a'i'a'a'i'a'l'a'i'a'l-'a'l'a'l-'a'a'i'a'l-'a'l'a'i'a', 'A'l-'A'l-'a'a'i'a', 'A'l-Qa'a'l-'a'a'i'm'a'l-'A'l-'A'm'a'l-'A'l-'A'i'a', 'A'l-'A'l-'A'a'l-'A'a', 'A'l-'A'l-'A'a'i'a', 'A'l-'A'l-'A'i'a', 'A'l-'A'l-'A'i'a', 'A'l-'A'l-'A'i'a', 'A'l-'A'l-'A'a
  - What is "taqwa" that is the purpose of fasting? Is it just abstaining from food and drink?
- "I'm going to say, 'I'm going to be a'm, i'm a', 'a'l-'a', 'a'l-'a'i
  - If fasting is just abstaining from food and drink, how can someone who lives in areas of the day or long night fast?

- Is menstruation and postpartum a disease that allows breaking the fast? What about people with chronic diseases?
- What is the meaning of "tolerance"? And who is the "poor man" to whom the ransom is offered?

Fasting: A Method of Qur'anic Contemplation:

A careful reading of the verses of fasting, with the help of ancient Qur'anic manuscripts, reveals a new understanding of fasting as a method of Qur'anic contemplation:

- Fasting is refraining from talking about religion and the Qur'an in particular, unless one has pondered deeply and ascertained the meanings. This does not mean absolute silence, but rather avoid delving into the interpretation of the verses and publishing them before the correct understanding.
- **Al-Soom (baal-ma'ani al-khas):** "Al-'Umatna'a', al-mu'd'ah al-mu'qa'ah, qama fi soom maryam an-al-kalam: "Fi'i'm a'l-ta'a'i'a'l-'a'l-'a'l'a'a'.
- **Fasting (in the general sense):** It is the most comprehensive abstention from talking about religion except after contemplation (which is the concept we focus on).

Quranic Terms Related to Fasting: A New Understanding:

Let us re-read the Qur'anic terminology related to fasting in the light of this new understanding:

- Numbered days: The days of the month of Ramadan are not necessarily days, but rather days of stages dedicated to counting and pondering the meanings of the verses.
- Sick: not a physical illness, but a mental illness (doubting the verses or deviating from the right understanding of them).
- Ali Safar: Lis al-Safar al-Makani, Bill 'Ali Washak al-Wassul al-Fahm al-Ayat, after the time of yasl.
  "Wa'aakhruni ya'da'a'l-'riboona fi al-'aa'l-'aa'aa'i'a'a'l-'a'i'a'l-'a'a'i'a'l-'a'a'i'a'i'a', 'a'l-'a'l-'a', 'a'l-'a'l-'a', 'a'l-'a'a', 'Aakhruni ya'aa'a'l-'a'a'l-'a'wa'a'l-'a'l-'a'i', 'a'l-'a'a', 'a', 'a'a'l-'a'a',
- Those who cannot continue to ponder (due to lack of time or difficulty in understanding).
- Ransom for the food of a poor person: It is not feeding material food, but feeding knowledge and Qur'anic meanings to a "poor" person (stop contemplating).
- The month of Ramadan: It is not the lunar month, but in the sense of announcing and announcing the completion of the revelation of the Qur'an. "Ramadan" is from "Ramada" (Protected Stones), meaning that the announcement of the Qur'an was accompanied by strong opposition.
- Al-Qur'an: Min Jazar "Qaran" (Willis "Qur'an"), Ay muqarnaat al-zahir baalbatain liyayat.
  "Wa'l-qa'r'ah al-'aa'aa'
- Rafth: Not sexual intercourse, but obscene or ugly speech (in the context of contemplation).
- Your women: It is not women, but the verses that have been forgotten or understood late.
- They began with them: not intercourse, but directly preaching to the people the correct meanings after contemplation and contemplation. In ancient manuscripts, "and follow", i.e., follow the verses and command to fast (i.e., contemplation).

- The black/white thread: Truth/Error of Interpretation.
- Fajr: The explosion of esoteric meanings after deep contemplation.
- They are present in the mosques: they are obliged to meditate on the Qur'an and obey the command of Allah. "And you are standing in the mosques" (Al-Baqarah: 187)
- Your money: not material money, but the things we tend to (the wrong meanings we prefer).

23.12 Crescents: Not the lunar crescents, but the new meanings that come to us and appear during contemplation.

Verse 187 of Surah Al-Baqarah: New Reading:

In light of this understanding, verse 187 of Surah Al-Baqarah (with the help of ancient manuscripts) can be re-read:

"Aa **'l-laa'**aa'aa'l-sa'a 'a'i'l-ra'a'l-a'a'aa'a'a'aa'The Messenger of Allaah (peace and blessings of Allaah be upon him) said, "I'm going to be a blessing, i.e.I **'ll be able to** do that, and it's a matter of fact that you're going to have a lot of time, i'm going to be a fool' or a'l-a-a-h.a.a., a'l-'a'l-a'a

Proposed Interpretation:

"I make it lawful for you, when you are contemplating the verses (fasting), to reflect even on the ugly meanings of the verses that you have forgotten. These verses are confused with you, and you are confused with them with false meanings. God knows that you are deceiving yourselves with incorrect meanings, so He repented and pardoned you. Now give the people good tidings of the correct meanings and follow what Allah has written for you of the verses. Continue to ponder until the truth becomes clear to you from the wrong thread (the white thread from the black thread) and the meanings explode for you (from the dawn). Then continue to meditate (fasting) until you reach the verses that seem weak (al-Layl). And do not preach meanings to people while you are still contemplating in the mosques (obeying the command of Allah). These are the limits of Allah, so do not approach them. Allah also makes His signs clear to the people, so that they may become righteous."

Conclusion:

Fasting in the Holy Qur'an is more than just abstaining from food and drink. It is a way of life, a call to contemplation and contemplation, and to compare the outward with the inward. It is a path to true piety, which is the fruit of a correct understanding of God's words.

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24 The "Hajj in the Qur'an" series presents a new and comprehensive vision of Hajj:

24.1 Rediscovering Hajj: A Journey Beyond Place

In the minds of many, Hajj has always been associated with the journey to Mecca, circumambulating the Kaaba, and performing specific rituals in a few days. But is that all Hajj means? Can Hajj have a deeper and more comprehensive meaning, beyond the outward rituals and the physical place?

In these places, we will embark on an expedition to rediscover Hajj from a new perspective derived from the opinions of two thinkers, the most important of whom is Benouda Abdel Ghani, based on a deep contemplation of the verses of the Holy Qur'an, and inspired by the jurisprudence of the seven repetitions, which reveals to us the integrated meanings of the Qur'anic words. We will see how our understanding of Hajj can transform from a mere annual pilgrimage to a continuous journey of life, an intellectual and spiritual journey, a journey of seeking truth and purification of the soul, a journey of "pilgrimage of reason" towards the verses and meanings of God.

We will discover that Hajj is not just a ritual and ritual performed in a specific place, but a way of life that invites us to contemplate and reflect, to strive with the Word, to communicate with God and with people, and to reform religion and society. We will see how Hajj can become a compass that guides our lives, a beacon that illuminates the paths of knowledge, and an increase that nourishes our souls and minds.

Let us embark on this journey together, to rediscover the Hajj in its true sense and to make it an integral part of our daily lives.

24.2 Hajj and the House in the Holy Qur'an: An Epistemological Vision Beyond Rituals

Our understanding of the concepts of Hajj and the House in the Holy Qur'an may require a profound reconsideration, moving beyond the stereotypical perceptions that limit them to rituals and physical movements, to a cognitive and intellectual vision that is in line with the greatness of the Book of God, which does not atrophy in its words. This article provides a new interpretation of these concepts, based on the analysis of the roots of the words and the contexts of the Qur'anic verses.

Hajj: From Tawaf to Establishing Argument and Proofs

The word "Hajj" and its derivatives in the Holy Qur'an do not signify any physical movement, circumambulation or acrobatic rituals, but are closely related to the concept **of "establishing the argument with proofs and evidences**". Consider the contexts of the verses in which this word is mentioned:

- **(**O muhammad saw) what is the matter of allaah. It is a matter of fact that it is a matter of fact that it is a matter of great concern.

- **"Say, 'Do you need us in Allah, and He is our Lord and your Lord, and to us are our deeds, and to you are your deeds, and to Him we are sincere'" [al-Baqarah: 139]**: "Do you need us?" refers to intellectual discussion and arguments, not to physical rituals.
- There is a lot of truth that has come to pass, and it is the matter of the people who have been left behind.

Hence, it is clear that Hajj is a mental and linguistic process based on **establishing an argument and providing proofs to prove or disprove a point of view, to increase knowledge or emphasize a certain matter**.

The House: It is not just a building, but a place of knowledge and knowledge

When the "house" is mentioned in the Qur'an, the physical structure (the Kaaba) may immediately come to mind, but the Qur'an calls for deeper contemplation. The verses indicate that the "house" represents a **place of knowledge, benefit, and learning**.

- **" I'm going to have a lot of money, i'm going to be a man, i'm going to be a man who's a'l-a'a'i'm a'l-a'a'i'm a'lt's** **a matter of a lot of money, i'm going to be a bau'aa'a'a'a2**. It is a matter of fact that there is a matter of 6, 1,000, and it is a matter of fact that there is a lot of truth that has been done.
  - "Eating" here does not mean physical eating, but rather benefiting and benefiting.
  - "Houses" here are not just places to live, but also **sources of information and usefulness that can be drawn**.
  - "Blind, lame, sick" here refers to cognitive states: the blind is the one who sees the truth but does not perceive it, the lame is the one who has the ability to know but deviates from it, and the sick person is the one who suffers from a heart disease (consciousness).
- **(Wa'l-a'd'a', 'a'l-'a'aa'. [Al-Kahf: 65, 66, 67]: "Ahl al-bayt" (al-Kahf: 65, 66, 67).**
- **"We have not found in it except a house of the Muslims" [al-Dhariyat: 36]**: "A house of the Muslims" here means a group of peaceful people who have knowledge and knowledge.
- **(Wa'l-'aa'l-'aa'l-ba'a'l**-'a'l-'a'wa'l-'a'a'l-'a'a'wa'l-'a'wa'l-'a'l-'a'a'wa'l-'a'wa'l-'a'wa'l-'a'a'wa'l-'a'wa'l-'a'wa'a'l-'a'wa'l-'a'wa'a'l-'a'a'wa'l-'a'wa'a'l-'a'wa'l-'a'wa'l-'a'a'wa'a'l-'a'a'wa'l-'a'a'wa'a'l-'a', 'wa
- **"And when Ibrahim lifted the rules from the house and Ishmael our Lord, accept from us that You are the All-Hearing, the All-Knowing" [Al-Baqarah: 127]**: Lifting the rules from the house here means **establishing knowledge, mental, and intellectual bases that will be a starting point for mankind towards a correct path that leads to the knowledge of God and His laws**.

Thus, the "house" in the Qur'an refers to the **place of knowledge and knowledge**, whether it is a building that houses knowledge or a community of people of knowledge.

Hajj and the House: An Invitation to Seek Knowledge and Raise Awareness

Based on this understanding, the verses related to Hajj and the House become more meaningful:

- **"And He has given permission to the people to perform Hajj, and men will come to you, and from every one who is in distress, they will come from every deep chasm" [Al-Hajj: 27]**: "By Hajj" here means "by argument" or "by establishing the argument." That is, "He has given permission to the people to establish the argument", which invites them to seek knowledge and search for proofs.
- **(Wa'l-'allaah al-'aa'i'l-'a'a'i'a'a', 'A'l-'a'i'l-'a'a'i'a', 'A'l-'A'l-'a'a'i'a', 'A'l-'A'l-'A'i'a', 'A'l-'A'l-'A'i'a', 'A'l-'A'i', 'A'l-'A'i'l-'A'i'l-'A'a'i', 'A'l-'A'l-'A'i', 'A'l-A'l-'A'i'l-'A'a'i', 'A'l-'A'l-'A'i', 'A'l-'A'l-'A'i', 'A'l-'A'i', 'A'l-'A'l-'A'i', 'A'l-'A'l-'A'a'i', 'A'l-'A'l-'A'i'a', 'A**'l-'A'i', 'A'l-'A'i', 'A'l-A'l-'A'i', 'A'l-'A'l-'
    - "People" here refers to **a lower degree of knowledge than "humans."** They are the group that needs to make an argument for themselves to raise their consciousness.
    - "Hajj al-Bayt" means **establishing the argument by visiting the places of knowledge and seeking knowledge** for those who are able to do so. Whoever wants to survive and elevate knowledge, he must establish the argument for himself through the intention of the House of Knowledge and Knowledge.

The Devil: The Concept of Increase in Everything

To complete the picture, we can relate this understanding to what has been said about the meaning of "Satan." The word "Satan" comes from the linguistic root "shattat", which signifies "increase" or "distance".

- **"Shattat" means** an increase in speech, or a distance in an idea, or exceeding the limit.
- **"Satan" is the weight of two verbs:** like "Rahman" from "mercy." "Satan" is the embodiment of "increase" in everything, whether it is an increase in temptation, or in directing toward evil, or in disbelief, or in fear.

This linguistic understanding helps us to realize that the Holy Qur'an lays down the linguistic roots for us to understand the semantics of the original words, and thus to understand the deeper meaning of the derivatives in the context of the verses.

Conclusion: Towards a Renewed Qur'anic Understanding

This renewed vision of Hajj and the House invites us to go beyond the superficial and traditional understanding, to realize that the pillars of Islam, including Hajj, are an **integrated way of life based on science, knowledge, the establishment of Hajj and the raising of awareness, away from mere rituals that do not bring about real change in the lives of individuals and societies.** The Qur'an calls for reflection and contemplation, for the constant pursuit of knowledge, and for the establishment of argument with proofs and evidences, so that God's message to humanity is a message of awareness and knowledge and not just formal movements.

24.3 Hajj: An Integrated Intellectual and Spiritual Journey

As we saw in the first topic, Hajj is not just a spatial journey, but an integrated intellectual and spiritual journey, which is manifested in several aspects:

- Hajj as an argument: Hajj in its essence is an argument with the verses, a relentless quest to understand and ponder the verses of Allah, and to provide argument and proof to reveal the truth and nullify the falsehood. It is an intellectual jihad that aims to refute wrong ideas and misconceptions, and to establish an argument against oneself and others.
- Hajj as serenity: The journey of Hajj is a journey of purification of the heart and mind, purification of the soul from impurities and passions, and purification of the soul from grudges and malice. It is an endeavor to reach a state of mental and spiritual clarity, and to prepare to receive the truths of faith.
- Hajj as a circumambulation: The circumambulation around the Kaaba (or "the house" in its metaphorical sense) symbolizes the circumambulation around the center of truth, the constant search for meanings from all angles, and not sufficing with one angle. It is a relentless pursuit of knowledge, and a continuous excavation of the treasures hidden in the Ayatollahs.

  These three aspects of Hajj – Hajja, Safa, and Tawaf – are not separate, but rather complementary and interconnected. Argument leads to serenity, serenity opens new horizons for circumambulation around meanings, and circumambulation deepens argument and increases serenity. This is the spiritual and intellectual cycle of pilgrimage that we must strive to achieve in our lives.

24.4 The Symbolism of the Hajj Rituals: Beyond the External Rituals

In traditional understanding, pilgrimage rituals are just rituals and physical movements. However, from the perspective of the jurisprudence of the seven repetitions, these rituals acquire deep symbolic dimensions, revealing sublime esoteric meanings:

- Shaving and shortening: They are not just hair removal, they are a symbol of renunciation and renewal. A full throat symbolizes the complete abandonment of worn-out thoughts, and a shortening symbolizes partial abandonment or gradual adjustment. They are an invitation to cleanse the mind and heart of false beliefs, and to be ready to receive new understanding.
- Throwing stones: It is not just throwing stones, but it is a symbol of self-struggle and fighting satanic thoughts. The stones represent the obstacles and obstacles that stand in the way of the pilgrim (the contemplative) towards the truth, and throwing them is an expression of the determination to overcome them.
- The slaughter of the sacrifice is not just a bloodshed, but a symbol of sacrifice and giving. The gift represents the most precious possession of the pilgrim, and his sacrifice is an expression of the readiness to

sacrifice desires and passions for the sake of Allah, and to give to others.

These symbolic rituals, when understood in their esoteric meanings, become powerful stimuli for spiritual and intellectual growth. They are not just physical actions, but an expression of a deep inner state, of the pilgrim's commitment to continue the journey of seeking truth and spiritual purification.

24.5 Hajj in Our Daily Lives: A Continuous Way of Life

If Hajj is an integrated intellectual and spiritual journey, and if its rituals are symbols of sublime esoteric meanings, how can we benefit from this new understanding in our daily lives? How can we turn Hajj into a continuous way of life, and not just a once-in-a-lifetime obligation?

The answer lies in the application of the concepts of Hajj in all aspects of our lives:

- Constant Argument: We must make contemplation and reflection an integral part of our daily lives. We must always strive to understand and ponder the verses of the Qur'an, and use reason and argument in all the thoughts and opinions that confront us.
- Perpetual serenity: We must always strive to purify our hearts and minds from impurities and whims, and to maintain the purity of the soul and the purity of the bed. We must abandon grudges and hatred, and seek tolerance and love.
- Constantly circling the truth: We must make the search for knowledge a constant goal in our lives. We must always strive to broaden our perceptions, deepen our understanding of the world around us, and not just look at one angle.
- Constant abandonment and renewal: We must always be willing to let go of outdated thoughts and beliefs that hinder our progress, and welcome renewal and change into our lives. We must be open to new ideas, and ready to correct our mistakes.
- Sacrifice and constant giving: We must make sacrifice and giving a part of our core values. We must be willing to sacrifice our time, effort, and money for the sake of God, and to help and help others.

When we apply these concepts in our daily lives, Hajj transforms from an annual obligatory pilgrimage to a continuous way of life. Hajj becomes a compass that guides us in every step we take, a light that illuminates the paths of life, and a force that pushes us towards growth and elevation.

24.6 The Qur'an Bears Witness: Verses Supporting the New Understanding of Hajj

In previous posts, we have presented a new vision of Hajj that goes beyond the prevailing traditional understanding. But is there a Qur'anic support for this vision? Are there any verses in the Holy Quran that support this expanded understanding of Hajj?

Certainly, the Holy Quran is full of verses that point to the deeper meanings of Hajj, and support the new understanding that we have presented. Here are some examples:

- Verses of argument and contemplation: "And this is Our argument which We brought to Abraham against his people" (Al-An'am: 83), "Do they not ponder over the Qur'an or on the hearts of its locks" (Muhammad: 24). These verses emphasize the importance of argument and contemplation in understanding the verses of God, which is the essence of Hajj in its new meaning.
- Verses of purity and serenity: "And purify My house for the sects and those who stand and bow and prostrate" (Al-Hajj: 26), "I have succeeded in purifying oneself" (Al-A'la: 14). These verses refer to the importance of purity and serenity in worship, which is manifested in Hajj as a journey of purification of the heart and soul.
- Verses of Seeking and Seeking: "Strive for the remembrance of Allah and forsake the sale" (Jumu'ah: 9), "And those who strive hard among us, We will guide them in Our ways" (Al-Ankabut: 69). These verses urge the pursuit and search for God, which is in line with the idea of Hajj as a journey in search of truth.
- Verses of sacrifice and giving: "Allah will not receive its flesh nor its blood, but piety will receive it from you" (Al-Hajj: 37), "And they will feed the poor, the orphan and the captive for the love of Him" (Al-Man: 8).

  These are just a few examples, and the Holy Quran is full of verses that support the new understanding of Hajj. The Qur'an testifies that Hajj is not just a formal ritual, but a comprehensive journey of faith, which invites us to contemplation and contemplation, to jihad by the Word, to spiritual purification, to communicate with God and with people, and to reform religion and society.

24.7 Hajj is not a trip to Mecca. Rather, it is a journey in the worlds of knowledge!

In the minds of many, the pilgrimage has always been associated with this spiritual journey to Mecca, where the Kaaba, circumambulation, saa'i, and throwing of the stones are performed. Stereotypes that reduced the greatness of this obligation to a limited ritual and a known place. However, is it reasonable for Allah Almighty to reduce the wisdom of Hajj to a few days and apparent rituals? Isn't it time to rediscover Hajj in its true sense, as a journey

that transcends the boundaries of space and time, to set us off in the worlds of knowledge and contemplation?

In this series of topics, we will embark on an extraordinary journey, in which we will re-read the Hajj with new eyes, enlightened by the light of the Holy Qur'an and the guidance of the jurisprudence of the "Seven Repetitions". We will discover that Hajj is not just a once-in-a-lifetime ritual, but a way of life that we follow every day, a compass that guides us on the paths of knowledge, and that we are provided with it in our spiritual and mental journey.

We will start from the words of the Almighty: "And I have given permission to the people to perform Hajj, men will come to you, and from every apathy they will come from every deep chasm", to dive into the meanings of its words, to explore its secrets, and to redefine its concepts, to reach the "true Hajj". The pilgrimage of minds and hearts, the pilgrimage of knowledge and contemplation, the pilgrimage of continuous life in the presence of the Ayatollahs.

24.8 "Hajj is a need." Is our awareness our real need?

"Hajj is a need." This is how the text begins to define this great obligation. Hajj is not a luxury or a curiosity, but an authentic human need, an innate need in the depths of every human being, regardless of his religion, language or culture. But what is this need that we are talking about?

It is the need for knowledge and understanding, the need to realize the great truths of existence, the need to be guided to the straight path that leads us to happiness in this world and the hereafter. Hajj is a response to the call of the natural instinct that thirsts for knowledge, it is a quest to quench the thirsty soul for wisdom, it is a journey in search of the compelling "argument" that convinces the mind and reassures the heart.

Hajj, in this sense, is not limited to a specific group of people, or to a specific area of life. It is a comprehensive and general need, which includes all human beings at all times and places, and is embodied in various forms of pursuit, research, and diligence in every field.

From simple commercials that seek to convince us of our need for a product, to major international exhibitions that showcase the latest technologies and inventions to meet our material and professional needs, all are images of the "worldly pilgrimage" that reflects man's constant quest to meet his needs and improve his life.

As for "pilgrimage to God", it is the elevation of this need to a higher level, it is the pursuit of pure knowledge of the face of God, it is the serious scientific research into the system of the universe, its laws and traditions, it is the deep contemplation of God's cosmic and Qur'anic verses, to reach "guidance for the worlds", and to illuminate the paths of humanity with the light of knowledge and wisdom.

24.9 "And He authorized people to perform Hajj." A global appeal to meet the need

{And He gave permission to the people to perform Hajj}. It is a universal appeal to all people, without exception, to call them to meet this great need. The need for Hajj.

But how is this adhan? What is the means of communicating this global appeal?

The Holy Verse provides us with the answer. {And He gave permission to the people to perform Hajj}. The call to prayer is by Hajj itself!

The Hajj, here, is not just a silent ritual locked in the walls of the Kaaba, but a resounding "call to prayer" that reverberates everywhere and is chanted at all times. It is a "statement" to the people of their real need, and a "clearing of the reasons" to convince them that this call must be met.

The call to prayer for Hajj is an "informal" for people about the benefits of Hajj, it is a "publicity" of the signs of guidance and knowledge that illuminate the paths of life for them, it is a "stimulation" for the minds and hearts to embark on a journey of research and contemplation.

The call to prayer for Hajj is embodied in every call to science and knowledge, in every initiative to spread awareness and understanding, and in every effort to overcome learning difficulties and facilitate access to the truth.

The call to prayer for Hajj is a responsibility that falls on everyone who is aware of the importance of this obligation, and understands its true meaning. It is the responsibility of conveying the call to all people, preaching to them the benefits and blessings of Hajj, and urging them to engage in this great journey. The journey of minds and hearts towards the light of knowledge and guidance.

24.10 "Men and for every atrocity." Who are invited to answer the call?

{Men come to you, and for every atrocity they come from every deep chasm}. A wondrous response to the call of Hajj, hordes of people poured in from every deep chasm, men and knees, coming to answer the call. Who are these invitees? What are their attributes?

"Men." What is meant here is not only the male gender, but "men" in its broadest and most comprehensive sense. They are the "people of clear vision", who possess awareness, understanding and deep understanding, and who have been revealed to them the great truths of existence, so they have responded to the call of nature and embarked on a journey of search and contemplation.

"And for every atrocity"... The text adds another description of the invitees. They are the "Dawamer". They are not the owners of power, prestige and

authority, but rather the "implicit ones of reality", the humble and humble, who have realized their weakness and need for guidance, so they are ready to overcome all difficulties and tribulations, and "pass their visions in the opposite passage". In other words, going against the mainstream and challenging misconceptions to uphold the truth and reveal the truth.

{They come from every deep chasm}. The text concludes by describing the invitees with a statement of their source. They come "from every deep chasm." That is, from every distant place, from every diverse cultural and social background, and from every level of understanding and perception.

The Hajj call is universal and comprehensive, open to all without exception. The "men" with insightful visions, and the humble "Dawwamer" who seek guidance, respond to him. They come from every "deep chasm," to witness benefits for them, and to mention God's name in days of information.

24.11 "The most famous information". When is the time for the real Hajj?

{Hajj is the most famous information}.. The Qur'anic text specifies the time of Hajj as "the most famous information." Does this mean that Hajj is limited to specific lunar months of each year? Or do the months here have another more general and comprehensive meaning?

Returning to the jurisprudence of the "seven repetitions", we discover that "information months" are not necessarily a specific period of time, but rather "the announcement of signs". Signs of guidance and knowledge, appearing and revealing at known and specific times, to be "times for people and pilgrimage".

The "most famous information" are the "periods of learning and dissemination of knowledge", the times when facts are revealed, evidence is revealed, and signs appear that motivate minds and hearts to seek knowledge and gain benefits.

The "information months" are not confined to a time or place, but are "divine appointments" that are repeated at every time and place, whenever the conditions are created, the signs appear, and the facts are revealed. They are "renewed annual opportunities" for reflection, learning and the acquisition of knowledge, manifested in various spheres of life, religious and worldly, scientific and practical, individual and societal.

{Whoever makes Hajj obligatory for them, there is no slacking, no debauchery, and no argument in Hajj}. If these signs are manifested, and these facts are revealed, and the person himself is "imposed" to perform Hajj. Any determination to respond to the call of knowledge, and to engage in the journey of contemplation and learning. Let him abide by the etiquette and conditions of Hajj. {There is no slacking, no debauchery, and no argument in Hajj}.

"There is no swing." In other words, he does not relate to need in a reprehensible way, and he is not preoccupied with desires and whims to seek the truth.

"No debauchery." In other words, he does not act in ill-considered ways, he does not create false contexts, but he is clear and honest in his words and actions.

"There is no argument in Hajj." In other words, he does not argue with falsehood, he does not practice hypocrisy and obstinacy, he does not prove superficial information, but he does not prove what he has accumulated from superficial information, but he does not prove what he has learned from solid facts.

{And whatever good you do, Allah knows, and provide for it, then the best of the increase is piety, and fear Allah, O people of hearts}. The text concludes by explaining the greatness of this pilgrimage. What the pilgrim (the contemplative) does in the journey of seeking knowledge and contemplation, God knows it and rewards it. He must be provided with "the best of the best." Taqwa." It is the best thing that a pilgrim can be provided with on his journey. Fear of God is awareness, fear, sincerity, and diligence. It is the "farmer's key" for the first of the hearts. Those with bright minds and conscious hearts.

And so on. The journey of discovering Hajj continues in its true sense. A never-ending journey.

24.12 Hajj.. Misfortune or Blessing? A Reading of the New Concepts of the Obligation of Age

In the previous places, we embarked on an expedition to re-understand the Hajj, transcending the prevailing stereotype and delving into its esoteric and symbolic meanings. We discovered that Hajj is not just a spatial journey or rituals, but a continuous intellectual and spiritual journey, a general human need, and an integrated way of life.

But in the midst of this new understanding, a shocking and controversial question arises: Is the pilgrimage we know today? Blessing and blessing, or misfortune and crime?

This question may seem shocking at first glance, and may even provoke the condemnation and anger of some. How can we consider a great obligation, such as Hajj, a "calamity" or a "crime"?

The fact is that the text in our hands, from which we draw inspiration from these new concepts, does not hesitate to pose this difficult question, but rather answers it boldly and clearly, relying on a deep critical view of the contemporary reality of Hajj, and based on a different understanding of the purposes of Islamic law.

Modern Hajj A "crime" against the targets!

The text does not hesitate to describe the modern Hajj as a "crime", which is a harsh and shocking word, but it reflects the extent of resentment and anger at the transformations that have taken place in this great obligation, and diverted it from its correct path.

The Hajj, which was enacted by God Almighty to be a global conference in search of knowledge and guidance, and an annual season for the exchange of benefits and goods among human beings, has turned in the modern era into a "commercial commodity" to be bought and sold, and a "seasonal occasion" to collect money and exploit religion and sanctities for material gains.

Visa fees. Trendy "Sukuk Ghufran"!

The text harshly criticizes the "visa fees" imposed on pilgrims, calling them a "distortion of the image of God" and a likeness to the "deeds of forgiveness" sold by the church in the Middle Ages.

Just as the deeds of forgiveness allowed the rich to buy paradise and forgive sins, in the modern era, visa fees have only allowed the rich to perform the Hajj, depriving the poor and needy of this divine right.

Material "capacity". A constraint that prevents real "capacity"!

The text argues that the conditional "capacity" in Hajj, which has been reduced to the financial ability to bear the costs of travel, has become a "constraint" that prevents the achievement of the "real capacity", which is the mental, spiritual and moral capacity, and the ability to understand the purposes of the Hajj and perform its rituals with spirituality and reverence.

The modern Hajj, with its high costs and cumbersome fees, is no longer available to "those who can find a way to it" in the comprehensive Qur'anic sense, but has become the monopoly of the "those who can afford money", deprived of it by the "those who can afford it", the mind and the heart.

Boycotting Hajj "Jihad" to fix the path!

In light of this bitter reality, the text argues that the "boycott of the modern pilgrimage" has become an inevitable necessity and a "jihad" to reform the course and purify this great duty of commercial and material practices that distort its essence and spirituality.

The boycott, here, is not a call to abandon the Kaaba or to renounce the obligation of Hajj, but rather a strong "message of protest" addressed to those in charge of administering Hajj in the modern era, demanding that they "fix the imbalance" and return the Hajj to its correct track, as a pure worship of the face of God, and a global conference open to all, aimed at serving humanity and guiding the worlds.

The universality of Hajj. An invitation to everyone without exception!

The text emphasizes the "universality and comprehensiveness of the Hajj," and calls for it to be open to "all people without exception," regardless of their religions, beliefs, nationalities, or material levels.

The Hajj, in its origins, was a "global conference" that brought together people from different religions and cultures, to exchange worldly and otherworldly benefits, and to promote understanding and peaceful coexistence among human beings.

Hajj.. An opportunity for unity, tolerance and openness!

The text argues that the Hajj should be an "opportunity for unity, tolerance, and openness" to the other, and not an occasion for closure, intolerance, and discrimination. The Hajj should be a "global platform" to call to God with wisdom and good advice, and to present a bright image of the Islamic religion as a welcoming global religion, embracing everyone and calling for the good of all people.

"They can't find a way." An inevitable result of short-sightedness!

The text links the "impotence" of the modern Hajj to the "short-sightedness" that reduced the Hajj to ritual rituals and material drawings, and overlooked its lofty purposes and comprehensive dimensions.

Those who reduce Hajj to its external manifestations and ignore its inner essence become "unable to understand" the true Hajj, and are unable to perform it as God willed.

Modern means of transportation. A "curse" that obscures the "blessing" of contemplation!

The text criticizes the use of "modern modes of transportation" in traveling to Hajj, calling it a "curse" that obscures the "grace of contemplation," reverence, and closeness to God.

Convenient and fast means of transportation deprive the pilgrim of the "hardship of travel" and "the suffering of the road", which in the past was an integral part of the Hajj experience, a means of purification and spiritual purification, and an opportunity to contemplate and contemplate the greatness and power of God.

"Their hearts are mine." Ignorance obscures the "treasures" of knowledge!

The text concludes this series of positions with a stern warning. {Their hearts are sad}. "Their hearts are mine." An eloquent Qur'anic expression that describes the condition of the heedless hearts, which were hidden from the light of knowledge, and were enveloped in rust and ran, so that they became "obscuring the treasures of knowledge" and "preventing the flow of guidance".

The true pilgrimage, as we have realized, is a "journey of mind and heart", a journey of contemplation and contemplation, a journey of search for knowledge and guidance. If the heart is blind, the mind is disturbed, and consciousness is obscured. How can we hope for the "blessing of Hajj" and the "blessing of a lifetime"?

Hajj.. A call for awakening, awakening, and change!

In conclusion, we emphasize that these new concepts of Hajj, while shocking and controversial, are not a call for despair or frustration, but rather a "call for awakening, awakening, and change." It is an invitation to reconsider our understanding of Hajj, to correct the course of this great obligation, and to return it to its true essence, as a continuous intellectual and spiritual journey, as a global conference for unity, tolerance and openness, and as a way of life.

24.13 Hajj.. The journey of a lifetime in search of knowledge

We have come to the conclusion of our journey in exploring the concept of Hajj, a great obligation, which has long captivated the hearts of believers, but which may have remained trapped in traditional stereotyped understanding, far from the horizons of deep contemplation and sublime esoteric meanings.

In this series of topics, we dared to re-read Hajj with new eyes, inspired by the light of the Holy Qur'an and the guidance of the jurisprudence of the "Seven Repetitions", to discover that Hajj is not just a journey to a place, but a journey in the worlds of knowledge, and that its rituals are not just formal rituals, but symbols of deep brilliance, and that its time is not limited to a few days a year, but is a continuous way of life.

We have learned that "Hajj is a general human need", which transcends the boundaries of religion and geography, it is an innate need in the depths of every human being, to search for knowledge and to respond to the call of the natural instinct that is thirsty for guidance. The "call to prayer for Hajj" is a global call, which reverberates in every time and place, to call on all humanity to meet this need and engage in the journey of research and reflection.

We realized that the "Sacred House is a center of knowledge and guidance", not just a place of worship, but a beacon of knowledge, a source of wisdom, and a destination for those who seek the great truths of existence. His entry means engaging in a serious "scientific and cognitive research" aimed at understanding the order of the universe and the Sunnah of God in its creation.

We have understood that "the rituals of Hajj are symbols of esoteric meanings", as "circumambulation" is a rotation around the center of truth, "seeking" is a purification of the heart and mind, and "throat and shortening" is an abandonment of outdated thoughts and a renewal of understanding.

We understood that the "months of information" are not just a specific period of time, but rather the "announcing of the signs" of guidance and knowledge, which are "divine appointments" that are renewed at all times and places,

providing us with annual opportunities for reflection, learning, and gaining benefits. The "numbered days" are not just a few days, but are "valuable periods of deep reflection" and diligence in the pursuit of knowledge.

We pondered the "conditions and controls of Hajj", to discover that they are not just ritual restrictions, but "cognitive and methodological controls", which draw a clear roadmap for us in the search for the truth, and warn us against "slackness, debauchery and argument" that hinder reaching the true meaning of the Hajj.

We delved into the concept of the "Great Hajj", to realize that it is not a specific day, but rather "the great need to know the straight path", and that "Arafat" symbolizes "knowledge and understanding", and "Maqam Ibrahim" represents "intellectual leadership" based on scientific and knowledge research in the "House of Ibrahim".

We are always reminded of the warning against "fear of shirk", so that we should pay attention to the fact that shirk is not limited to the worship of outward idols, but also includes "hidden shirk", which is relying on anyone other than Allah in seeking guidance and knowledge, and sufficing with the outward without thinking and thinking.

Today, we stand on the threshold of a new stage of understanding and awareness, after realizing that Hajj is not just a journey to Mecca, but a journey of a lifetime in search of knowledge, a journey that does not end with the end of the rituals, but continues with us at every time and place, in every step we take, in every thought that comes to our mind, and in every word we utter.

Let us make Hajj a way of life that we follow every day, let contemplation and contemplation increase us in this journey, and let us make piety the best companion for us on this path. Let us always remember that "the Holy House is a center of knowledge and guidance", and that "the most famous information" are renewed opportunities for learning and elevation. Let us respond to the call of "and give permission to the people to perform Hajj", and let us be among the "men" who have insightful visions and humble "consciences" who seek guidance. Let us embark together on this great journey, to witness benefits for us, and to remember the name of God in days of information. Let us achieve the "true Hajj" in our lives, and let us receive the "best reward" from God Almighty.

Series Conclusion:

We hope that this series of topics has opened new horizons for your understanding of Hajj and provided you with a deeper and more comprehensive vision of this great obligation. Hajj, in its true sense, is a continuous journey of life, a journey that does not end with the end of the rituals in Mecca, but continues with us at all times and places.

Mufhum al-Hajj (Wa'a'd'azin fi al-na'a'i ba'l-hij)

- **The New Interpretation**:
  - The pilgrimage is not a journey to Mecca, but an inner journey of self-discovery.
  - The "months of Hajj" symbolize periods of learning and dissemination of knowledge.
- **Key**:
  - The real pilgrimage is the "pilgrimage of reason" to the facts, not the circumambulation around the Kaaba.
- **Hajj as a need and argument:**
  - Hajj is derived from "need" and "argument". It is to satisfy a person's need for knowledge and understanding, and to provide an argument (not necessarily physical evidence) to persuade others.
  - Hajj is not necessarily an end in itself, but rather a means to a greater end (such as prosperity and progress).
  - The call to prayer for Hajj is a demonstration of people's needs and benefits, not just an invitation to a specific place.
- **Juha and the invasion**:
  - A clever connection between "Juha" and the intellectual "invasion". Juha represents the ability to excel in argument and persuasion.
  - The opposite of Juh (invasion) is Hajj (need). The intellectually defeated needs an argument.
- **Hajj for all and in all fields**:
  - Hajj is not limited to a specific category or field, but it is directed to everyone and includes all their needs in various aspects of life.
  - The worldly pilgrimage includes everything that meets people's needs (from advertisements to exhibitions).
  - Hajj to Allah is the scientific research into the order of the universe and its Sunnah (a guide for the worlds).
- **The Sacred House as a Center of Knowledge**:
  - The Sacred House is a center of scientific research and knowledge (a guide for the worlds), not just a place of worship.
  - The Maqam of Ibrahim symbolizes those in charge of this scientific research.
  - Entering the Sacred House means engaging in this research, which brings (scientific) security.
- **Conditions and Controls of Hajj**:
  - Crescents and Qualification: A person must be qualified to receive argument and knowledge, and this must be done at the right time.

- Houses and their doors: One must seek knowledge from its correct sources (the doors of houses), and not be satisfied with the apparent.
- Safa and Marwa: Tawaf in them means completing the matter to the fullest, through filtering (al-Safa) and a skillful narration (al-Marwa).
- Rituals: These are the universal Sunnahs that regulate the process of Hajj (perception and sensation of vision).
- Informational Months: It is the announcement of signs that motivate the gain of benefits, not necessarily a specific period of time.
- Idleness, debauchery, and arguments: Avoid excessive attachment to need, ill-considered behaviors, and sterile arguments.
- Blockade and Guidance: In case of inability to complete the Hajj, one must give as much as possible of the Hajj (giving), and do not give up.
- Fasting, charity, and asceticism: These are means of compensating for deficiency in case of illness or disability, and include determination (fasting), providing help (charity), and adhering to the knowledge that has arisen (asceticism).
- The Great Hajj: It is the great need to know the straight path.

24.14 Dissolution from ihram and remembrance of Allah: from the completion of the ritual to the continuation of contemplation (Al-Baqarah: 200-202)

The dissolution of ihram marks the end of a phase of research and discovery and the beginning of a new phase of continuous contemplation. After the pilgrims have completed their rituals and finished their rituals, God Almighty commands them to remember Him. This remembrance is not limited to the chanting of tongues, but, as you have indicated, it is an open invitation to contemplate the wisdom of these rituals and the order of the entire universe.

- **Completing the rituals of the pilgrimage: The rituals** of Hajj, including saa'i, tawaf, and standing in Arafah, are similar to the steps of systematic research that require effort, patience and detachment. When the pilgrim "completes" his rituals, he has completed an intensive field stage of worship and the search for closeness to God.
- **The continuity of remembrance is like cosmic contemplation: the** command to "remember God" after completing this task is a directive that the relationship with the divine truth does not end with the end of the ritual. Just as the researcher, after reaching a conclusion in his research, does not stop contemplating its dimensions and applications, so too the believer remains in a state of "remembrance" and contemplation of God's signs in souls and horizons.

- **Defining the Purposes (This World and the Hereafter):** Dividing people into two groups—one that seeks only this world and one that combines the good of this world and the Hereafter—is indeed a fundamental lesson in determining the ends of every human endeavor. A researcher who seeks knowledge for purely material gain is different from one who seeks the face of God and the service of humanity, making his knowledge a bridge to the Hereafter.

24.15 Security in the Haram: From Material Security to Intellectual Security (Al-Baqarah: 125)

Expanding the concept of security in the Holy House to include intellectual and scientific security is an enlightened and profound understanding of the purposes of Islam. The Grand Mosque has historically been not only a place of worship, but an open university and a safe intellectual forum.

- **"Reward for the people and our security": The** word "Reward" means a reference to which people refer again and again. This applies not only to their bodies, but to their minds and souls seeking peace and knowledge. Security here means not only the security of bodies from attack, but also the security of ideas from oppression, and the security of truth-seekers from persecution.
- **The Ta'ifun, the Worshippers, and the Prostration:** Your connection between these devotional acts and the methods of cognitive research is an innovative and authentic connection:
    - **Tawaf: The** tireless pursuit and constant search represents a simulation of the constant movement of the universe in its praise of its Creator.
    - **I'tikaf:** It represents the interruption and devotion to contemplation and deep reflection, and it is a prerequisite for sober intellectual production.
    - **Bowing and prostrating:** represent the pinnacle of submission and submission to the truth when it is manifested, whether it is a truth of faith or a scientific truth. It is the acknowledgment of helplessness before the greatness of the Creator and the acknowledgment of His laws that govern the universe.

24.16 Taqwa wa al-Zad: Whoever increases travel to increased awareness (al-Baqarah: 197)

Taqwa means "awareness and keenness to follow the universal Sunnah" is the essence of the contemporary understanding of this central Qur'anic concept. Taqwa is not just a negative fear, but a state of mental and spiritual awakening that pushes a person to take reasons and adhere to the right approach.

- **This** verse was revealed to correct a misconception among some who used to perform Hajj without having enough food and drink, considering it a complete act of trust. The divine guidance came to emphasize the importance of taking into account the material causes (zad), and then elevates the concept to remind that there is an important and lasting zada, which is the increase of piety.

- **Taqwa as an increase for the researcher:** Just as the pilgrim needs a material increase for his journey, he needs an increase in piety (awareness and discipline) in order to protect his pilgrimage from idleness, idleness and immorality. Similarly, in his cognitive journey, the researcher needs an "increase" of scientific honesty, objectivity, impartiality, and patience, all of which are the fruits of piety in its broad sense. It is this increase that guarantees him to reach correct and blessed results.

24.17 Hajj, crescents, and coming to houses through their doors: the methodology of reaching the truth (Al-Baqarah: 189)

Linking the crescents as times of pilgrimage to the second part of the verse "And they came to the houses from their doors" is the key to understanding its profound methodological message.

- **Crescents as Times:** The use of crescents to determine the timings of worship such as Hajj and fasting teaches man to be connected to natural cosmic phenomena and to be clear in determining time.
- **"It is not righteousness to come to houses from their backs":** It was the custom of some Arabs in the pre-Islamic era that if they were forbidden for Hajj or Umrah, they would not enter their houses through their doors, but rather dig holes in their backs or climb them, thinking that this is completely righteousness and piety. The verse came to destroy this blind tradition, and showed that "righteousness" is not in these costly formalities, but in true "piety."
- **"And they came to the houses through their doors":** this is not just an architectural directive, but a golden rule in methodology. It means: Ask things in their correct and clear ways.
    - In **understanding religion**: Do not take religion from superstitions and false traditions, but from its original sources (the Qur'an and Sunnah) and through established scholars.
    - In **the pursuit of knowledge**: Follow the sound scientific methods, and do not follow the methods of sorcery and pretense.
    - In **all matters of life**: deal with them clearly, frankly, and systematically, and stay away from fraud and circumvention.

This Qur'anic directive "And come to the houses from their doors" is an explicit call to adopt rationality and sound methodology in all aspects of life, which is fully in line with the spirit of scientific research that is based on clarity, accuracy and following the right paths to reach the truth.

Conclusion:

The Holy Qur'an is a book whose wonders do not end, and its verses carry within them layers of meanings that are revealed to contemplators throughout the ages. The connection between the rituals of Hajj and the values of scientific research is not only exquisite, but it also reveals the essence of the Islamic message that sanctifies the

mind, urges the disciplined pursuit of truth, and makes the whole of life a "pilgrimage" to God.

25 The "Prayer" Series: A Journey of Awareness and Change

25.1 The Crisis of Prayer: Diagnosing the Defect and Searching for the Essence of Worship

Introduction:

Prayer represents the second pillar of Islam and the pillar of religion, and it is the direct connection between the slave and his Lord. It is supposed to be a source of comfort, tranquility, and spiritual strength. However, many Muslims find themselves facing real challenges in applying and understanding them, which can be described as **"Prayer Crisis"**. This crisis is manifested in the feeling of the weight of its performance, the constant reproach of conscience, the absence of reverence, and the focus on the external appearance without sensing the soul. This article aims to diagnose this deep-rooted problem, search for its deepest causes, and provide a vision towards radical solutions that restore prayer to its true place in the heart and life of the believer. We present our concept of prayer in a balanced way, derived from different and integrated jurisprudences from contemplative people such as ... (Eyal Rashid) (Dr. Hani Al-Waheeb) الدكتور علي ( ) احمد ياسر ( ) سامر إسلامبولي ( ) 2024, بنعودة عبد الغني ( ) ياسر العديرقاوي ( ) منصور كيالي

First: Alarming Signs: Symptoms of a Prayer Crisis

Before looking for solutions, it is necessary to identify the symptoms that indicate the presence of this crisis in the individual:

1. **Feeling heavy and bored:** Instead of prayer being a "rest" for the believer ("Rest in it, Bilal"), it becomes a heavy duty, a routine task that is boring and boring, which the individual eagerly awaits to end.
2. **Chronic reproach of conscience:** a constant feeling of guilt and shortcomings, either because of irregular performance, or because of performing it without the presence of the heart

(reverence). This feeling may turn into an additional psychological burden instead of praying sincerely from it.

3. **Focus on form over content:** Greater attention is paid to the correctness of outward movements, the accuracy of utterances, and the number of rak'ahs, while there is no recall of meanings, contemplation of verses, and presence of the heart with God. Prayer becomes merely a physical performance devoid of the spirit.
4. **Lack of effect on behavior:** The most worrying observation is the separation of prayer from the reality of life. The individual performs prayer, but he does not find it to have a tangible effect on refining his morals, improving his dealings, or forbidding immorality and vice as is supposed.

Second: Why did we get here? The Roots of the Prayer Crisis

These symptoms are not born of chance, but have deep roots and causes that need to be understood and dismantled:

1. **Superficial understanding of the meaning of prayer:** Reducing prayer to being a mere kinetic and verbal ritual, and ignoring its deep spiritual, psychological, and social dimensions such as a connection to God, a monologue, a purification of the soul, and a way of life.
2. **Social and cultural legacies:** The environment plays a big role. The excessive focus of society or family on the outward form of prayer, the use of intimidation and intimidation methods instead of persuasion and understanding, and the application of a rigorous approach that does not take into account individual differences or exceptional circumstances (non-exceptionalism) are all factors that may alienate and create a sense of burden.
3. **Satan's Methods (or Obstacles to Correct Understanding):** Whether understanding Satan as an external being or as a symbol of the evil self and negative influences, there are "methods" that corrupt and undermine prayer (more on that later), often exploiting superficial understanding and erroneous legacies.
4. **Neglecting the spiritual aspect and contemplation:** Not giving priority to the pursuit of reverence, and contemplating the meanings of what is read and said in prayer, makes it an empty and spiritually unsatisfying experience, which inevitably leads to boredom and apathy.

Third: The Road to Recovery: Towards a Radical Solution

Getting out of the crisis of prayer requires more than just attempts at patchwork, it requires radical solutions that start from the depths:

1. **Redefining and Understanding Prayer:** The first and essential step is to seek a deeper and more comprehensive understanding of the meaning of prayer and its true goals. What does "connection" mean? How does prayer forbid immorality and vice? Understanding the meaning restores worship to its value and spirit.
2. **Contemplation of the Holy Qur'an:** Return to the primary source, the Holy Qur'an, to understand how God spoke about prayer, and what its contexts and purposes are mentioned in it. Trying to read the verses with a new eye, free from some inherited interpretations that may have restricted the meaning.
3. **Adopting practical practical steps:** Based on the new understanding, the individual needs practical steps to correct the path of his prayer, focusing on developing reverence, understanding the remembrances and supplications, linking prayer to daily life, and striving to make it a fruitful spiritual experience (which can be detailed in later discussions).

Conclusion:

The crisis of prayer that many suffer from is an indication of a defect in understanding and practice, not a defect in worship itself. The solution begins with an honest diagnosis of the

symptoms, and a dive into understanding the root causes related to superficial understanding, legacies and neglect of the soul. Hence, embarking on a conscious journey towards a deeper understanding derived from the Holy Qur'an, and a practical application that aims to restore prayer to its rightful place: A true connection to God, a source of comfort and reassurance, and an engine for positive change in the life of the individual and society.

25.2 SATAN'S METHODS OF DESTROYING PRAYER: HOW TO FACE THE INVISIBLE ENEMY?

Introduction:

Prayer is considered the fortress of the believer, the oasis of his soul, and the pillar of his religion on which he rests. Because of its utmost importance as a direct link between a servant and his Lord, it becomes a major target of man's sworn enemy, Satan. Satan strives with all his efforts, by subtle and cunning methods, to corrupt this connection, to empty it of its meaning, and to make it a heavy burden instead of an eye-catcher. Knowing and exposing these methods is the first and necessary step to prevent them, correct the course of our prayers, and preserve this precious spiritual treasure.

First: Revealing Tricks: The Seven Methods of Satan to Destroy Prayer

The speaker offers a diagnosis of seven main methods, which may be the direct whisper of Satan or the result of the establishment of misconceptions that serve his ultimate purpose of distancing us from the essence of prayer:

1. Reducing Religion to Prayer (The Trap of False Totalitarianism):
   - **Explanation:** Suggesting that religion is only prayer, and that mastering it (even if formally) is enough, while neglecting the rest of worship, morals, and transactions.
   - **Impact: A** constant feeling of falling short in the prayer itself because it has become "the whole religion", and at the same time neglecting other vital aspects of Islam such as honesty, honesty, charity, righteousness of parents, and others.
   - **Solution:** Understanding the comprehensiveness of Islam, as prayer is an essential pillar, but it is part of an integrated system that includes ethics, transactions, and other acts of worship. Worship is diverse and integrated.
2. Introducing collectivism into individuality (mixing priorities):
   - **Explanation:** Excessive focus on the virtue of praying in congregation, to the point of feeling guilty or lacking when praying alone, even if it is for an excuse or lack of time.
   - **Impact:** Some people may miss the prayer at the time of the prayer in anticipation of the congregation, or they feel that their individual prayers are not accepted, which weakens the origin, which is the individual connection with God.
   - **Solution:** Understand that the principle of prayer is the slave's individual relationship with his Lord. Congregational prayer has a great virtue and is a confirmed Sunnah and a manifestation of strength for Muslims, but it is an addition to the original and is not a substitute for it or a condition for its validity always.
3. Intimidation and psychological terrorism (worship of fear, not love):
   - **Explanation:** Intense and exclusive focus on the punishment of the one who does not pray and the severe threat, and the portrayal of God as a punisher who lurks only in relation to prayer.

- **Effect:** Performing prayer as a heavy duty out of fear of punishment, and not a longing to meet God, love for Him, and hope for His mercy. This generates anxiety and tension and the prayer loses its soul.
- **Solution:** Balancing fear and hope. Remember God's vast mercy, and that prayer is the door to getting closer to Him and relieving oneself from worldly worries, and not just a means of avoiding punishment.

4. No exception (ignoring the left):
   - **Explanation:** Suggesting that prayer should be performed in the same form, form and perfection in all circumstances, ignoring the permissions that Allah has prescribed for the sick, the traveller, the fearful, and those who have excuses.
   - **Impact:** Feeling very tired and having difficulty committing to difficult circumstances, which may lead to aversion to prayer or abandoning it altogether.
   - **Solution:** Understanding the purposes of the Shari'ah in facilitating and removing embarrassment. Knowing and applying the Shari'ah licenses that Allah has permitted to His servants as a mercy to them.
5. Numerical exaggeration (quantity at the expense of quality):
   - **Explanation:** Excessive focus on the number of rak'ahs, a lot of Sunnah and naafil prayers in a tiresome manner, and being busy calculating and making up missed prayers that may have been missed due to force majeure circumstances.
   - **Effect:** Turning prayer into a calculative and quantitative process, which burdens the worshipper and makes it difficult for him to commit, and distracts the mind from reverence and concentration in the present prayer.
   - **Solution:** Prioritize mastering the obligatory duties and performing them with reverence and presence of heart. Understand that naafil prayers are for volunteering and closeness, not for onerous obligation. Remember that "good deeds go bad things," and focusing on the charity of the current prayer is more important than worrying too much about what has been missed with an excuse.
6. Linking prayer to place more than time (the trap of place):
   - **Explanation:** Focusing so much on the necessity of performing prayers in the mosque, to the point of delaying the prayer beyond its time in order to go to the mosque.
   - **Impact:** Missing the most important element of prayer, which is its specific time, "Prayer was a timed book for the believers", and feeling short-sighted when not being able to pray in the mosque.
   - **Solution:** Understand that prayer is primarily a temporal act of worship; praying in the mosque has its merits, but it should not come at the expense of wasting time.
7. Making Prayer Unfruitful (Separation of Worship from Life):
   - **Explanation:** Focusing on the correctness of outward movements and sayings, while completely separating prayer from its supposed effect on the worshipper's behavior and morals (as it forbids immorality and vice).
   - **Effect:** The worshipper performs a formal prayer that does not change his bad behavior in any way, which makes him lose confidence in the usefulness of his prayer and doubts its acceptance, and he may continue to be jealous thinking that he is doing what he has to do.
   - **Solution:** Linking prayer to its practical results and fruits. Prayer should be a motivation to improve morals, stay away from vices, and increase piety. Judging the quality of prayer is not limited to the form, but includes the effect.

Second: Confrontation Strategy: How to Fortify Our Prayers?

To counter these hidden methods and their negative effects, we need a conscious and integrated strategy:

- **Awareness and Knowledge:** Simply knowing and exposing these tricks and methods is half the battle. Awareness is the first line of defense.
- **Contemplation of the Qur'an:** Returning to the main source of understanding the correct meanings of prayer, its goals and purposes, away from superficial or erroneous interpretations.
- **Focus on the essence:** Beyond excessive attention to form and number, and focus on achieving the essence of prayer: reverence, presence of the heart, contemplation, sensing the connection to God, asking for recommendation.
- **Supplication and help:** Turning to Allah through sincere supplication to help us understand the prayer and perform it as He loves and pleases, and to protect us from the whispers of the Shaytaan and the pitfalls of understanding.

Conclusion:

Satan, or the misunderstanding that serves his purposes, is tirelessly seeking to destroy our prayers and empty them of their meaning. But with the arsenal of awareness, returning to the contemplation of the Qur'an, focusing on the essence and spirit of worship, and seeking the help of God, we can confront this hidden enemy. We can fortify our prayers and truly make them a strong connection to God, a source of peace, and a springboard for positive change in ourselves and our lives, and evaluate them as God intended them: A cult that combines the integrity of the form, the depth of content, and the beauty of the artifact.

25.3 Types of Prayer in the Qur'an: A Holistic Vision Beyond Movements

Introduction:

When the word "prayer" is mentioned in Islam, those specific movements and utterances that a Muslim performs five times a day often immediately come to mind. Despite the importance and status of this ritual prayer, a deeper reading of the Holy Qur'an, as presented by some contemplative scholars, reveals that the concept of prayer is much broader and more comprehensive. It is not just movements, but a comprehensive concept that represents a way of life, manifested in different types that reflect multiple aspects of a person's relationship with God, himself, and society.

First: Prayer as a process of connection and a bridge of integration

To understand the different types of prayer, it is useful to look at them as **an intrinsic process of connection**. It is the bridge that connects two fundamental worlds:

1. **The world of matter: the** world of spirituality, higher values, ideals, divine commands and prohibitions, the world of meanings and ends.
2. **The world of creation:** the world of tangible physical reality, human behavior, everyday actions and actions.

Prayer, in its comprehensive sense, is the mechanism that ensures that these two worlds are not separated. It is the one that translates spiritual values and divine commands into practical behavior and realistic application in the life of the individual and society.

Second: Manifestations of Prayer: Multiple Types for One Purpose

Based on this understanding, several types or manifestations of prayer can be identified, which complement each other:

1. Kinetic Prayer (Ritual - Ritual):
   - **Explanation:** It is the prayer known for its specific pillars and forms (standing, bowing, prostrating, and recitation).
   - **Objective:** It is an apparent expression of servitude and submission to God, a periodic means of covenant renewal and direct spiritual contact, and a reminder of the general framework of religion.
   - **Important Affirmation:** Even this type of prayer loses its value if it is limited to movements without a soul. It must be accompanied **by contemplation of** what is being said, reverence and presence of the heart, otherwise it will turn into a mere automatic performance that does not achieve its purpose.
2. Social Prayer (Communication and Cooperation):
   - **Explanation:** All forms of positive communication include constructive communication, striving to strengthen social bonds, and active participation in community service. It is the embodiment of the linguistic meaning of "connection."
   - **Examples:** kinship, visiting the sick, helping the needy, the good word, reconciliation between people, cooperation in righteousness and piety.
   - **Importance:** It reflects the essence of Islam as a religion that is inseparable from social life, and affirms that man's relationship with his fellow man is an integral part of his worship of his Lord.
3. Iqama Prayer (Establishment of Justice and Order):
   - **Explanation: This type of prayer is** related to the concept of "establishing prayer" that is repeated in the Qur'an. It does not only mean the performance of kinetic prayer, but it goes beyond it to **the serious pursuit and organized work to implement the values of justice, equality and the right to society**, and to establish a system that guarantees this.
   - **Responsibility:** It is a collective responsibility that starts from the individual in his scope and extends to those in authority and decision (rulers and officials) who have the ability to apply the law of God, fight injustice, and achieve a fair distribution of wealth and opportunities.
   - **Examples:** ruling according to what God has revealed, enjoining good and forbidding vice at an institutional level, providing basic rights for all, fighting corruption and injustice in all its forms.
4. Mihrab Prayer (Special Prayer and Deep Connection):
   - **Explanation:** It is a special, intimate and deep connection between the slave and his Lord, which takes place in a state of disconnection from worries and distractions.
   - **Mihrab:** It is not necessarily a specific physical place, but rather any **place or state of mind and spirituality** in which this complete disconnection and concentration on God is achieved (it may be a corner in the house, moments of contemplation in nature, or solitude in the dead of night).
   - **Significance:** It is considered the foundation of other species and the source of their spiritual energy. It is a time of sincere soliloquy, deep reflection, soul charging, and inspiration.
   - **Contemplation:** It is the core and essence of this prayer, where the servant contemplates the verses of Allah that are recited (the Qur'an) and visible (the universe), and about himself, and about his relationship with his Creator.

Third: Prayer as a Comprehensive Way of Life

When we understand these complementary types, we realize that prayer is not an act of worship confined to a specific time (the five times of prayer) or a specific place (the mosque).

Rather, it becomes **a way of life and a continuous way of dealing**. Every situation a Muslim experiences is an opportunity to apply some kind of "prayer":

- **At work:** Honesty, perfection and justice is a "prayer of residence". Good dealings with colleagues are a "social prayer".
- **At home:** Caring for the family and kinship is a "social prayer." Ebbing children on values is part of the "Iqama prayer." Moments of reflection and supplication are "mihrab prayers."
- **With friends and neighbors:** Good manners and cooperation is a "social prayer."
- **With the soul:** Accounting, acclamation, and contemplation are the "prayer of the mihrab."

Conclusion:

Prayer, in its comprehensive Qur'anic perspective, is a rich and profound concept, far beyond mere kinetic performance. It is a call to constant contact with God (silah), to constructive communication with creation (social), to the pursuit of justice and order (iqama), and to sincere solitude and contemplation (mihrab). Understanding these multiple and complementary types helps the Muslim to live his Islam in a more conscious, comprehensive, and balanced way, so that his whole life, his structure, actions, and relationships, becomes a continuous prayer and a constant closeness to God.

25.4 Mihrab Prayer: Your Practical Guide to Deep Spiritual Connection

In the speaker's understanding, the "mihrab prayer" represents the essence of worship and the core of spiritual connection to God, and it is the basis from which all other forms of prayer derive their energy and meaning. It is not just rak'ahs performed in the hollow of the mosque, but a deep state of discontinuity, concentration, and detachment from God. This article aims to provide a practical guide, inspired by the speaker's explanation, of how to enter this state and perform this essential prayer.

First: What is a mihrab? Beyond the walls

Before getting into how to pray, it is important to understand the "mihrab" in its broadest sense. Linguistically, the word carries the meaning of cut, separation, and separation. In terms of terminology, it goes beyond the common concept (the cavity in the qibla wall of a mosque) to include **any place or, more importantly, any state of mind and spirit in which there is a break from worries and distractions, and a complete focus on God alone. The** sanctuary is your own spiritual space, it is the state of "disconnect" from the world to connect with heaven.

Second: The Importance of Mihrab Prayer

- **Basis and Source:** It is the mother prayer that provides other types of prayers with spiritual energy and true meaning.
- **The Gate of Reverence and Contemplation:** It provides the ideal environment and state for deep contemplation (contemplation) of God's signs, His creation, and yourself, and the achievement of the presence of the heart (reverence).
- **Direct Contact:** It is the most precious opportunity for sincere soliloquy, sincere supplication, and direct supplication to God without barriers.

Third: The Practical Guide to Mihrab Prayer Step by Step

1. Preparation: Preparing Body and Soul

- **Wudu:** Start with the well-known physical cleansing, which is a symbol of readiness and cleanliness, both external and internal.
- **Choose your "niche":** Find a place that is as quiet and secluded as possible, away from noise and interruptions. It could be a corner of your home or any place where you feel peaceful. The most important thing is to create a state of isolation.
- **Clearing the mind:** Before you begin, try hard to keep worldly thoughts and concerns away. Take deep breaths, and focus on the present moment and your purpose for this prayer.

2. Entering the Mihrab State: Interruption and Orientation

- **Sincere intention:** Gather your heart and bring a clear intention that this pause, this prayer, is for God alone, in order to be close to Him and to be pleased with Him.
- **Remembrance and Remembrance of Greatness:** Begin by remembering God to direct the heart to Him. Evoke His greatness, power, and mercy.
- **Conscious Takbeer:** When saying "Allahu Akbar"), do not make it just a word. Feel its meaning deeply: Allah is greater than all worries, greater than all work, greater than all fear, greater than everything in this universe. This Takbeer is the announcement of "cutting" and the beginning of entering into the presence of God.

3. Standing: recitation, contemplation and hope

- **Verse recitation:** Stand in the hands of God. You can recite Al-Fatiha, which is the mother of the book and a collector of meanings. You can also choose specific verses that focus, as the speaker pointed out, on the meanings **of "beware of the hereafter"** and **"the hope of God's mercy."** The goal is to move the heart between conscious fear and sincere hope.
- **Live contemplation:** Don't just be a reader. Think about the meanings of the verses you recite. How do you touch your life? What do you ask of you? What do you preach or warn you about?
- **Flexibility:** Do not adhere to a specific number or surahs (except for the Fatiha in the obligatory prayer). What is important is the how, the influence, and the contemplation.

4. Ruku': Submission, Recommendation, and Forgiveness

- **Physical and heart bending:** Bow your body to God, and make your heart bow with Him. Feel humility, humility, and humility in the hands of the Almighty Creator.
- **Moral Zakat Giving Money:** Ruku', in this understanding, is an opportunity for inner purification. Just as zakat comes out to purify money, here you "purify" yourself by admitting your shortcomings and asking for purification.
- **Asking for forgiveness and repentance:** It is an ideal time for sincere forgiveness for sins and shortcomings. Ask for forgiveness with a broken heart, renew repentance and resolve not to return to sins. Feel spiritual lightness as you purify.

5. Prostration: Peak of Closeness, Submission and Detachment

- **Total submission and closeness:** Place your forehead, the noblest thing in you, on the ground. Feel the deep meaning of this action: the peak of submission to God, and the closest the servant is to his Lord.
- **Absolute submission:** In prostration, surrender all your affairs to God. Give up your will before His will, your knowledge before His knowledge, and your strength before His power.
- **Detachment from the ego:** It is the moment of deprivation of the self, of the ego, of every whims and desires that do not please God. You are nothing, and God is everything.

- **Sincere (not selfish) supplication:** Call upon God and supplicate to Him with all that is in your heart. But let your supplication, as the speaker pointed out, be a prayer of submission and sincerity, not just selfish requests. Ask Him for what pleases Him, and ask Him for help in obeying Him.
- **Attribution of everything to God:** Feel deeply that everything you have and what you are in is from God and to God: "My prayer, my asceticism, my life, and my death are for God, the Lord of the worlds." Your work, your livelihood, your health, your family... All of it is for God.

6. Conclusion: Submission and Prayer

- **Submission:** Conclude your prayer with submission, as a symbol of coming out of this deep state and returning to reality, while retaining the trace of prayer in your heart.
- **Supplication:** You can conclude with a concluding supplication with what Allah has opened for you.

Fourth: Continuous contemplation in the mihrab prayer

Contemplation is not a separate stage, but rather a spirit that pervades all stages of the mihrab prayer:

- You think about the **meanings of** the verses that are recited.
- You think about **the greatness**, precision, and creativity of God's creation.
- You think about **yourself**, about your shortcomings, about the blessings of God upon you.
- You think about the reality of death, the afterlife, and the reckoning.
- You think about the meanings of the supplications and remembrances that you recite.

Fifth: Additional Tips for the Trip

- **Patience and Practice:** Reaching the deep state of the mihrab requires patience, practice, and constant self-training. Don't despair if you don't feel completely reverent from the beginning.
- **Flexibility and honesty:** Don't make these steps a rigid template. The most important thing is honesty, sincerity, and substance. You may find your own way to make this connection for you.
- **Seeking the help of Allah:** Always pray to Allah to help you to establish prayers, and to bless you with reverence, contemplation, and the pleasure of monologue.
- **Start experimenting:** Don't wait for perfection. Start experimenting with these steps, even for a few minutes each day, and observe the effect on your soul and heart.

Conclusion:

The Mihrab Prayer, with this understanding, is an invitation to dive into the depths of the soul, to experience a living and direct connection with God. It requires sincerity, effort, and contemplation, but its fruits are true serenity, spiritual strength, and unwavering certainty. Start your journey today, open the altar of your heart, and enjoy the grace of closeness to God.

25.5 The Prayer of Livelihood: From a Forgotten Ritual to a Cosmic Law of Seeking and Ascending

Dr. Hani Al-Waheeb's concept of "sustenance prayer" goes beyond simply revealing a ritual that may have been forgotten, to become an explicit invitation to reconstruct our understanding of two of the Qur'an's most profound concepts: **prayer and sustenance**. By integrating these visions, we move from the idea of passive prayer to an effective and impactful way of life, based on cosmic laws based on diligent pursuit and conscious communication.

The Prayer Crisis: Diagnosing the Roots of the Challenge

The prayer crisis that many Muslims are experiencing today is not an isolated problem, but rather **an integral part of a larger challenge facing the contemporary Muslim** in transforming the basic pillars of Islam – such as prayer, fasting, zakat and hajj – from a mere rigid ritual to a renewed and effective way of life. This challenge stems from several roots:

1. **Redefining Prayer: From Kinetic Performance to Effective "Connection"** Before diving into the concept of "sustenance prayer", we must expand our understanding of the concept of prayer itself. Prayer, which is derived from its linguistic root (S.L.I.), is in essence a "connection." This connection is not just a kinetic performance or a set of sayings, but **a comprehensive state of communication** that manifests itself in integrated dimensions, the most important of which is for this purpose:
    - **Spiritual prayer (Mihrab prayer):** It is the servant's connection to his Lord, and it is the beating heart of the "sustenance prayer." It is a moment of conscious disconnection from the crowd of creation to direct contact with the Creator. The Holy Qur'an did not restrict this monologue to a rigid formula, but left the door wide for an intimate personal dialogue, which stems from the heart and not from a memorized template. This absence of a specific formula is an invitation to spiritual creativity, as your soliloquy develops and deepens as you get closer to and understand God's names and attributes.
2. **Redefining Livelihood: From the Determinism of Fate to the Law of Pursuit The** most revolutionary understanding lies in dismantling the prevailing belief that sustenance is an inevitable and unchanging destiny. In the Qur'anic perspective, sustenance is not an absolute predetermined quantity, but rather **a just and precise universal law that links effort to outcome**. The central verse that reveals this law is: "And in the heaven is your sustenance, and what you promise, for the heavens and the earth are as true as what you utter" [Al-Dhariyat: 22-23] This noble verse clearly reveals that:
    - **The source of the law is heavenly:** "Heaven" here does not mean a material treasure, but rather the source of the supreme and immutable divine laws that govern the universe and life.
    - **The law is true and immutable: The** word "right" affirms that it is a universal truth and a law that never lags behind, like the laws of physics.
    - **The quality of effort is the measure:** the exquisite analogy "as you speak" is the key to deep understanding. Just as the value of speech is not only measured by the number of letters, but also by its quality (wisdom, truthfulness, impact), so too the pursuit is met not only by its quantity, but also by its quality, quality, concentration, and awareness.

Thus, sustenance is the universal law that ensures that every endeavor pursued, in its quality, quantity and quality, will be met with a just and rewarding result. This comprehensive law includes:

- **Material sustenance (sustenance of life):** such as money, food, and health, and it is a direct and clear result of the interaction of human effort with the laws of nature and society.
- **Moral sustenance (sustenance of elevation):** It is the greatest and most valuable. It includes wisdom, tranquility, insight, useful knowledge, and purity of heart.

Neglecting the pursuit of this sustenance leads to a "miserable life" even with an abundance of apparent money.

3. **Separation of the pillars of religion:** One of the most prominent roots of the crisis is the view of prayer as an isolated act of worship that is separate from the rest of the pillars of religion and from good deeds. When prayer is separated from zakat (as a concept of giving and development), from fasting (as a refinement of the soul and thought), and from Hajj (as a journey of search and pursuit), it loses its practical fruit and becomes a mere ritual performance that does not actually change anything. This separation empties religion of its vital dimension and turns it into a set of dismembered rituals, which contributes to this crisis Spiritual and practical.

3. "The Prayer of Livelihood": The Practical Application of the Journey of Ascension to the Heaven of Livelihood

In light of the above, the "Prayer of Livelihood" becomes the practical mechanism and daily method for activating the law of seeking and elevating in the moral "sky" of livelihood.

The Mihrab: The Starting Point

The mihrab, as explained, is the state of distraction. It is not just isolation, but it is the **preparation of the mind and soul to possess the "Sultan"**, i.e., the authority of concentration, insight, and knowledge, which is the condition of access to the "heaven" of sustenance, as the Almighty said: "You shall not be executed except by authority."

Fajr Prayer: Determining the Direction of Sa'i

When you enter the mihrab at dawn, you are not merely wishing, but practicing a conscious action:

1. **You set the goals of your pursuit:** Your list of sustenances (health, money, wisdom, success) is the direction of your compass and focus for the day. You announce to the cosmic order what your field of pursuit is.

2. **You begin your day with trust:** true trust is absolute trust in the justice of the law of sustenance. You seek with high concentration and then rest assured that a just divine order will reward you for your effort without injustice.

Isha Prayer: Thanksgiving and Rotation of Grace

At the altar of the dinner, the course is completed:

1. **You practice effective thanksgiving:** gratitude is not just words, but **conscious acknowledgment of the outcome of the law** and the value of the livelihood earned during the day (safety on the way, an inspiring idea, a successful deal, a moment of reassurance).

2. **You recycle your livelihood:** True gratitude is shown in the responsible use of this livelihood (by spending, by spreading knowledge, by helping others). This act itself becomes a new endeavor that generates new livelihood for yourself and others.

Obstacles to Opening the Gates of Heaven

Be aware that this journey may be hindered. The doors of the "heaven" of sustenance are closed to those who carry in their hearts and minds the prohibitions mentioned in the Qur'an:

1. **Refutation of the Signs:** Rejection of the Truths and the Clear Laws of the Universe.
2. **Arrogance about it:** being arrogant about the truth, and thinking that a person does not need further learning or guidance.

Conclusion:

In its deep understanding, the "sustenance prayer" is not a magic recipe, but rather a **way of life and a daily operating system** that moves a person from the role of a passive receiver waiting for his "share" to the role of **an active partner** in the universe. It is a daily training in:

- **Effort:** Setting goals and directing effort at dawn.
- **Trust: Trusting** in the justice of the divine law of sustenance.
- **Thanksgiving:** Acknowledging the result and using it responsibly in the evening.

Thus, sustenance is not what is given to you randomly, but what you earn with your awareness, effort, and the quality of your pursuit, under a just cosmic order, God has sworn by its truth, and has placed its keys in our hands.

25.6 What is the difference between the prayer of the mihrab and the prayer of sustenance?

This is a very delicate and important question, and the answer lies in understanding the relationship between the two concepts, as they are not two opposing options, but **rather two overlapping concepts, one of which represents the general framework and the other represents a specific application within this framework.**

Based on the texts you have provided, the relationship can be explained as follows:

"Mihrab prayer" is the general type or category. The "Prayer of Livelihood" is a specific application or practice within this category.

To illustrate this better:

Prayer of Livelihood (Special App)	Mihrab Prayer (General Type)	Compariso n
It is a **specific practice or practical method** that takes place within the mihrab prayer, which has a clear goal, which is to activate the law of sustenance.	It is **one of the four types of prayer** (kinesthetic, social, residential, and mihrab). It is a state of intimate and deep contact with God, which takes place in isolation from distractions.	**Definition**
Her specific goal: to focus on the theme of "sustenance" by ordering it at dawn and thanking her at dinner.	Its purpose is **general and comprehensive**: monologue, contemplation, contemplation, self-purification, spiritual charging, asking for forgiveness, praise, and other forms of worship of the heart.	**Goal**

Prayer of Livelihood (Special App)	Mihrab Prayer (General Type)	Comparison
Its content is specific and systematic: it includes identifying the list of required livelihoods (in the morning) and expressing gratitude for what has been achieved (in the evening).	**Open and unrestricted**: In the mihrab prayer, you can call upon your Lord on any subject that concerns you, or contemplate any cosmic or Qur'anic verse, or hold yourself accountable for any shortcomings.	**Content**
It is an application within the framework. Not every "mihrab prayer" is a "sustenance prayer." The mihrab prayer may be for repentance, praise, or just contemplation.	**It is the incubating framework**. Every "sustenance prayer" is necessarily a "mihrab prayer", because it takes place in the same state of interruption and concentration.	**Relationship**

Illustrative Analogy:

To bring the image closer, we can use the following analogy:

- **The "Mihrab Prayer"** is like **the "Operating System".** It is the spiritual environment that allows the operation of various devotional "applications".
- **"Prayer of Livelihood"** is like **a "Specific App"** that runs on this platform.

On the Mihrab Prayer Platform, you can turn on the "Asking for Forgiveness App", "Praise and Praise App", or "Contemplation of the Creation of the Heavens and the Earth". When you want to focus on the topic of sustenance, you can turn **on the "Livelihood Prayer App"** with its specific methodology (asking in the morning and thanksgiving in the evening).

The bottom line:

So, the question is not "Which one should I choose?" but "How do I understand the relationship between them?" The answer is that you first begin to understand and practice **the "altar prayer"** as a basic state of deep connection with God. From within this deep spiritual state, you can take some time to practice **the "sustenance prayer"** as a focused and focused process geared toward activating the law of pursuit and sustenance in your life.

Your understanding of this integration elevates the value of practice, as you realize that your quest for sustenance is not just a separate supplication, but part of a holistic way of life based on "connection" to God in your own mihrab, "connection" with people in your community, and the pursuit of justice in your surroundings, as explained in the text you have quoted about the types of prayer.

25.7 Prayer in the Qur'an: A Journey to Piety, a Bridge to Communication, and an Engine for Change

A careful and thoughtful reading of the Holy Qur'an provides an understanding of prayer that goes far beyond mere ritual movements and utterances. A return to the primary source reveals deeper dimensions of this central worship, and shows it as an integrated way of life that aims to build the individual and society on the foundations of piety, effective communication, and continuous positive change.

First: Prayer is the Gate of Piety and the Shield of Prevention

The Qur'an clearly links prayer to the "pious" in several places, such as the beginning of Surah Al-Baqarah (verses 1-3) and Surah Al-Tawbah (verse 18), which limits the architecture of God's mosques to those who believe in God and the Last Day, establish prayer, pay zakat, and fear none but God. This close connection indicates that prayer is not just a sign of piety, but an **essential means of achieving and developing it**. Taqwa, in its comprehensive sense, which includes conscious fear of God, observing Him in secret and in public, adhering to His commands and avoiding His prohibitions, finds in prayer an inexhaustible help. Prayer, including remembrance, contemplation, submission and turning to God, acts as a protective shield against falling into disobedience, and helps the believer to remain in a state of spiritual awakening and self-accountability, which is the essence of piety.

Second: Prayer as a Model and Method for Effective Communication

As detailed in previous discussions on the "mihrab prayer" and others, the structure of the prayer itself can be seen as an integrated model of the ideal communication process:

- **The beginning (Takbeer al-Ihram):** Cutting off contact with anything other than Allah and focusing completely on the contact.
- **Al-Fatiha and Surah:** Giving praise and praise, then presenting the basic request (guidance), and listening to the message (reciting the verses).
- **Ruku': The** stage of submission, acknowledging one's shortcomings, asking for acclamation and forgiveness.
- **Prostration:** the peak of closeness, complete submission, sincere soliloquy.
- **Greetings and Peace:** Reaffirming the basic testimonies, then ending the connection and returning to reality with the effect of prayer.

This model is not limited to the relationship with God, but can be inspired and applied as a "prayer" or method in every communicative situation in our lives: in our family relationships, in our work, in our dialogues. It involves starting with a clear intention, listening well, expressing it clearly, admitting mistakes, seeking understanding, and ending with a positive ending.

Third: Prayer as an Engine for Internal and External Change

True prayer, which transcends form, must bring about change. This change has two facets:

- **Inner Change: Prayer** that is performed with reverence and contemplation refines the soul and makes its owner more connected to the values of mercy, justice, understanding and tolerance. It purifies the soul and purifies the heart.
- **External change:** This internal change must inevitably be reflected in behavior, morals, and dealings. A prayer that "forbids immorality and vice" is a prayer that translates into positive actions in reality.

Here comes the stern divine warning: **"Woe to the worshippers* who are negligent about their prayers."** This woe is not just for accidental omissions, but for those who perform a formal prayer, devoid of spirit, that does not change anything in them and does not prevent them from doing bad deeds. It is a "saheeh" prayer of its true essence and purpose: change for the better.

Fourth: "Middle Prayer": Preserving the Social Fabric (Family and Community)

The interpretation of the "middle prayer" in Surah Al-Baqarah (verse 238) provides a model for the application of the concept of prayer (connection and communication) to social relationships. In the context of the verses of divorce, the command to maintain the "middle prayer" is understood as a call to maintain **the "middle" relationship represented by the family and the children**, as they are the primary bond even after the separation of the spouses. It is a call to maintain the bond of kinship and nurture the nucleus of society. This understanding can be extended to **any important relationship that mediates between two parties and requires a special effort to keep it balanced and strong**. It is a prayer (connection) that requires special preservation and effort.

Fifth: Surah Al-Jumu'ah: An Invitation to Knowledge and Social Communication

Surah Al-Jammah (derived from the gathering) embodies a clear call for meaningful communication and the pursuit of knowledge. The command to "seek the remembrance of God" is not only understood as going to perform the ritual Friday prayer, but it is also a broader invitation to strive toward **the "remembrance of God" in its comprehensive sense: knowledge, understanding, contemplation, and meaningful scientific and societal communication**.The command to "sell away" emphasizes the priority of this pursuit of knowledge and communication over worldly preoccupations that may hinder it. It paints a picture of a believing community that comes together for tickets, communication, and the quest for understanding, and achieves a balance between the requirements of this world and the hereafter.

Conclusion:

In the Qur'anic perspective, prayer is not just an isolated individual ritual, but a fabric in which the spiritual, psychological, social and cognitive are intertwined. It is a constant call to elevate oneself through **piety**, to master the art **of effective communication** with God and with people, and to be **an engine of** positive change in one's self, behavior and society. Understanding prayer in such comprehensiveness truly makes it an integrated way of life, a path to building a good individual and a cohesive and advanced society.

25.8 Shortening Prayers: Searching for Certainty and Challenging Legacy

Introduction:

"Shortening prayers" is often understood as reducing the number of rak'ahs in travel. But this understanding boils down to the deep Qur'anic meaning of this phrase. This paper explores the true meaning of shortening prayers, and how it relates to the search for certainty, challenging traditions, and freedom from misconceptions.

First: What is shortening the prayer? (Beyond the traditional concept):

- **Not just a reduction:** Shortening a prayer is not just a reduction in the number of rak'ahs. This is a superficial understanding of the meaning.
- **Investigation and Investigation:** Negligence is a process of searching, investigating, and serious investigation to reach the news of certainty and inner vision. It is tracking the trace, as Moses' sister did (as mentioned in the text) in search of her brother.
- **Abandonment of legacies:** It is the shaving of the head (as stated in the text) – a symbol of abandoning outdated legacies and ideas that may obscure us from seeing the truth.
- **Associated with (positive) fear:** Shortcoming is achieved when there is a fear of strife or misguidance, and this fear is the motivation for research and scrutiny. This is not a negative fear, but a positive fear that drives the pursuit of certainty.
- **A means, not an end:** Shortening is a means to a deeper and more comprehensive understanding of prayer and religion in general, not an end in itself.
- **It has nothing to do with travel (literally):** Shortcoming is not related to geographical travel, but rather to the fear of going astray, and the pursuit of the truth, even if one is in one's own place.
- **Wisdom for the contemplatives:** Shortcomings are the wisdom of those who seek to understand things in a different way from the prevailing ones, and who do not accept the axioms without scrutiny.

Second: Shortening the prayer and beating the ground:

- **Striking in the ground (metaphorical meaning):** Striking in the ground is not just traveling, but is:
  - **Contemplation and deep contemplation:** in the signs of God, in the universe, and in the soul.
  - **Challenging prevailing ideas:** Not accepting ideas without thinking critically.
  - **The search for truth:** the relentless pursuit of knowledge and understanding.
  - **Learning in a counter-way:** not just what others say, but research and experiment.
  - **Confronting obstacles:** Preparing to face opposition from those who reject change.
- **There is no default without striking in the ground:** Shortcoming can only be achieved by striking in the ground (in the metaphorical sense). Research and reflection are the essence of shortcomings.

Thirdly: Shortening and completing the prayer:

- **It does not diminish the prayer, but rather completes it:** Shortening does not mean underestimating the value or importance of prayer, but rather it is a means of completing and completing it, by reaching a deeper and more comprehensive understanding of its meanings and goals.
- **Achieving inner vision:** Shortening helps to achieve inner vision, and to reach a true understanding of prayer, which goes beyond appearance.
- **Coupled with the fulfillment of one of the pillars of faith:** Shortening is associated with the fulfillment of one (or all) of the pillars of faith: benevolence, Islam, faith. It elevates prayer from mere performance to the level of benevolence.

Fourth: Examples of shortening prayers:

- **Questioning wisdom: Questioning the** wisdom behind the pillars of prayer, and not sufficing with performing it as a habit.
- **Searching for meanings:** Searching for the deep meanings of the verses and remembrances that we recite in prayer.

- **Contemplation of the Universe:** Contemplating the universe and God's creation during prayer, to enhance a sense of the greatness of the Creator.
- **Self-accountability:** Holding oneself accountable after prayer, and thinking about whether prayer has affected our behavior and morals.

Conclusion:

Shortening Prayer is a journey of inquiry and inquiry, aimed at reaching a deeper and more comprehensive understanding of prayer and religion in general. This journey requires us to have the courage to challenge legacies, to be prepared to face intellectual and cognitive challenges, and to strive to reach certainty.

25.9 Beating in the Ground: Stepping Out of the Intellectual Comfort Zone

Introduction:

"Striking the ground" is often understood as travel and geographical mobility. But this understanding boils down to the deep Qur'anic meaning of this phrase. This paper explores the true meaning of striking the earth, and how it relates to the search for truth, challenging prevailing ideas, and developing awareness.

First: What is multiplication in the ground? (Beyond the traditional concept):

- **Not just traveling:** striking the earth is not just traveling or moving from one place to another. The Qur'anic verse does not use the word "traveller" but "striking the earth," and this has its significance.
- **Contemplation and deep thinking:** Hitting the ground is a process of contemplation and deep thinking, and trying to understand things in a different way from the prevailing one. It is the deepening of the search and exploration of knowledge.
- **Challenging the prevailing ideas:** It is challenging the prevailing ideas and traditional legacies, and not accepting them without critical thinking. It is deviating from the familiar pattern of thinking.
- **Searching for the truth:** It is the search for the truth and reaching a deeper understanding of things, and not being satisfied with appearances.
- **Learning in a counter-way:** It is raising in the land in a different way than usual. Not just repeating what others have said, but thinking critically and verifying things.
- **Confronting obstacles:** It is the readiness to face obstacles and opposition from the "infidels" (those who reject change).
- **Rethinking:** It is rethinking things anew, to reach a new, sophisticated and sophisticated thought.
- **Influencing Consciousness:** It is the attempt to influence and develop collective consciousness.
- **Counter-education:** It is learning through different experiences, through mistakes, and through challenges.

Second: Striking the ground: Leaving the comfort zone:

- **Intellectual comfort zone:** It is the area where we feel comfortable and safe, because we are surrounded by familiar ideas and beliefs.

- **Getting out of the zone:** Striking the ground is getting out of this area, looking for new ideas, and challenging our beliefs.
- **The importance of getting out:** Getting out of the comfort zone is essential for growth and development, and for a deeper understanding of life.

Third: Examples of beating in the ground:

- **Ibrahim (peace be upon him):** When he left his people and the worship of idols, and began the journey of searching for the truth.
- **Moses (peace be upon him):** When he came out of Egypt, he learned from al-Khidr.
- **Prophet Muhammad:** When he migrated to Medina, he began to build the state of Islam.
- **Every seeker of truth:** Anyone who seeks knowledge, challenges prevailing ideas, and faces challenges, is struck to the ground.

Fourth: The relationship between striking on the ground and shortening the prayer:

- **Shortening one'**s prayer (in the sense we have explained) can only be achieved by striking oneself on the ground (in the metaphorical sense).
- **Research and Reflection:** Research and reflection are the essence of striking the earth, and they are also the essence of shortening prayers.
- **Inheritance Challenge:** Inheritance Challenge is an essential part of multiplication in the ground, and it is also an essential part of shortening prayers.

Conclusion:

Being struck on the ground is an intellectual and spiritual journey, which requires us to have the courage to step out of our comfort zone, challenge prevailing ideas, seek the truth, and face challenges. It is this journey that enables us to shorten our prayers, to reach a deeper and more comprehensive understanding of religion and life.

25.10 Shortening Prayer and Striking the Earth: Mechanisms of Intellectual and Practical Pursuit

We have explained in the previous discussions that prayer is a "connection" that manifests itself in multiple dimensions. In the context of seeking and elevation, the concepts of "shortening prayers" and "striking the ground" complement this vision. The Holy Qur'an does not come with superficial meanings of the phenomena of life, but rather with deep concepts that can be interpreted at different levels.

1. **Beating in the Earth: The Intellectual Quest and the Cognitive Journey** "Beating in the Earth" is not limited to the material journey in search of material livelihood or security, but extends to include **intellectual pursuit and cognitive research**. It is the movement of the mind and spirit to explore truths, and to break free from intellectual constraints. This quest is the mechanism that enables to:
    - **Changing the Intellectual Qibla:** Just as the physical Qibla was changed from Jerusalem to the Kaaba, the "Strike in the Earth" (intellectual pursuit) is the mechanism that enables the intellectual "Qibla change", i.e., moving from inherited and rigid ideas that may not correspond to cosmic realities, to new, enlightened visions based on reflection, research, and proof. It is a call for intellectual renewal and not to be rigid on what we found our fathers on.

- **Overcoming the fear of poverty: The** concept of beating the earth is also linked to the liberation of man from the fear of poverty (if you fear a family, God will enrich you by His grace), and this is not only through material work, but also by starting to search for innovative solutions and new horizons for intellectual, moral and material livelihood.

2. **Shortening Prayers: Searching and Investigating as the Essence of Worship** "Shortening the Prayer", which is usually understood as shortening the number of rak'ahs in travel or fear, can be understood in a deeper context as **"searching and investigating"** for meaning and truth. It is a process of abbreviation of familiar information to get to its essence and origin. This "shortcoming" is the essence of "Hajj" in its broad sense.

Broader Applications for Research and Seeking: From the Qibla to the Hajj

This connection makes the concepts of "default" and "striking the ground" not just theoretical tools, but the essence of other pillars of religion and a key to their integrated understanding:

- **The Qibla as an Intellectual Destination:** The physical Qibla is not just a direction towards the body, but a symbol and reminder of the Qibla of the Mind. It is a destination for the mind and heart that must always be towards truth, justice, and authentic knowledge. Falling short in prayer and beating the earth are tools to identify and correct this Qibla on a continuous basis, so that man does not stray from his true destination.
- **Hajj: The Journey of Meeting a Need and Presenting an Argument:** Hajj, in its deepest sense, is not just a physical journey to a holy place. It is a **journey to satisfy the "need" for knowledge, to investigate universal truths, and to present the "argument" by research and proof**.
  - The rituals of the Hajj themselves, such as the journey between Safa and Marwah and the circumambulation around the Kaaba, can be understood as symbols of the process of searching and striving tirelessly, even if the path is not clear or the truth becomes clear at first glance.
  - Hajj is a practical school of openness to the other, interaction with different cultures, and the exchange of experiences, which is in line with the concept of "striking the ground" that expands the horizons of knowledge and humanity.
  - "Shortening the prayer" while traveling on the Hajj symbolizes a focus on the essence of the journey, which is seeking and researching, rather than preoccupied with formalities.

This understanding connects prayer, with its spiritual and intellectual dimensions, to the other pillars of religion, and makes it an integrated approach to the constant search for the truth, and for the continuous pursuit on earth, in thought and action, to establish justice and achieve sustenance in its comprehensive dimensions.

25.11 PRAYER AS A JOURNEY TO CERTAINTY: THE INTEGRATION OF "SHORTENING" AND "STRIKING THE EARTH"

In these passages, the speaker presents a renewed and deep understanding of key Qur'anic concepts such as "shortening prayers" and "striking the ground," and connects them to the believer's journey toward certainty through prayer. This understanding transcends traditional and materialistic interpretations to offer an integrated intellectual and spiritual vision.

1. "Shortening the prayer": not a reduction but an investigation and an investigation

The common understanding of "shortening prayers" limits it to reducing the number of four rak'ahs of prayer while traveling or fearing. However, the speaker sees the meaning as much deeper and more comprehensive:

- **Serious investigation and investigation:** "Short-sightedness" comes from "cutting the trace", i.e., the careful and persistent pursuit to reach the truth and the sure news, as Moses' sister did. It is a systematic and deep research.
- **Challenging Tradition and Seeking Vision:** Failure is sometimes associated with "shaving one's head" in other contexts, symbolizing, in this interpretation, the abandonment of old ideas and legacies that may hinder correct understanding, and the pursuit of a clear inner vision and penetrating insight.
- **Fear of strife:** Shortcomings in its Qur'anic context are often associated with a state of "fear" (if you fear that those who disbelieve will tempt you). This fear is not necessarily only a physical fear, but it may also be a fear of intellectual strife, misguidance, and deviation from the truth, which pushes the believer to further research, investigate, and scrutinize to verify and reach certainty.
- **Completion and not detractment:** This shortcoming of research and investigation does not diminish the value or essence of prayer, but on the contrary, it **completes and completes it** and elevates it from a mere formal performance to a state of deep understanding and firm faith.

2. "Beating in the Earth": Not Geographical Travel, but Intellectual Research

The "multiplication of the ground," which is often associated with geographical travel, is also reinterpreted:

- **Contemplation and deep thinking:** It is the serious pursuit and intellectual and cognitive movement, and diving into the depths of ideas and concepts.
- **Challenging prevailing ideas:** "Hitting" involves confronting and challenging rigid ideas and beliefs that may be an obstacle to reaching the truth.
- **Searching for the truth and facing obstacles:** It is a tireless quest for the truth, which includes confronting intellectual and psychological difficulties and obstacles and constantly rethinking.

3. Prayer as an Integral Journey to Certainty:

When these two concepts are combined, prayer becomes more than just a ritual performance; it is **an integrated spiritual and intellectual journey**:

- Standing, bowing, and prostrating as dimensions of the journey:
  - **Standing:** It is not just standing, but it is a pause to recite and ponder the verses, to recall their meanings, and to achieve a state of conscious fear of falling short and hoping for God's mercy and guidance.

- **Ruku':** It is not just a bow, but a moment of purification, purification, forgiveness, repentance, a sense of spiritual lightness and getting rid of the burdens of sins and negative thoughts.
- **Prostration:** It is not just the laying of one's forehead on the ground, but the culmination of submission, submission, and detachment from one's ego, and direct contact with God in sincere and sincere supplication and supplication.

- Shortening and multiplying as mechanisms for elevation in the journey:
  - **Questioning and Research:** The journey of true prayer is not without the question: Why do we pray?
  - **Challenge and Reflection: The** journey involves "striking the ground" intellectually, challenging erroneous legacies, and contemplating God's signs in the universe (horizons) and in the soul, in order to reach a broader and more integrated understanding.
  - **Attaining certainty:** The goal of this "shortcoming" and "striking the ground" within the journey of prayer is to move from the faith of tradition or habit to **a firm certainty** based on understanding, research, reflection, and personal spiritual experience.

Conclusion:

Prayer, in this integrated understanding, is a dynamic, continuous journey towards God. "Shortcoming" is not a deficiency, but rather a mechanism of research and investigation that refines understanding, and "striking in the ground" is the mechanism of intellectual and cognitive pursuit that broadens horizons. Both work together within the framework of prayer (in its stages of standing, kneeling, and prostrating) to deepen the connection to God, challenge intellectual rigidity, and reach unshakable certainty, making prayer truly an integrated journey of faith that yields deeper understanding and a better life.

25.12 Prayer and Change: How to Make Your Prayer the Key to a Better Life?

Introduction:

It was an interesting and thought-provoking journey through a series of mabahiths that explored the concept of prayer in the Holy Qur'an from new and profound angles. We saw how prayer, in its Qur'anic essence, goes beyond being a mere inherited kinetic ritual, to become an integrated way of life, and a continuous process of connection between man and his Creator, and between the world of matter and the world of creation. We learned about the different types of prayer that reflect different aspects of our lives, and we realized that the journey of faith requires us to "fall short" in the sense of searching and investigating, and "striking the ground" in the sense of deep reflection and challenge Prevailing ideas.

Now, after this journey of knowledge, it is time to bring the threads of these concepts together, and connect them to the reality of our lives, to provide a practical summary that answers the central question: **how can we make our connections, with their new and comprehensive understanding, a real key to a better life and continuous positive change?**

First: Evoking the Compass: Remembering the Basic Concepts

Before embarking on practical application, it is necessary to recall the basic concepts that form our compass on this journey:

- Prayer as a Substance:

- It is not just routine movements, but a conscious and continuous **process of connection** between the world of divine values and commands (the world of command) and the world of behavior and practical application (the world of creation).
- It is not just a duty to be performed, but a **model of effective communication** with God, with oneself and with others.
- It is not just a duty that falls, but it is **a means of positive change** , self-purification, and course correction.

- Types of Prayer as Manifestations:
  - **Kinetic (ritual) is** a means of symbolic expression and the renewal of the covenant, not an end in itself. Its essence is contemplation and reverence.
  - **Social:** Positive communication, cooperation, strengthening bonds, community service.
  - **Residency: The** practical and organized pursuit of justice and order and the application of values in reality.
  - **Mihrab:** The special and intimate relationship with God, the time of interruption, contemplation, and sincere monologue.
- Shortening the Prayer as a Research Method:
  - It is not a reduction in the number of rak'ahs, but rather it is **a serious search, investigation and investigation** to reach certainty and deep understanding.
  - It involves **challenging false legacies** and unfounded ideas.
  - It is **a relentless quest for a more comprehensive** and accurate understanding of religion and life.
- Beating the ground as a thinking mechanism:
  - It is not necessarily geographical travel, but **rather contemplation, deep reflection** and diving into meanings.
  - It involves **challenging prevailing ideas** and not accepting axioms without scrutiny.
  - It is a **continuous search for the truth** that requires effort and confronting intellectual obstacles.

Second: From Understanding to Action: Practical Steps to Change Your Life Through Prayer

Deep understanding is only complete with application. Here are practical steps you can start with to make your prayers the key to change:

1. Start with the basics: Mihrab Prayer:
   - Make the "Mihrab Prayer" (special connection with God) your fulcrum and source of spiritual energy.
   - **Set aside a little time each day** to completely disconnect from worries and turn your heart and mind completely to God. Choose a place and time when you feel peaceful.
   - Fill this time **with contemplation and reflection:** on the verses of Allah that are recited (the Qur'an), on its visible verses (the universe), on yourself and your shortcomings and on the blessings of Allah upon you.
   - **Deliver your Lord and pray to Him sincerely and sincerely,** with what is in your mind, expressing your lack and need for Him, and your love and gratitude to Him.
2. Expand the circle of prayer: Apply the concept of "connection" to all aspects of your life:
   - **In your work:** mastery of work, honesty, fairness to colleagues, being respectful – this is part of the "Iqama Prayer" and the "Social Prayer".
   - **In your home:** quiet dialogue, listening to understanding, resolving disputes with wisdom and compassion, kinship – this is the essence of "social prayer".

- **With your friends and neighbors: a** kind word, sincerely giving advice, standing by them in adversity, cooperating in good – this is a "social prayer" par excellence.
- **With yourself:** meditating on your thoughts and feelings, holding oneself accountable gently, seeking recommendation and evolution – this is an inner "mihrab prayer".

3. Be a researcher, not an imitator: Don't be afraid of questions (default):
   - **Ask bold questions:** Why do we pray? What do these words mean?
   - **Find your own answers:** Don't settle for what you are told or what you have inherited. Search the Qur'an, ponder, think, compare. Use the cognitive tools available to you.
   - **Remember:** "shortening prayer" (meaning searching and investigating) is an intrinsic part of faith's journey toward certainty, not a reprehensible deficiency or doubt.
4. Free Your Mind: Challenge Wrong Legacies (Default and Multiplication

25.13 Towards the Renewal of Religious Understanding: The Qibla, Fasting, Prayer, the Mosque, and the Sacred Month

Introduction:

In the previous series, we explored the concept of prayer from multiple angles, and challenged some traditional concepts. In this article, we go a step further, presenting an integrated vision for the renewal of religious understanding, by reinterpreting some of the basic concepts: the qibla, fasting, prayer, the mosque, and the sacred month. These new interpretations do not aim to abolish traditional interpretations, but rather to broaden the horizons of understanding, and to connect religion to life more deeply and comprehensively.

First: Changing the Qibla: A Symbol of Intellectual Renewal

- **Traditional Interpretation:** Shifting the Qibla from Al-Aqsa Mosque to the Kaaba.
- The New Interpretation:
  - **A symbol of change:** The change of the kiss is a symbol of change and renewal in thought and behavior.
  - **Divergence from the mainstream:** an invitation to move from old, outdated ideas to bright new ones.
  - **Changing the Intellectual Qibla:** From Traditional Mosques with Stereotypes to "New Mosques" with New Visions.
- Quranic Evidence:
  - (Sa'i'l-Qa'l-'a'l-'al-'aa'aa', 'a'l-'a', 'a'l-'a'l-'a', 'a'l-'a'a', 'a'l-'a', 'a'l-'a', 'a'l-'a', 'a'l-'a', 'a'l-'a'a', 'a'l-
  - (Al-Qa'd al-Na'a'i al-Ta'l-'a'i wa'l-'A'a', 'Al-Qa'l-'a'a', 'Ta'a'l-'a'a', 'Ta'a'l-'a'a'wa'l-'A'l-'Aa'a', 'Ta'l-'A'l-Ta'a'l-'A'a', 'Ta'a'l-'A'l-'Aa'a', 'Al-Qa'a'l-'A'l-'A'a', 'Al-Qara'ah, 14,
- **Connection to the previous topic**: This explanation is in line with the previous call to "strike the ground" and "shorten prayers", i.e., to search for the truth and not be satisfied with the heritage.

Second: Fasting: Abstaining from all that is negative

- **Traditional interpretation:** abstaining from food, drink, and sexual intercourse.
- The New Interpretation:

- **Total abstinence:** abstaining from everything that is negative (thoughts, morals, habits...).
- **Fasting of thought:** abstaining from old, outdated thoughts.
- **Fasting as a state of awareness:** Fasting is not just a state of hunger and thirst, it is a state of awareness and awareness.

* Quranic Evidence:
  - [Ya'aa'l-'aa'l'a'l-'a'i'a', 'A'l-'a'a'l-'a'i'a', 'A'l-'A'a'l-'A'i'a', 'Al-Qur'an, 18.
  - (Maryam: 26).
* **Linking to the previous topics:** This interpretation is complementary to the concept of "social prayer," which requires us to be aware of our dealings with others, and to refrain from anything that harms them.

Third: Prayer: Comprehensive Communication

* **Traditional Interpretation:** Specific Words and Deeds.
* The New Interpretation:
  - **Connecting with God:** Prayer is not just movements, it is spiritual communication with God.
  - **Connect with others:** Prayer is a positive connection with the community.
  - **Prayer of Thought:** Contemplation and contemplation of the signs of Allah and the universe.
* Quranic Evidence:
  - (Al-Nissa: 103).
  - [Wa'l-Qa'im al-Sa'la'a'l-'a'l-'a'i' (Ta'ah: 14).
  - (Al-Anqabut: 45).
* **Linking to the previous topic:** This interpretation reinforces the idea that prayer is a "model" for effective communication, and that it should influence our behavior and lives.

Fourth: The Mosque: A Place of Thought and Knowledge

* **Traditional interpretation:** A place of worship.
* The New Interpretation:
  - **A place of thought:** A mosque is a place of reflection, reflection, research, and knowledge.
  - **A new mosque:** an invitation to mosques with new visions, which transcend stereotypes.
  - **Al-Aqsa Mosque as a Symbol:** A Symbol of Knowledge and Knowledge.
* Quranic Evidence:
  - [1] Al-Sa'ab al-'Aa'i'l-'a'i'a', 'a'l-'a'a'i'a', 'a'l-'a', 'a'l-'a'a'i', 'a'l-'a'a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a', 'a'l-a', 'a'l-'a'a', 'a'l-'a
* **Link to the previous topic:** This interpretation is consistent with the concept of "multiplying in the ground", which urges the search for knowledge and challenging prevailing ideas.

Fifth: The Sacred Month: A State of Consciousness

* **Traditional Interpretation:** The months in which fighting is forbidden.
* The New Interpretation:
  - **A state of consciousness:** The holy month is a state of awareness and awareness, not just a period of time.
  - **Harami Month:** A month in which everything that is negative is forbidden, and in which one must focus on the positive.
* Quranic Evidence:

- (Al-Baqarah: 194).

- **Linking to the previous topic:** This interpretation emphasizes the importance of awareness and perception in all aspects of life, not just at certain times.

Conclusion:

This paper presents an integrated vision for the renewal of religious understanding, through the reinterpretation of some basic Islamic concepts. This vision does not aim to abolish traditional interpretations, but rather to broaden the horizons of understanding, and to link religion to life in a deeper and more comprehensive way. It is a call to think critically, to search for truth, to challenge false legacies, and to build a conscious and advanced society.

25.14 Hajj: A Journey of Self-Discovery and Knowledge Building

Introduction:

Having explored prayer as a journey of awareness and change, we move on to another pillar of Islam: the Hajj. This paper presents the Hajj not just as a journey to Mecca, but as a deeper journey: an inner journey of self-discovery, an external journey of knowledge building. Here we link the traditional interpretation of Hajj with the new interpretations that have been put forward, to provide an integrated vision.

First: Hajj: Between need and argument:

- **Linguistic meaning:** The word "Hajj" is derived from:
  - **Need:** Man's innate need for knowledge, understanding, and certainty.
  - **Argument:** Proof, proof, and persuasion (not necessarily physical evidence).
- **Hajj as a Fulfillment of Need:** Hajj is a fulfillment of this innate need, through:
  - **The Quest for Knowledge: The** Quest for a Deeper Understanding of Religion and Life.
  - **Self-discovery:** Recognizing oneself, its abilities and potential.
  - **Challenging Legacies:** Not being satisfied with prevailing ideas, and seeking the truth yourself.
- **Hajj as an Introduction to Argument:** Hajj is also the presentation of an argument (proof) to others, through:
  - **Discussion and dialogue:** Sharing ideas and knowledge with others.
  - **Persuasion of the good:** Convincing others of the truth with wisdom and good advice.
  - **Good example:** The pilgrim should be a good example for others in his behavior and morals.

Second: The Adhan for Hajj: An Invitation to Discovery:

- "Wa'azin al-ni'aasi ba'l-hijjah":
  - **Not just a spatial invitation:** not just an invitation for people to go to Mecca.
  - **A call to discovery:** It is an invitation to people to discover their true needs (knowledge, understanding, certainty).
  - **Explaining the benefits:** It is explaining to people the benefits of Hajj (worldly and otherworldly).

- "Ya'aa'l-ta'a'l-ra'l-wa'l-'a'i'l-da'a'i'l-da'amr":
  - **Men (visionaries):** Those who possess the insight and the ability to derive an argument.
  - **Women (those who need guidance):** Those who need more guidance and guidance in their quest for the truth.
  - **Al-Damir (means of research):** Any means that help research and discovery (mind, thought, books, technology...).

Third: Juha and the Intellectual Invasion:

- **Juha (symbol):** represents the ability to excel in argument and persuasion, and the ability to refute false ideas.
- **Intellectual invasion:** It is the attack on the minds with destructive thoughts.
- **Hajj as a Defense:** Hajj (in the broad sense) is a means of defending the mind against intellectual invasion, by presenting argument and proof.
- **The opposite of Juh (invasion) is Hajj (need):** the intellectually defeated needs an argument, and Hajj is a fulfillment of this need.

Fourth: Hajj for all and in all fields:

- **Not limited to a category:** Hajj (in the broad sense) is not limited to Muslims only, but is addressed to everyone.
- **It is not limited to the field of:** Hajj includes all the needs of people in various aspects of life (religious, worldly, scientific, social...).
- **Worldly Hajj:** Everything that meets people's needs (exhibitions, conferences, workshops, training courses...).
- **Hajj to Allah:** Scientific research into the order and traditions of the universe, and seeking to understand the signs of Allah in the universe and in the soul.

Fifth: The Sacred House: A Center for Knowledge (Guidance for the Worlds):

- **It is not just a place of worship:** the Sacred House is a center of scientific research and knowledge, and a source of guidance for the worlds.
- **Maqam Ibrahim:** It symbolizes those who are in charge of this scientific research, and those who spread knowledge and guidance.
- **Entering the Sacred House:** It means engaging in this scientific research, and this involvement brings security (intellectual and scientific security).

Sixth: Conditions and Controls of Hajj:

- Al-Ahla and Al-Habilitation:
  - **Crescents:** A symbol of the right times to start a journey of exploration and discovery.
  - **Qualification:** A person must be qualified to receive argument and knowledge.
- Houses and their doors:
  - **Houses:** A symbol of sources of knowledge (books, scholars, educational institutions...).
  - **Chapters:** A symbol of the right ways to access knowledge (scientific research, critical thinking, reflection...).
- Al-Safa and Al-Marwa:
  - **Safa:** A symbol of purification (purification of thoughts and beliefs from impurities).
  - **Al-Marwa:** A symbol of skillful narration (transmitting correct knowledge to others).
  - **Tawaf with them:** It means completing the matter to the fullest, through filtering and narration.

- Rituals:
  - **Cosmic Sunnahs:** These are the cosmic Sunnahs that regulate the process of Hajj (perception and sensing of vision).
  - **Understanding the rituals:** Understanding these Sunnahs and applying them in life.
- Months Information:
  - **Publicity of Signs:** It is the announcement of signs that motivate the acquisition of benefits (worldly and otherworldly).
  - **It is not necessarily a specific period of time:** it can be variable periods of time, depending on the nature of the need and the benefit.
- Idleness, debauchery and argument:
  - **Idleness:** Excessive attachment to need (desires, materialism...).
  - **Debauchery:** ill-considered behaviors and deviation from the right path.
  - **Argument:** Useless argument.
- Blockade and Guidance:
  - **Blockade:** Inability to complete Hajj (due to a financial or moral obstacle).
  - **Guidance:** Giving as much as possible (knowledge, money, effort...)and not to give in to helplessness.
- Fasting, charity and asceticism:
  - **Means to compensate for the deficiency:** in case of illness or disability.
  - **Fasting:** determination and willpower.
  - **Charity:** Helping others.
  - **Asceticism:** Holding on to the knowledge that has been created and applying it in life.
- The Great Hajj:
  - **The Great Need:** It is the great need to know the straight path and to understand religion correctly.

Seventh: Additional Verses about Hajj (Extended Interpretation):

1. Dissolution from ihram:
   - **Al-Ayyah:** "Fi'izza qa'da'i'i'a'i'm a'a'aa'i'aa'a'a (Al-Baqara: 200-202).
   - **Extended Interpretation:** After completing the rituals (completing the process of searching and discovering), one should continue to remember Allah (contemplating the order of the universe and the signs of Allah). The verse refers to two types of people: those who seek only the worldly things, and those who seek the good of this world and the Hereafter. This is in line with the idea that Hajj can have worldly and otherworldly goals.
   - **Connection of remembrance with prayer:** The remembrance of God is the supreme goal of prayer and is the path to piety.
2. Security in the Haram:
   - **Al-Ayyah:** "Wa'il-e-ja'l-'aa'l-'aa'a'l-ba'aa'a'aa'a'a (Al-Baqara: 125).
   - **Extended Interpretation:** The Sacred House is a place of security, and this security is not only material, but also intellectual and scientific. The Ta'ifun, the Rak'un, and the Sajood represent those who seek knowledge in different ways (Tawaf: continuous search, Akuf: focusing on a specific topic, bowing and prostrating: submission to Allah and submission to the truth).
3. Taqwa and Zad:
   - **Verse:** "...Wa'taz-e-da'idwa fa'i'l-kha'i'l-za'a'd al-ta'a'i...". (Al-Baqara: 197).
   - **Extended Interpretation:** Taqwa is the best thing for the pilgrim, and it means awareness, precaution, and keenness to follow the universal Sunnah, and to avoid everything

that harms oneself and society. This is consistent with the idea that Hajj requires preparation and qualification.

4. Remembrance of Allah:

- **Al-Ayyah:** "Wa'aaz-e-kurwa'aa'a'a'a (Al-Baqara: 203).
- **Extended Interpretation:** This verse shows the importance of continuing the remembrance of Allah (contemplation and contemplation) even after completing the main rituals. "Numbered days" can be understood as periods of time devoted to research and reflection, whether short or long.

1. Hajj and the Months of Hajj:

  - **Al-Ayyah:** "Ya'a'l-'a'l-'a'a'i'a', 'A'l-'a'a'l-'a', 'A'l-'a'l-'a'a', 'a'l-'a'l-'a', 'alayhi wa'l-hij'..." (Al-Baqara: 189).
  - **Extended Interpretation:** This verse connects the crescents (the beginning of the lunar months) to the Hajj, suggesting that Hajj is linked to certain times, and these times can be times of research, reflection, and discovery.

Conclusion:

The pilgrimage, in the light of this analysis, is a multidimensional journey. It is a journey inward to discover oneself, and a journey outward to discover the world. It is to satisfy an innate need for knowledge and understanding, it is an offering of argument and proof to others. It is a challenge to outdated legacies and ideas, it is a relentless pursuit of certainty. It is an invitation to everyone, in all fields, to engage in the process of building knowledge, and to achieve progress and prosperity.

25.15 Prayer and Zakat: The Duality of Worship and the Pillar of Society

Introduction:

When browsing through the verses of the Holy Qur'an, one is struck by the close and frequent association between two great pillars of Islam: prayer and zakat. This correlation is not just a rhetorical coincidence, but an eloquent reference to the organic relationship and deep integration between these two acts of worship, and their pivotal role as wings with which the individual flies towards the pleasure of his Lord, and as the two main pillars on which to build a balanced and interconnected Muslim society. This article explores the dimensions of this bilateral relationship, explaining how prayer and zakat represent two sides of the same coin, which is sincere faith and commitment complete with the way of Allah.

First: The Echo of Conjugation in the Verses of the Qur'an

This pairing is evident in several Qur'anic verses that command them together or describe the true believers by performing them:

- **Al-Amr al-Mubashar:** Al-Baqarah: Al-Baqarah: Al-Baqarah: 43).
- **Safa'ah al-Mu'mineen al-Muqainin:** Al-'Azeen yuqeemun al-sa'il'a'a wa'u'u'tuna al-zaqaa'a'a'wa'a'l-ba'l-akha'a', (al-Namal: 3).
- **Purification and purification:** {Take from their wealth a charity that purifies them and purifies them with it, and pray for them that your prayer is a dwelling place for them...} (at-Tawbah: 103), here we see the command to take charity (zakat) followed by the command to pray for them, which indicates complementarity.

- **The condition of al-tamaqeen fi al-'Azha' is:** "Al-'Azin al-ma'aa'aa'i'l-ma'aa'a'wa'a'wa'a'a'l-'a'wa'a'wa'a

The connotations of this repeated conjugation are clear:

- **Equal importance:** Both represent a fundamental pillar and a central worship that Islam is only complete with.
- **Functional Integration:** Each worship complements the other and covers an essential aspect of the believer's life.
- **Organic Bonding:** The existence of a relationship of mutual influence, as each of them influences and strengthens the other.

Second: Prayer and Zakat: An Integral Relationship between the Individual and Society

To understand the depth of this interconnectedness, one can look at the distinctive role of each:

- Prayer: A vertical relationship (the slave and his Lord):
  - **Spiritual Communication:** It is the bridge of direct communication and honest monologue between the slave and his Creator.
  - **Purification of the soul:** It purifies the soul, erases sins, and renews the covenant with God.
  - **Strengthening of faith:** It is the spiritual nourishment that strengthens faith, increases certainty, and strengthens God's observance.
- Zakat: A Horizontal Relationship (The Slave and His Society):
  - **Purification of money:** It purifies money from any suspicion or attachment that may be excessive to it, and makes it blessed.
  - **Community Development:** It contributes to achieving social solidarity, meeting the needs of the poor, reducing class disparities, and moving the wheel of the economy in a healthy manner.
  - **Strengthening bonds:** It spreads love and intimacy, strengthens brotherly bonds between members of society, and eliminates feelings of envy or hatred.

The complementarity between them is manifested in:

- **Prayer prepares for zakat:** When a servant stands in the hands of his Lord in prayer with reverence, he feels the blessings of Allah upon him and his poverty to his Creator, his feelings are softened, and his sense of his brothers in need increases. This closeness to Allah prepares the soul for giving, giving, and generosity, and reduces scarcity and selfishness.
- **Zakat Yields Prayer:** Paying zakat and helping others is practical evidence of the sincerity of faith that prayer builds. It translates spiritual feelings into reality, making prayer more acceptable and more impactful. Faith is not just a feeling of the heart or a ritual performance, it is an action and behavior.
- **Faith is not complete without them: it** is inconceivable that a believer prays sincerely and then denies the poor the right of his wealth to his wealth, nor is it conceivable that one who pays zakat when he is cut off from his Lord. They are two interrelated pillars, and leaving them together or leaving one of them is a major flaw in the building of faith and religion.

Third: Prayer and Zakat in the Light of the Previous Concepts

This relationship is confirmed when we recall some of the concepts that were discussed earlier:

- **Prayer as a process of connection and zakat as a result:** If prayer is the conscious process of connecting the world of matter (values and commands) and the world of creation (reality and behavior), then zakat represents one of the most important fruits and results of this connection. Connection to God (prayer) generates a sense of responsibility towards His creation (zakat).

- **Ruku and Giving Zakat Morally:** As noted, bowing in prayer can be understood as a stage of purification and spiritual purification, which is a form of psychological "giving zakat." The verse "They establish prayer and pay zakat while kneeling" may refer to this deep correlation where submission to God (bowing) coincides with the state of giving and giving (giving zakat), whether in its physical or moral sense.
- **Zakat is proof of the sincerity of prayer:** Zakat in its comprehensive sense is the practical proof that prayer is not just a mechanical movement, but a real change in heart and behavior.
- **Lifelong Companion:** Allah's Command to Jesus (peace be upon him) {and He commanded me to pray and give zakat as long as I live} affirms that these two acts of worship are a continuous way of life for the believer.

Fourth: Confirmation from Reliable Sources

Many reliable Islamic sources emphasize this close relationship, describing prayer and zakat as "consorts in the Book of Allah" and "one of the greatest pillars of Islam", and representing the basic physical and financial acts of worship by which a slave's sincerity and sincerity are tested. (As reported on IslamWeb and Dar al-Ifta' of Egypt).

Fifth: Zakat in its broad sense: Beyond money

It is important not to limit the concept of zakat to the disbursement of a specific part of the money only. Zakat in its broadest sense includes all kinds of giving, giving, purification, and growth:

- **Zakat on knowledge:** by disseminating it, teaching it, and not concealing it.
- **Zakat of time:** by allocating a part of it to serve others and meet their needs.
- **Zakat of status and position:** by using them to support the truth and help people.
- **Zakat on health and strength:** by exerting effort to help the weak and sick.
- **Zakat of the soul:** by purifying it from selfishness, scarcity and miserliness, and striving to develop it with virtues.

Conclusion:

Prayer and zakat are not just two separate pillars, but rather an integral duality that represents the essence of practical Islam. Prayer repairs the relationship of a slave with his Lord and purifies his soul, and zakat repairs the relationship of a slave with his society and purifies his wealth and himself. They are two concurrent expressions of true faith, one of which is incomplete without the other. Understanding Zakat in its broad sense, which includes all aspects of giving and giving, makes this duality a comprehensive way of life that leads the individual and society towards goodness, prosperity and solidarity.

25.16 Prayer, Zakat and Good Deeds: The Triangle of Faith that Builds the Individual and Society

Introduction:

Islam is a comprehensive religion, covering all aspects of life. One of the most important pillars of Islam that regulates the life of a Muslim is prayer, zakat, and good deeds. These three are not just separate acts of worship, but are complementary elements, which together form the triangle of faith that builds the individual and society.

First: Prayer and Zakat: The Duality of Complementarity

- Prayer and Zakat are paired in the Qur'an (Al-Baqarah: 43, An-Naml: 3, Al-Hajj: 41), which indicates their equal importance and complementarity.
- **Prayer:** Spiritual communication with God, purifies the soul, and strengthens faith.
- **Zakat:** purifies money, develops society, and strengthens social bonds.
- Integration:
  - Prayer prepares for zakat: it makes the soul more generous and generous.
  - Zakat yields prayer: It makes prayer more acceptable and shows the sincerity of faith.
  - There is no prayer without zakat (or in the most general sense: no true faith without good deeds).
- **Viewing Zakat as a Tool:** Zakat is a tool for purifying oneself and money, and strengthening society.

Second: Good deeds: the essence of faith:

- **Good deeds** are all that pleases Allah, in words and deeds.
- **Comprehensiveness of good deeds:** includes acts of worship (prayer, zakat, fasting, Hajj...)and transactions (honesty, honesty, justice...)and morality (good manners, generosity, tolerance...).
- The connection of good deeds with prayer and zakat:
  - Al-Salaah ta'da'il al-amal al-salih: "It's awha'i'a'a'i'a'i'a', 'A'l
  - Zakat is a good deed: Paying zakat is a good deed, which benefits the individual and society.
  - Al-Amal al-Salih Yakmal al-Iman: "Al-'A'i'a'i'ma'a'i'a'i'a', 'Wa'l-'A'm' (Hadeeth).

Third: Prayer, Zakat, and Good Deeds in the Qur'an:

- **Those who believe in amenwa wa amalwa** al-salihaat: (7)
- **Establishing Prayer and Paying Zakat:** (Hajj: 41) - Evidence that the establishment of justice (which includes Zakat) is an essential part of the establishment of prayer.
- **Prayer forbids immorality and vice:** (Al-Ankabut: 45) - Evidence that prayer (which includes zakat and good deeds) should influence behavior.
- **Taqwa:** Prayer and zakat are linked to taqwa, and taqwa includes all good deeds.

Fourth: Prayer, Zakat and Good Deeds in the Attached Texts:

- **"Prayer as a way of life":** Prayer is a model of communication and change, and this includes good deeds.
- **"Striking in the ground":** "Striking in the ground (seeking knowledge and action) is necessary to complete prayer and achieve piety, and piety is the basis of good deeds.
- **"Mihrab Prayer":** It gives the spiritual energy needed for good deeds in life.
- **Zakat in its broad sense:** It includes the dissemination of knowledge, zakat on time, money, prestige, and good deeds.

Fifth: Prayer, Zakat and Good Deeds in the Light of Online Sources:

- **Islamweb:** "A good deed is all that is in accordance with the Shari'ah in words and deeds, and it is the fruit of sincere faith... Prayer and zakat are among the best kinds of good deeds." (https://www.islamweb.net/ar/article/12697/%D8%A3%D9%87%D9%85%D9%8A%D8%A9-%D8%A7%D9%84%D8%B9%D9%85%D9%84-%D8%A7%D9%84%D8%B5%D8%A7%D9%84%D8%AD)
- **The website of the Way of Islam:** "Prayer and Zakat are two main pillars in building the Muslim society... Zakat eliminates poverty, and prayer eliminates immorality and vice. Both are

the best kind of good deeds."
(https://www.islamway.net/article/8021/%D8%A7%D9%84%D8%B5%D9%84%D8%A7%D8%A9-%D9%88%D8%A7%D9%84%D8%B2%D9%83%D8%A7%D8%A9-%D8%B9%D9%84%D9%89-%D8%A3%D8%B3%D8%B3-%D8%A7%D9%84%D8%A3%D8%B3%D9%84%D8%A7%D9%85)

Sixth: Conclusion: Building the Individual and Society:

- Prayer, zakat, and good deeds are complementary elements.
- Prayer is a spiritual act of worship and a psychological purification, and zakat is a social act that purifies money and purifies society, and good deeds are a behavior that pleases God.
- Good deeds are the inevitable result of a connection to God and a commitment to values.
- Building the individual: through prayer and good deeds.
- Building Society: Zakat and Good Deeds.
- **Mission:** If we want to build a strong individual and a prosperous society, we must pay attention to prayer, zakat, and good deeds, and make them an integral part of our lives.

Conclusion:

Prayer, zakat, and good deeds are the key to happiness in this world and the hereafter. By adhering to these three, we can build a virtuous society and reach God's satisfaction.

25.17 The Prophet in Us: Discovering Common Sense and Building the Perfect Man

Introduction:

In our journey to understand prayer, zakat, and prophetic leadership, we come across a very important concept: "The Prophet is among us." This concept is not limited to loving the Prophet (peace and blessings of Allaah be upon him) and following his Sunnah, but goes beyond that to include discovering common sense, developing higher human values, and striving for perfection.

First: What is meant by "the Prophet among us"?

- Common Sense:
  - **The essence of goodness and virtue:** The "prophet in us" represents the common sense that God has deposited in every human being.
  - **The Inner Compass:** It is the inner compass that guides us towards righteousness, justice, and charity.
  - **The basic reference** is our authentic human essence, which has not yet been corrupted by evil.
- Highest Human Values:
  - **Embodiment of values:** The "Prophet in us" represents the highest human values embodied in the prophets: honesty, honesty, justice, charity, humility, forgiveness, patience, courage, and mercy.
  - **Innate values:** These values are part of our human essence, but they need to be developed and nurtured.
- Ability to learn and improve:
  - **Perfection Potential:** "The Prophet is in us" reflects our ability to learn from mistakes, constantly improve, and improve ourselves for the better. It is the potential for perfection that exists within us, that we strive to achieve.
- Living conscience:

- **The Controller and Accountant:** The "Prophet in Us" represents the living conscience that watches over us and holds us accountable for our actions and words.
- **Distinguishing truth from falsehood:** It is the inner voice that distinguishes between truth and falsehood, good and evil.

- The Supreme Model:
  - **The pursuit of perfection:** "The Prophet is in us" is our supreme model of human perfection, which we seek to reach.
  - **A permanent goal:** It is not an impossible goal, but a direction in which we seek to progress.

Second: How do we discover and develop the "Prophet in us"?

1. Contemplating God's creation:
   - **The signs of Allah in the universe and in the soul:** It helps us to discover the greatness of the Creator, deepens our faith, and guides us towards goodness {and in yourselves, do you not see} (Al-Dhariyat: 21).
2. Request for Knowledge:
   - **A light that illuminates the way:** Knowledge is a light that removes ignorance from us.
   - **All Types: One** should seek knowledge of all kinds, especially Islamic knowledge.
3. Recommendation of the soul:
   - **Continuous process:** purifying the soul from impurities and passions.
   - **Repentance and seeking forgiveness** are sins and sins.
   - **Worship:** Performing obligatory and recommended acts of worship.
   - **Struggle of the soul:** resistance to passions and desires.
   - **Righteous companionship:** accompanying the good and the righteous.
4. Imitating the Prophet (peace and blessings of Allaah be upon him):
   - **Biography Study:** Studying the biography of the Prophet (peace and blessings of Allaah be upon him) and learning from it.
   - **Following his method:** Trying to follow his example in all aspects of life.
5. Supplication:
   - **The weapon of the believer:** Supplication is a direct connection between a servant and his Lord.
   - **Asking for success:** We pray to God to help us to develop the "Prophet in us".
6. Good Deeds:
   - **The fruit of self-purification:** Good deeds are proof of the sincerity of faith.
   - Contributing to the community.
7. Self-awareness:
   - **Monitoring and accountability:** Monitoring thoughts, feelings, and actions.
8. Meditation:
   - **Time to think:** Take time to reflect on yourself, and our goals

25.18 Prayer, Zakat, and the Prophet: The Pillars of Building Good Citizenship

Introduction:

In our quest to build an integrated Islamic society, we cannot overlook the concept of "citizenship" in its comprehensive sense. Citizenship is not just belonging to a country or a state, it is a responsibility and a right, and it is an active participation in the building and prosperity of

society. In this paper, we link the pillars of building an Islamic society (prayer, zakat, and the Prophet (peace be upon him) with the concept of citizenship, to see how these pillars contribute to building a good citizenship.

First: Prayer: The Spiritual Compass of Citizenship:

- **(From the fourteenth topic):** Prayer: spiritual communication, purification of the soul, and strengthening of faith.
- Prayer and Citizenship:
  - **Discipline and respect for time:** Prayer teaches discipline, and it is essential for good citizenship.
  - **Tolerance and forgiveness:** Prayer encourages tolerance, which contributes to building a cohesive society.
  - **Social Responsibility:** Prayer reminds us of the rights of others, and encourages adherence to them.
  - **Prayer as a Compass:** Guiding Our Behaviors and Helping Us Make Decisions That Benefit Society

Second: Zakat: Economic Solidarity and Active Citizenship:

- Zakat: purifies money, develops society, and strengthens social bonds.
- Zakat and Citizenship:
  - **Social justice:** Zakat achieves justice in the distribution of wealth, and eliminates class differences, and this is the basis of citizenship.
  - **Social Solidarity:** Zakat strengthens social bonds, and makes society more cohesive and cooperative.
  - **Economic participation:** Zakat encourages economic participation and supports sustainable development.
  - **Zakat as part of shortcoming:** Paying zakat is evidence of seeking the truth and doing it.

Third: The Prophet (peace and blessings of Allaah be upon him): Role models and leadership for good citizenship:

- **(From the fifteenth topic):** The Prophet (peace and blessings of Allaah be upon him) is a good role model, and he represents order, authority, and justice.
- The Prophet (peace and blessings of Allaah be upon him) and citizenship:
  - **Fair leadership:** The Prophet (peace and blessings of Allaah be upon him) was a just leader, who was keen on the interests of the people, and this is a model of good citizenship.
  - **Implementation of Sharia:** The Prophet (peace and blessings of Allaah be upon him) applied the Islamic Sharia, which is based on justice and equality, and this is the basis of citizenship.
  - **Community Building:** The Prophet (peace and blessings of Allaah be upon him) built a cohesive Islamic society, whose members live in peace and security, and enjoy justice and prosperity, and this is the goal of good citizenship.
  - **Interdependence:** These three pillars connect citizenship to work.

Fourth: Prayer, Zakat, and Good Deeds (Integration with Citizenship):

- **Good work and citizenship:** (From the thirteenth topic) Good work includes everything that pleases God and everything that serves society.
- Examples of good deeds related to citizenship:
  - **Education:** Contributing to building a good education system.

- **Public service:** working in sectors that serve society (health, security, judiciary...).
- **Volunteering:** Participating in volunteer work that serves the community.
- **Environmental conservation:** Preserving the environment and reducing pollution.
- **Political participation:** participation in political life, and voting in elections (within the Shari'a controls).

Fifth: Practical Application (in the Context of Citizenship):

- **Sincerity in work:** To perform our duties as citizens with sincerity and honesty.
- **Respect for the law**: Abide by the law, and respect the rights of others.
- **Participation in community building:** Participating in community activities, contributing to solving problems.
- **Supplication for the homeland:** Praying for the homeland for security, stability, and prosperity.
- **Challenging Negative Thoughts:** (From the sixth topic) Challenging negative ideas that harm citizenship, such as racism, sectarianism, and extremism.
- **Spreading awareness:** Spreading awareness of the importance of good citizenship and the importance of adhering to Islamic values.

Sixth: Citizenship and Beating in the Land (Additional Expansion):

- Beating in the ground (in the context of citizenship): (from the seventh topic)
  - **Critical Thinking:** Laws and policies, to arrive at best practices.
  - **Challenging Corruption:** Resisting corruption and nepotism, and working to achieve transparency.
  - **Searching for solutions:** to advance society.
- **Achieving an internal vision:** The citizen should be aware of his responsibility, seek to implement values, and take responsibility for change (from the sixteenth topic).

Seventh: Citizenship in the Light of the Lecture:

- Land, House, Country, Nation: (From the lecture)
  - **Land:** Dealing with the land with kindness, reform and development.
  - **The House:** The place of residence, responsibility, and order of life.
  - **Country:** An entity with a history and identity, reflecting stability and security.
  - **Ummah: The** community of believers who are united, based on faith and cooperation.
- **Leadership:** It must be fair.
- **Security and justice:** the foundation of stability and prosperity.
- **Values and ethics** are the basis for building a good state.
- **Freedom of Choice:** (From the lecture) Man has the freedom of choice in managing his affairs.

Conclusion:

Good citizenship is the responsibility of every individual in society. By committing to prayer, zakat, doing good deeds, following the example of the Prophet (peace and blessings of Allah be upon him), and striking the ground (in the broad sense), we can build a strong and cohesive society, one that enjoys justice and prosperity.

25.19 Prayer (with a thousand words), prayer (with a pronoun), and praying for the Prophet: The journey of integration in life (further expansion)

Introduction:

In our journey to explore the foundations of building an integrated Islamic society, we continue to dive into the concepts of prayer, zakat, and the Prophet (peace be upon him). In this article, we take a more detailed look at the concepts of "prayer" and "prayer for the Prophet", focusing on the deep spiritual dimension, and how these two concepts can guide our daily lives for the better.

First: Prayer (with a thousand words) and iqama: practical and spiritual aspects (expansion):

- Pillars and Conditions of Prayer (Reminder and Deepening):
  - **Pillars:** standing, bowing, prostrating, and reading.
  - **Conditions:** Purity, receiving the Qibla, covering the 'Awrah, entering the time.
  - **Symbolism (expansion): The** pillars and conditions are not just rituals, but symbols:
    - **Purity:** Physical and spiritual purification, a symbol of readiness to meet God.
    - **Standing:** Humility and submission to God.
    - **Reading:** Contemplating the words of God.
    - Ruku' and prostration: Humility to Allah.
    - **Receiving the Qibla:** Tawheed and turning to Allah.
- The Effect of Prayer on Behavior (Expansion):
  - (Al-Anqabut: 45): Laisat salaat shakliyyah, baal salaat tusaal ila Allah.
  - **Reverence:** The essence of prayer requires self-struggle and constant training.
  - **Contemplation of meanings:** Reading the Qur'an in prayer should be accompanied by contemplation, to promote values.
  - **Iqama (Perform the Prayer):** Giving the prayer its due attention and concentration, at its time.

Second: Prayer (with the addition of a pronoun) and the connection with God in all aspects of life (expansion):

- The Prayer of Life:
  - Intention (but actions by intentions): the basis of the prayer of life.
  - **Sincerity:** The work should be sincere to Allah.
  - Continuity (and worship your Lord until certainty comes to you): Prayer in life is a continuous process.
  - **Continuous development:** Acquiring knowledge, improving behavior.
  - Areas of Life Prayer:
    - **Work:** (Expansion) Mastery of work, honesty, and sincerity.
    - **Social relations:** kindness, respect, kinship, helping the needy.
    - **Learning:** Seeking knowledge, contemplating the universe, and searching for truths.
    - **Entertainment:** Practice hobbies, but within values.
    - **Health:** Taking care of physical and mental health.
- The difference between prayer (with a thousand and a word) and the prayer of life (expansion):
  - Prayer (in a thousand and a word): The foundation is provided with energy.

- The Prayer of Life: The Fruit of Prayer (in a Thousand and a Word).
- **Prayer of Thought:** Contemplation and contemplation of the signs of God and the universe, to guide behavior towards values.

Third: Praying for the Prophet (peace and blessings of Allaah be upon him): Developing the ideal self (deep expansion):

- Praying on the Prophet: Not Just a Blessing: Transcending Superficial Understanding.
- The Prophet (Prophet) vs. Muhammad (Muhammad):
  - **"The Prophet":** The archetype of man, the embodiment of virtues.
  - **"Muhammad":** The personal name of the Prophet (peace and blessings of Allaah be upon him).
- The "Prophet" in us:
  - **Common Sense: The** Essence of Goodness and Virtue, The Inner Compass.
  - **The highest human values: the** embodiment of honesty, honesty, justice, charity...
  - **The ability to learn and improve: the** potential for perfection that exists within us.
  - **Living conscience:** Monitors and holds actions accountable.
  - **The supreme model:** to strive towards perfection.
- **The Prayer of Allah and the Angels on the Prophet (peace and blessings of Allah be upon him): Active** work to nurture, purify and elevate this ideal "Prophet" within every human being.
- **The Believers' Prayer for the Prophet (peace and blessings of Allaah be upon him):** A call to develop and strengthen the "Prophet" within us.
- **Raising aspirations:** Striving to embody ideals.

Fourth: Integration between the three dimensions:

- Prayer (in a thousand and a word) as fuel: it provides us with spiritual energy.
- Prayer (with the addition of a pronoun) as an application: the embodiment of values in life.
- **Praying to the Prophet (peace and blessings of Allaah be upon him) as inspiration:** to strive towards perfection and to develop the ideal self.

Fifth: Practical Application (Conclusion and Guidance):

- **Self-Accounting:** Assessing the commitment to prayer (in a thousand and a word) and praying life regularly.
- **Renewal of intention:** Preparing the soul for every action with pure intention.
- **Seeking knowledge:** The study of legal and worldly sciences.
- **Good Deeds:** Participating in charitable works.
- **Imitating the Prophet (peace and blessings of Allaah be upon him):** studying his biography and following his example.
- **Supplication:** Dua regularly.
- **Note:** The work must be continuous and conscious, with reference to reflecting on and acting on values.

Sixth: Conclusion (Integration and Confirmation):

Praying (with a thousand words), praying (with a conscience), and praying to the Prophet (peace and blessings of Allah be upon him) are essential pillars for building an integrated life of faith. By realizing the deep meanings of prayer, applying it to all aspects of our lives, and striving to follow the example of the Prophet (peace and blessings of Allah be upon him), we can elevate ourselves and reach true happiness. It is a never-ending journey, but it is worth every effort and time, because it brings us to God.

In this way, the series of prayers is complete, and it presents a comprehensive vision of prayer in Islam, focusing on its spiritual and practical aspects, and linking it to other important concepts.

25.20 Typical Prayer: Not a Rigid Ritual but a Lively and Inclusive Communication

Typical prayer goes beyond the traditional understanding of prayer as specific movements and utterances performed at certain times. It is a broader view of prayer as **a constant "communication"** and **"connection"** with God and with all that surrounds man. It is not just the performance of a religious duty, but a **way of life** that aims to achieve harmony and harmony in all aspects of existence.

Why "typical"?

It is called "exemplary" because it provides a model or example to be followed in prayer. It is not a ready-made recipe, but rather a **general framework** that clarifies the basic principles of prayer, and calls on each individual to apply and adapt them to his reality and circumstances. The archetypal here is that it **is the essence of prayer** that can manifest itself in a variety of forms.

Components of a typical prayer (in its broadest sense):

While the text mentions the components of traditional prayer (takbeer ihram, al-fatihah, etc.), we can expand these components to include more general and comprehensive dimensions in the "typical prayer":

1. Takbeer al-ihram: announcing the intention and direction
   - In traditional prayer, it is to raise the hands and say "Allahu Akbar" to enter into prayer.
   - In typical prayer: Takbeer al-Ihram is the **declaration of intention** and determination to communicate with God in any action or situation. It is **the concentration of the mind** and the direction of the heart towards the ultimate goal. Before starting any task, whether it is work, a relationship, or even dealing with nature, the Takbeer of Ihram is **to invoke God** and ask for His help and success. It serves as a "password" to enter a state of spiritual connection.
2. Al-Fatihah: The Dialogue of the Covenant and Renewal
   - In traditional prayers: It is the recitation of Surah Al-Fatihah in each rak'ah.
   - In typical prayer: Al-Fatiha is an **open dialogue** with God, a **renewal of the covenant** with Him, and a declaration of turning to Him in search of guidance and guidance. It is not just a recitation, but a **recall of the meanings of Al-Fatiha** at every moment: praise be to Allah, seeking His help, seeking guidance to the straight path. In every situation, the opening can be **the reflection of its meanings** and its application to reality.
3. Reading the Qur'an: Choosing a Topic and Pondering it
   - In traditional prayer: it is the recitation of verses from the Qur'an after Al-Fatiha.
   - In typical prayer: Reading the Qur'an expands to **become the choice of a topic or issue** that occupies the mind and heart, and then **contemplation of it** through the Qur'an. The topic can be related to work, relationships, personal challenges, or community issues. Reading here is **a search in the Qur'an for answers** and solutions, **guidance** and inspiration. It is like **"consulting" the Qur'an** in every matter.
4. Kneeling: Awareness and Deep Understanding

- In traditional prayer, it is to bow down in honor of God.
- In typical prayer: Bowing is the **deep awareness** of the chosen topic or issue, a **careful understanding** of its dimensions and aspects. It is the **contemplation and contemplation** of the signs and signs surrounding the subject. To kneel here is **to surrender to reason** and consciousness to understand the truth. It's like **"listening by listening"** to cosmic messages.

5. Prostration: Submission, Submission and Renewal
   - In traditional prayer, it is to place the forehead on the ground in submission to God.
   - In typical prayer, prostration is **absolute submission** to God's wisdom and power, **submission** to His will. It is **to accept reality** as it is, even if it is difficult or painful. Prostration is **a renewal of intention** and determination to work and reform, **a new beginning** after understanding and awareness. It is like **a "reset"** of a spiritual compass.
6. Greetings and Peace: Greetings and Positive Communication
   - In traditional prayers: it is the tashahhud and salam at the end of the prayer.
   - In typical prayer: Greetings and peace are **greetings to oneself, to others, and to the universe**. It is **to spread peace** in all dealings and relationships. It is **an expression of gratitude** and thanks to God for His blessings. Greetings and peace are the **embodiment of the inner peace** achieved through prayer, and its reflection on the outside world. It's like **"sending positive waves"** to the world.

Typical prayer applications in daily life:

- **In dealing with parents:** The typical prayer is to be patient with the harm of one's parents, to forgive their mistakes, and to be keen to build good and loving relationships.
- **At work:** Typical prayer is sincerity in work, diligence in performance, and dealing honestly and justly with colleagues and clients.
- **In society:** Typical prayer is to participate in charitable work, to defend the truth, to help those in need, and to spread goodness and reform.
- **In dealing with nature:** A typical prayer is to respect the environment, conserve its resources, and treat animals and plants with kindness and compassion.
- **In the face of challenges:** The typical prayer is patience and steadfastness, relying on God, seeking positive solutions, and not giving in to despair.

Benefits of Typical Prayer:

- **Expanding the circle of spiritual awareness:** Prayer is present in every moment of life, not just at specific times.
- **Improve quality of life:** It contributes to building better relationships, achieving success at work, and a sense of inner peace and satisfaction.
- **Strengthening faith and connection to God:** It makes the relationship with God a lively and dynamic one, not just a repetitive ritual.
- **Developing social responsibility:** It motivates positive action in the community, and contributes to its building and development.
- **Achieving harmony and balance:** It helps to achieve a balance between spirit and matter, this world and the hereafter, and the individual and society.

Conclusion:

Typical prayer is a call to move beyond the superficial understanding of prayer and to elevate it into a driving force and guide for the whole of life. It is not a ready-made recipe, but a **continuous journey** toward deeper connection with God, harmony with the universe, and the fulfillment of the purpose of our existence in this life. It is the **prayer of life** in all its meanings.

25.21 PRAYER: THE JOURNEY OF THE SOUL AND THE HEALING OF BODY AND MIND

At the heart of Islam, prayer stands as one of its five basic pillars, and it is not just a ritual performed, but it is the pillar of religion and the direct connection of the slave to his Creator. It is a daily recurring call to withdraw from the hustle and bustle of life, and moments of spiritual transcendence and deep connection with God Almighty. But the benefits of prayer go beyond its central spiritual dimensions to extend and branch, touching the health of the soul and body, and contributing to building a solid social fabric.

1. Spiritual Food and Divine Connection:

Prayer represents the essence of worship; it is the moment when a servant prays to his Lord, broadcasts his complaints, and asks Him for help and guidance. In bowing, prostrating, and standing, the highest meanings of submission and lack of God are manifested, which renews and strengthens faith in the heart. It is a pause to remember (remembrance), to give thanks for blessings, and to ask for forgiveness, recharging the soul and giving it the strength to face life's challenges with faith and certainty. Feeling close to God and connecting to Him gives the worshipper inner peace and invaluable tranquility.

2. An Oasis of Tranquility and Mental Health:

In a world of stress and challenge, prayer comes as an oasis of serenity and a safe haven for the mind. Temporarily disconnecting from worldly concerns and concentrating on the actions and words of prayer is a form of meditation and mindfulness. This deliberate focus helps to calm racy thoughts, reduce stress and anxiety, and restore psychological balance. Regular prayer at times adds an organized rhythm and structure to the day, which contributes to a sense of stability and control, and develops the qualities of patience and perseverance.

3. Exercise for the body and health benefits:

Although its primary purpose is spiritual, the physical movements involved in prayer carry health benefits that cannot be overlooked. Moving between standing, kneeling, prostrating and sitting is a light and regular physical exercise:

- **Improved flexibility:** Stretching and bending movements help increase the flexibility of your spine, joints, back muscles, and limbs.
- **Stimulates blood circulation:** Changing positions stimulates blood flow in the body, and prostration is thought to increase blood flow to the brain.
- **Strengthen muscles:** Maintaining different postures requires the use of the muscles of the torso, legs, and back, which contributes to gently strengthening them.
- **Improve balance and stature:** Standing upright and focusing enhance the balance of the body.

These regular, albeit light, movements contribute to maintaining a basic physique and encourage sustained movement throughout the day. *However, it's important to emphasize that prayer is not a substitute for personalized exercise or medical treatment when needed.*

4. Strengthen social bonds:

Prayer, especially when performed in congregation in a mosque, encourages the strengthening of social bonds and strengthens the bonds of brotherhood among Muslims. Standing in one row, shoulder to shoulder, regardless of social or material differences, embodies the values of equality

and unity. Daily gathering in the mosque provides an opportunity to communicate and ask about the conditions of others, creating a sense of belonging and community support.

Conclusion:

In Islam, prayer is a comprehensive and integrated experience, in which the soul, body, and mind are in harmony. It is more than just movements performed or words repeated; it is a daily journey of self-elevation, a renewal of the covenant with the Creator, and a source of strength and tranquility. With its profound spiritual benefits, calming psychological effects, beneficial physical movements, and its role in strengthening social cohesion, prayer remains a beacon that illuminates the paths of believers and an essential pillar for a balanced and meaningful life.

25.22 Prayer in the Qur'an: Beyond Ritual Movements - A Vision from the Perspective of Engineer Khaled El-Sayed Hassan and Mr. Yasser Al-Adeerqawi

Engineer Khaled El-Sayed Hassan and Professor Yasser Al-Adeerqawi's reading of Qur'anic sources provides an expanded and different vision of the concept of "prayer", which goes beyond the common understanding limited to known ritual movements. This vision is based on the linguistic and contextual analysis of the Qur'an, and presents prayer as a central concept related to communication, social organization, and the achievement of goodness on earth.

1. "Prayer": The Essence of Connection and Relevance

This perspective sees the intrinsic meaning of the word "prayer" in the Qur'an as **"connection"** and "communication." It is not just a ritual, but a continuous and permanent state of communication between a slave and his Creator, similar to the continuity of a telephone connection to a network. It also includes communication between people themselves. Even the "prayer" of God and His angels to the Prophet and the believers is understood as a form of divine communication, support, and guidance, not prostration or kneeling in the literal sense.

2. "Establishing Prayer": Establishing the Social Order

This interpretation clearly distinguishes between mere "prayer" (contact) and **"establishing prayer."** "Establishing prayer" is not merely the performance of movements, but a foundational and active act that means **"establishing, controlling and regulating the relations between people in society"** in accordance with divine principles. It is the "pillar of religion", that is, the fundamental pillar of the system or "system" that governs society and ensures its stability and justice.

3. Empowerment and Collective Responsibility Clause

This reading asserts that "prayer establishment" in this organizational sense cannot be achieved individually in isolation from others, nor can it be achieved without **"empowerment"** or authority that has the capacity to apply these principles and regulate relationships. It is a responsibility of those who have the power to influence and organize, such as rulers, leaders, managers of institutions and households. The divine command to "establish prayer" is often addressed to a group or to those in charge.

4. Objective: "Zakat" in the sense of development and prosperity

The ultimate goal of "establishing prayer" is not merely a formal performance, but the realization **of "zakat"** in its broader Qur'anic sense that goes beyond mere financial charity. Zakat here is seen as **the "development, growth, prosperity and goodness"** that must result from the application of the prayer system (regulation of relationships). If the "establishment of prayer" does not produce this tangible fruit in society, it is evidence that it has not been done correctly and effectively.

5. Revisit rituals and details

This perspective suggests that the Qur'an, which elaborated on matters that may seem less important, did not explicitly specify the number, rak'ah, or detailed forms of daily prayers. It follows from this that the primary Qur'anic emphasis is not on the kinetic form itself, but on the essence of prayer as a connection, and on its practical purpose as the "establishment" of a just social order. References to times or movements in certain contexts are interpreted differently; "middle prayer" in the context of divorce may mean the preservation of ties Surrogacy, and "prayer we do" may refer to social interactions that require preparation and cleanliness.

6. "Takbeer" and "Praying on the Prophet": A Deeper Understanding

Even concepts such as "and his greatness is magnified" are understood as exalting the status of God and His place in the hearts and minds and exalting Him from what is not appropriate, and not as an exaggeration of His physical size. Similarly, "praying to the Prophet" is interpreted as an invitation to believers to communicate with his message, study his Sunnah, follow his guidance, and appreciate him, and not just a verbal repetition of asking God to pray for him.

Conclusion:

This perspective offers an interpretation that focuses on the practical, social, and functional dimension of the concept of prayer in the Qur'an. It calls for going beyond the traditional view that confines prayer to ritual movements, and to understanding it as a continuous "connection" and "establishment" of an integrated system of life aimed at achieving justice, development, and prosperity ("zakat") in society, based on divine guidance. It is an invitation to reflect deeply on the meanings of the Qur'an and to apply them consciously and effectively in real life.

25.23 Energy Prayer: Beyond Movements. A Journey Through the Gates of the Universe

In Islam, prayer is defined as the pillar of religion and the bond of the servant to his Lord, and it is a deep spiritual practice that manifests itself in physical movements and words that are reverently recited. But does our understanding of prayer stop there? There is a deeper perspective that sees prayer not only as a physical or spiritual worship in its traditional sense, but **as a subtle cosmic energy process**, which opens doors for the worshipper to other dimensions and works to maintain and purify his energy aura. This is the concept of "energy prayer."

The body is a vehicle and prayer is maintained:

According to this perspective, the body is not just a physical mass, but a sophisticated "vehicle" or energy vessel that carries our consciousness and transports us through life experiences. Just as a physical vehicle needs regular maintenance, prayer with its physical movements (sometimes called "mechanical prayer") represents the periodic maintenance of this physical vehicle. But more importantly, prayer serves to maintain **the "energy image"** of the human being, that halo

or hologram of atoms and photons that is formed in invisible dimensions, and is influenced by our spiritual and psychological state.

Prayer Times: Cosmic Energy Portals:

Why have certain times been designated for prayer as a "timebook"? The perspective of energy prayer holds that these times are not merely a chronological order, but rather subtle cosmic moments in which **"spiral energy gates" are** opened. These portals, which are believed to be not a human invention but a cosmic reality that ancient civilizations also recognized and practiced similar rituals, act as cosmic filters: absorb the negative energies accumulated around man (from stress, anxiety, external influences), reset his atomic and spiritual energy, and recharge him with pure energy from the Source.

The Power of Night: Stillness and Breadth:

The gates of night energy (Maghrib, Isha, Fajr, Qiyaam al-Layl) are of particular importance and strength. In the stillness of the night, the distractions and distractions are reduced, and the "sphere of influence" of these gates becomes wider and more comprehensive. The night is a time of stillness and renewal, a time when the soul becomes more ready to receive higher energies and heavy spiritual information ("heavy download"). This is why the call to "rise up at night" and to benefit from the "night wake-up" which is "hardest and louder", so that the connection and energy that arises at night is more stable and stronger. Man benefits from this energy, he must be "in sync" with it, that is, in a state of harmony, harmony and regularity with it.

The pineal gland and the hour of God:

Night plays a vital role in activating **the "pineal gland,"** a small gland in the brain that bridges the physical and spiritual worlds. In the dark, this gland secretes melatonin, which not only helps with sleep, but also raises spiritual awareness and helps to see beyond physical obstacles, or what is known as the "kingdom of heaven and earth."

Deep into the night, comes **the "last third,"** which is the time of peak energy connection. It is referred to as "the descent of our Lord," and it is an expression of the opening of a great energy portal that is directly connected to the Divine Source. Within this time, there is the "hour of God" (approximately between 3 and 4 a.m. in many areas), which is the most powerful moment of communication, where it is said that supplication and supplication are absorbed directly through this spiral portal to the Lord, and the response comes quickly and directly: "Whoever asks me, I will give him, whoever asks me, I will forgive him."

Fajr: Transmission and Martyrdom:

The time of dawn represents the moment of the "explosion" of the day from the night, and it is an important transitional time in which there is a change between the powerful energies of the night and the energies of the day. For this reason, the Fajr prayer is "witnessed", that is, it is witnessed by the energies of the night and the energies of the day, and it represents a seal of the use of the energy of the night and a preparation for its application in the "long swimming of the day".

Dhikr: The Gateway of the Greatest Energy:

While prayer times represent periodic energy gates, **the dhikr** (remembrance and remembrance of God) represents the greatest and continuous energy gate that does not close. The verse "I am God, there is no god but I, so worship Me and establish prayer in remembrance

of Me" indicates that the purpose of prayer is "remembrance." The mere remembrance of man's connection to the Divine Source ("And the remembrance of God is greater") is in itself a gateway that opens up limitless horizons for him, gives him strength and steadfastness that transcends any challenge or earthly problem, and makes him walk through life connected to the Source, and aware of God's greatness that transcends all things ("And magnify God according to what He has guided you").

Conclusion:

Looking at prayer from an energetic perspective opens our eyes to new dimensions of this great worship. It is not just a duty we perform, but a recurring daily opportunity to enter into cosmic synchronicity, to purify our energy, and to connect to the source of existence through cosmic portals that open to us in blessed times. It is an invitation to understand deeper, to practice more consciously, and to tap into the immense power inherent in this daily spiritual and energetic journey.

25.24 Believer's Thoughts Between the Conviction of the Mind and the Nostalgia of the Soul: Kinetic Prayer and Beyond

You find yourself, believer, at a contemplative crossroads. You have listened with an open heart and a burning mind to those contemplative who have offered a convincing vision, a vision that says that the "prayer" in the Qur'an is deeper and more comprehensive than just inherited ritual movements. You may have been convinced that the essence of prayer is a lasting "connection," that "establishing prayer" is the building of a just system of life, and that the Qur'anic focus is more on meaning and purpose than form and form.

Based on this new mental conviction, she may have made a difficult decision: to stop performing kinetic prayer in its traditional form, considering it a restriction that has no origin as clearly in the direct Qur'anic text, or that it is not the main purpose.

But as the days went on, something else began to creep into your conscience. It was no longer just a quiet intellectual conviction, but a sense of guilt that began to grow, a hidden nostalgia for who you were. You remember how those rak'ahs and prostrations, even if you didn't understand them more deeply at the time, gave you an undeniable sense of comfort.

- **The lost serenity:** Where has the serenity that used to overwhelm you after every prayer gone?
- **The body longs:** Your body also remembers. It remembers those regular movements that were, without perhaps realizing it, a gentle exercise for the joints, a stimulant of blood circulation. Maybe you're starting to feel some stiffness or lethargy that you hadn't felt before. These movements were a simple but effective physical and psychological "reset."
- **The chaos of time and spirit:** Prayer times were the fulcrum of your day, specific moments of solitude, reflection, and monologue. Now, you may find that the time for prayer and reflection has become random, or even reduced or eliminated in the hustle and bustle of life. You have lost that organized framework that used to arrange for you periodic spiritual encounters with your Creator.
- Do you find moments in your day dedicated to raising your hands in supplication, to express your thanksgiving, to ask for forgiveness?

Here the paradox arises: **the mind is convinced, but the soul and the body are tender.** This does not necessarily mean that your mental conviction is wrong, but it does highlight an important fact: man is a composite being, in which intellectual, spiritual, and physical dimensions interact.

Can they be combined?

Perhaps the solution is not to make a sharp choice between a new understanding and an old experience. Perhaps kinetic prayer can be viewed from a different angle in light of your new understanding:

- **It is not an end but a means:** it may not be "prayer" in its broad Qur'anic sense, but it can be **an effective personal means of achieving "connection."** It is a practical framework that helps you set aside time for solitude, reflection, supplication, and renewal of your connection with God.
- **Self-regulation:** It acts as **a self-"spiritual stimulus", which takes** you out of your preoccupation with the world five times a day to remind you of your Lord and the purpose of your existence.
- **A physical expression of submission:** Her movements can be seen as a symbolic physical expression of submission and humility to God, even if the deeper concept goes beyond that.
- **Proven health and psychological benefit:** You have experienced its health and psychological benefits for yourself. Why deprive yourself of it just because it may not be the "only" or "comprehensive" interpretation of the word prayer in the Qur'an?
- **A good habit:** It is a positive habit that has taken root in you, gives you rest and organizes your day. Is it really necessary to give it up?

A contemplative believer may come to the conclusion that even if kinetic prayer is not the "all" prayer spoken of in the Qur'an, it is still a useful and proven tool for achieving an important part of the meaning of "connection" and worship. It is like an anchor that anchors the ship of the soul in the turbulent sea of life.

Perhaps, as I have indicated, if this kinetic prayer did not exist as a legacy, the sincere believer in his search for spiritual connection and regularity would have created for himself a similar ritual, a framework that arranges his encounters with God, and gives him moments of physical and spiritual rest.

Guilt is not necessarily evidence of an intellectual error, but it may be a call from the depths of the soul and body to maintain a bridge that once connected you to the source of your comfort and peace, even if you decide to build other bridges alongside it that are broader and deeper based on your renewed understanding of the Qur'an. The question is to find a balance that satisfies your mind, quenches your soul, and keeps your body intact.

25.25 Rereading the Crisis of Prayer: From the Weight of Ritual to the Breadth of Connection

In his analysis of the crisis of prayer, the speaker offers a bold critical view of the prevailing understanding and application of this central cult in Islam. He not only describes common symptoms such as feeling heavy and bored, constant reproach of conscience, excessive focus on form rather than substance, and the lack of reflection of prayer on behavior, but he also dives deeper to diagnose the root causes and offer solutions based on a return to the essence of the Qur'an.

Diagnosing a crisis: beyond the symptoms

The speaker argues that the crisis does not lie in prayer itself, but **in the superficial understanding and social legacies** that have enveloped it. It has gone from being a spiritual "connection" and a comfortable encounter with the Creator, to a mere kinetic ritual performed as a heavy duty, often under the weight of intimidation and guilt. This superficial understanding, he argues, is the main entry point for Satan's methods aimed at destroying this connection and undermining its effect.

Devil's Methods: Dismantling Traps

The speaker provides a detailed dissection of seven methods that he sees from the temptation of Satan or from the influence of misunderstanding that serves Satan's purpose of taking us away from the essence of prayer:

1. **Reduction:** Limiting the entire religion to prayer, which makes the individual feel permanently deficient and neglects other important aspects such as good deeds and morals.
2. **Excessive collectivism:** Reverence for communal prayer to the point of guilt when praying alone, while neglecting that the root of the connection is the individual relationship with God.
3. **Intimidation:** Focusing on the punishment of the one who does not pray instead of focusing on it being a door of mercy and closeness to God, so it is performed out of fear and not love and hope.
4. **Absence of an exception:** Ignoring the legal permissions of the sick, the traveler and others, which makes prayer an unbearable burden and repulses it.
5. **Numerical obsession: Excessive** focus on the number of rak'ahs, Sunnah, naafil and missed prayers, which creates a feeling of heaviness and difficulty in obligation, instead of focusing on the basic and quality of the basic obligatory prayers.
6. **Priority of place over time:** Linking prayer to the mosque almost exclusively, which may lead to missing its time – and most importantly – under the pretext of not being able to go to the mosque.
7. **Sterile prayer:** the separation between the performance of prayer and its practical effect on behavior ("forbids immorality and vice"), so that it becomes mere movements that do not change the individual's reality, which makes him lose confidence in its usefulness.

Towards a Radical Solution: A Return to the Qur'anic Essence

The solution, from the speaker's point of view, lies not in a greater focus on form or number, but in an **intellectual and methodological revolution**:

- **Redefining prayer:** Understanding it as a spiritual and practical "connection" and connection to God, not just a ritual. Understanding the real goals of prayer, such as forbidding immorality and vice and achieving closeness.
- **Qur'anic contemplation:** The direct return to the Qur'an as a primary source of understanding prayer, its meanings and dimensions, away from inherited interpretations that may have restricted the meaning.
- **Focus on the quality and not the quantity:** Here the importance of your careful observation is highlighted: **one prayer with reverence, concentration and contemplation is better than dozens of rak'ahs that are devoid of spirit and presence.** Focusing too much on the number and trying to make up for what has been missed (making up for missed prayers under force majeure circumstances) may confuse the present and make up for the present prayers lose their reverence and value. The most useful, as I have pointed out, is to focus on perfecting the present prayer at its time, because the real connection takes place in the present moment.

- **Linking prayer to behavior:** Judging the validity and acceptance of prayer not only by the completeness of its movements, but also by the extent to which it has a positive impact on the individual's morals and dealings.
- **Awareness and supplication:** Awareness of the methods of the devil (or misunderstanding) is the first step to confronting it, with the help of God and his supplication to help establish prayer in its true essence and meaning.

Vision Conclusion:

This reading invites us to free the concept of prayer from the shackles that have bound it, whether it is social legacies, superficial understanding, or an excessive focus on form, number, and judgment. It is an invitation to return to the essence of the Qur'anic "connection", to focus on the presence of the heart, reverence and contemplation, and to make prayer a starting point for positive change in behavior and life, with confidence in God's mercy and facilitation, and to focus on mastering the present instead of dwelling on making up for what has been lost by force majeure.

25.26 Praying between the Specified Time and the Record of Age: A Reading in the Interpretation of Verse 103 of Surah Al-Nisa'

The verses of the Holy Qur'an are full of deep meanings and connotations that open the door to contemplation and contemplation throughout the ages. One of the verses that provoked a special discussion and contemplation in our dialogue is verse 103 of Surah Al-Nisa, which concludes the discussion about the prayer of fear and moves to a state of reassurance. Allah Almighty says:

[Al-Fi' aa', 'a'l-'a'a', 'a'l-'a', 'a'l-'a', 'a'l-'a', 'a'l-'a

This verse provides a solid understanding of the public of exegetes, but it was also a starting point for a contemporary reflection that offers a different view of the concepts of "prayer" and "the timed book." Let us review both perspectives as they were manifested in our dialogue.

First: The Prevailing Interpretation (Traditional Understanding)

The majority of commentators believe that the verse comes in the context of the rulings on prayer in travel and fear.

- **"If you have finished the prayer"**, i.e., if you have finished the prayer, especially the prayer of fear mentioned before it in its own way.
- **"So remember Allah..."**: A directive to continue remembering Allah in all cases, because of the firmness of the heart and peace of mind, especially since fear may not be completely removed.
- **"If you are reassured"**: that is, when the fear disappears and security and stability are established.
- **"So establish the prayer"**: He ordered the ritual prayer to be performed in its correct and complete form, with its pillars, conditions and reverence, without shortening or changing, as in the case of fear. "Residency" here means proper performance and persistence.

- **"Prayer was a timed book for the believers"**: an explanation and confirmation of the premise of prayer and the importance of adhering to its time when safety comes (and at all times).
  - **"Book"**: Any written obligation, predestined and enjoined by Allah.
  - **"Muqta"**: i.e., temporary prayers with specific times and known by Shari'a (the five prayers at their times: Fajr, Dhuhr, Asr, Maghrib, and Isha). This interpretation is strongly supported by the linguistic evidence that we have discussed in detail, as the root (waqt) and its derivatives (waqt, miqat, muqout) revolve around temporal determination, and it is also supported by the legitimate use of the term "temporal miqat" for worship such as prayer, hajj, and other Qur'anic and prophetic texts that detail the times of prayer.

To sum up this opinion: The ritual prayer is an obligation on the believers that must be performed in full when they are safe, and they have precisely defined times and it is not permissible to leave them except for an excuse.

Second: Contemporary Reading and Reflection (The Viewpoint Presented for Discussion) （أحمد دسوق)

This proposition presents a vision based on the division of prayer into two types and a different understanding of the basic terms in the verse:

- This proposition distinguishes between **"vertical prayer"** (an individual relationship between a servant and his Lord, which may be referred to as "establish prayer") and "horizontal prayer" (a social, moral, and practical relationship that includes the application of God's method of life, which may be referred to as "establish prayer").
- **"If you have finished the prayer"**: He interprets it as the completion of the individual "vertical prayer".
- **"If you are reassured"**: i.e., when the society is stable and the solutions of safety and harmony are resolved.
- **"So establish prayer"**: He believes that it is the command to establish and activate the "horizontal prayer", which this proposition considers to be the basic obligation, and includes justice, reform, transactions, and morality.
- **"Prayer for the believers was a timed book"**: This part is reinterpreted to refer to "horizontal prayer".
  - **"Book"**: Interpreted in the sense of a written record in which a person's actions and behaviors related to this "horizontal prayer" are enumerated.
  - **"Muquta"**: It is connected to "Miqat" in the sense of the duration of a person's life. In other words, this record is "timely" in the sense that it is linked and determined to the period of a person's life (the miqat of his life), beginning with his assignment and ending with his death.

The conclusion of this view is that the basic premise is "horizontal prayer" (behavior and transactions), which is a record of actions that accompanies a person throughout his life and closes when he dies.

Comparison and Discussion:

The fundamental difference in the understanding of the terms "prayer" lies in the fact that it says "establish prayer" and "a timed book."

- The traditional understanding sees "prayer" here as ritualistic, and "timed book" means obligatory at specific times, which is strongly supported by linguistic, legal and contextual evidence, as we have discussed in our detailed discussions.

- The proposed understanding translates "prayer" into a social and moral dimension, and a "timed book" into an age-related record of actions. This interpretation, although it highlights an important aspect of religion (ethics and transactions), its interpretation of the word "timed" in particular clashes with the stable linguistic and legal meaning that strongly links it to the specific times of performance rather than to the total duration of life.

In conclusion:

This discrepancy in interpretation shows the richness and contemplation of the Qur'anic text. While the prevailing interpretation emphasizes a fundamental pillar of Islam, ritual prayer at specific times, the proposed interpretation highlights the paramount importance of the practical and moral dimension in a believer's life, considering it as the true "prayer" that is obligatory. While personal reflection is important, understanding based on well-established grammar, the Qur'anic context, the Sunnah of the Prophet, and the legal terminology remains the primary reference for understanding the pillars and obligations of religion. The combination of ritual prayer remains With reverence in its timing, and applying its spirit in behavior and transactions (horizontal prayer in the concept of the new offering) is the way of the believer to achieve God's pleasure in the comprehensiveness of this great religion.

25.27 Contemporary Perspectives on Understanding Prayer: Dr. Samer Islambouli's Vision as a Model

Introduction:

As we continue to seek a deeper and more conscious understanding of our religious practices, and as part of the journey of "Prayer: A Journey of Awareness and Change" that aims to transcend superficiality and get to the essence of worship, it is important to be open to the various interpretations and interpretations offered by contemporary thinkers. These jurisprudences, even if they seem different or radical from the mainstream, contribute to enriching the debate, stimulating critical thought, and encouraging the individual search for the truth. In this article, we review a view presented by Dr. Samer Islambouli (as an example of such contemporary jurisprudence), which reconsiders basic concepts related to prayer, its status, and its governance. The aim is to present this vision clearly and objectively, to be a subject for reflection and discussion, without necessarily adopting or rejecting it within the general framework of this series.

First: Fundamental Distinction: Devotional Prayer and Social Prayer

Dr. Samer's understanding is based on a fundamental distinction between two types of "prayer":

1. **Devotional (ritual) prayer:** It is a prayer known for its specific movements such as standing, bowing, and prostrating. Dr. Samer believes that this type of prayer, despite its importance and

benefits, is not one of the basic pillars of faith or good deeds on which religion is built or which results in a decisive entry into Paradise. In this sense, he considers it "outside religion" as one of the major assets without which religion is not valid.

2. **Social prayer (good work):** This, in his view, is "true prayer" and one of the fundamental pillars of religion. It consists of every good deed, good treatment, positive contribution to society, and the administration of justice. This kind of "prayer" is what religion focuses on as a basis for reckoning and retribution, and it is it that reflects the truth of faith.

Second: Ruling on Devotional Prayer and its Rank

Based on the previous distinction, Dr. Samer offers a different understanding of the ruling on devotional prayer:

- **It is not a punitive obligation:** it is considered a "personal emotional duty." Whoever performs it benefits psychologically and physically, and receives a reward and reward for it, because it is a connection to God and a recommendation for the soul.

- **There is no sin on the one who does it (in the punitive sense of the hereafter):** the most important thing is that the individual performs "social prayer" (good deeds). If the individual is upholding the rights of the people and society, then abandoning devotional prayer, from his point of view, does not entail a sin that requires punishment in the hereafter, since the afterlife reckoning is mainly related to the transgressive rulings of society.

- **Do not atone for abandoning it:** Accordingly, the one who does not pray devotionally is not considered to be outside the sect or intrinsically deficient in religion, as long as his faith and good deeds (social prayer) are maintained.

Third: Explanation of the Absence of Qur'anic Detail of the Form and Times of Prayer

Dr. Samer explains that the Qur'an does not accurately detail the form of devotional prayer and its timings (compared to ablution, for example) as follows:

- **Attainment of Attainment:** That is, it was a well-known ritual and practiced in some form before the revelation of the Qur'an, it is the "Sunnah of the Prophets" and even among some other societies. Therefore, there was no need to elaborate on it as it did in the case of ablution.

- **Wudu as an individual case:** Wudu was elaborated because it is an individual act that needs to be explained accurately, while prayer (as a general performance) was of a known nature.

Fourth: Flexibility in timing, number and women's body

- **Times and Rak'ahs:** He believes that the mention of the Qur'an for different times for prayer (two, three, and five times) and that the Prophet (peace and blessings of Allaah be upon him) first prayed two rak'ahs and then increased, indicates great flexibility. He considers that all these forms are permissible, and a person can choose what suits him and his circumstances without denying that he chooses another form.

- **Covering the head of women in prayer:** He believes that there is no explicit Qur'anic command that obliges women to cover their heads in prayer. He considers that the covering in general (in or out of prayer) is for the eyes of people and not for the sake of Allah, and therefore there is no specific "dress for prayer" or "awrah of prayer", but rather it is a matter of personal freedom and does not entail a reward or sin per se as part of the religion.

Fifth: Devotional Prayer and its Meaning (in response to those who see it as meaningless movements)

Dr. Samer admits that the negative perception of devotional prayer as "meaningless movements" may be the result of a "heritage complex" or a reaction to a bad application that has emptied it of its content. However, he emphasizes that this prayer, if performed consciously and understandingly, has its spiritual, psychological and physical benefits.

Summary of Dr. Samer's Vision:

Dr. Samer's vision is that "social prayer" (good deeds and good treatment) is the cornerstone of the religion on which salvation and the peasant are based. "Devotional prayer" (well-known rituals) is a personal practice with great benefits for those who consciously perform it, but in his view it is not a condition for the validity of faith or a reason for eschatological punishment if the moral and social life of the individual is restored. This proposition calls for a reprioritization of understanding religion, and a focus on the essence of faith, which is the positive impact on life.

Final Word:

Presenting this vision does not mean adopting it as the conclusion of this series, but rather as an addition that opens up wider horizons for reflection and reflection. The essence of the "journey of awareness and change" is to continue to search, to look at different opinions, and to strive for a deeper understanding of our religion, in line with the great purposes of the Qur'an in achieving justice, mercy and charity.

25.28 Numbers in the Qur'an and Prayer: Deriving the Number of Rak'ahs by Accurate Calculation Methodology

Contemporary studies of the Holy Qur'an are replete with attempts to reveal various aspects of its miracles, including those related to the numerical aspect. In the context of the search for numerical connotations of prayer in the Qur'an, some propose a methodology based on an accurate calculation of the values of the letters and their relationship to the number 19, not as a substitute for the Sunnah of the Prophet and the practical frequency, which are the main source of the rulings and details of prayer, but as a revelation of esoteric connotations that enrich the understanding of the Qur'anic text and confirm what is known.

This methodology, which is presented by some researchers, is based on strict foundations in dealing with the Qur'anic text and its Ottoman script, and is applied to derive numerical references related to the number of the five rak'ahs of prayers.

Accurate Arithmetic Methodology: Literal Values and Number 19

This approach is based on diving into the structure of the Qur'anic text based on the following points:

1. **Reliance on Ottoman Drawing:** The basis is the Qur'anic text as drawn in the original Ottoman Qur'an, and the Medina Qur'an is often based on Hafs's narration as a reference.

2. **Counting only drawn letters:** Actual drawn letters are counted, excluding subsequent human additions such as dots, diacritics, dagger thousands, intensities, and humming signs that are not drawn on a chair.

3. **Numerical value of the letter:** Based on this counting, a numerical value is given to each letter according to a specific system within the framework of the theory, which is different from the calculation of traditional alphabetic sentences. The following table shows the grammatical values used in this method:

Its numerical value	**crafts**	**Its numerical value**	**crafts**
- 15	Going to	١	.A, I, A, A, E
١٦	D	٢	for
17	L	٣	nun
18	Going to	٤	M
XIX	C	5	and,
20	X	٦	J, E, Hamza in a chair
21	U	٧	E, E
22	AM	٨	t
23	Z	٩	in
24	G	10	as
25	W	11	t
26	I	XII	on

27	G	13	P
28	Z	١٤	S

4. **The concept of the "complete problem" and the number 19: It** is assumed that the sum of the numerical values of Qur'anic units that are integrated in meaning (words, phrases, verses) is often a perfect multiple of the number 19, as evidence of the integration of the unit and its numerical coherence.

5. **Deriving the number of rak'ahs by the remainder by dividing by 19:** When deriving the number of rak'ahs of a particular prayer, the numerical values of the key Qur'anic words and phrases related to that prayer and its time are summed up. The sum is subtracted from the sum the largest perfect multiplier of the number 19. The remainder of the subtraction process is considered to be the Qur'anic numerical indication of the number of rak'ahs of that prayer.

Application of Numerical Methodology: Calculating the Five Rak'ahs of Prayers

Based on this methodology, the following examples are provided to derive the number of rak'ahs of each prayer:

- **Fajr prayer (two rak'ahs):**
  - Numerical values are added to words and phrases such as "two ends of the day" (valued at 75) and "dawn prayer" (valued at 79).
  - Total = 75 + 79 = 154.
  - The largest multiple of 19 less than 154 is 152 (19 × 8).
  - Remainder = 154 – 152 = 2. (This is the number of rak'ahs of Fajr).
  - *Another way:* add the values of "Fajr"(43), "and the Qur'an of Fajr"(74) and "the two ends of the day"(75) = 192. The largest multiple of 19 is 190 (19×10). The remainder = 192 - 190 = 2.
- **Dhuhr prayer (4 rak'ahs):**
  - The numerical values of the phrase "to set the sun to the dusk of the night" (its value 149) and the words "noon" (59) and "appear" (62) are combined.
  - Total = 149 + 59 + 62 = 270.
  - The largest multiple of 19 less than 270 is 266 (19 × 14).
  - Remainder = 270 – 266 = 4. (This is the number of rak'ahs of Dhuhr).
- **Asr prayer (4 rak'ahs):**
  - The numerical values of the phrase "the sun will set until the dusk of the night" (149) and the word "afternoon" (45) are combined.
  - Total = 149 + 45 = 194.
  - The largest multiple of 19 less than 194 is 190 (19 × 10).

- The remainder = 194 – 190 = 4. (This is the number of rak'ahs of 'Asr).

- **Maghrib prayer (3 rak'ahs):**

  - The numerical values of the phrase "two ends of the day" (75), "dusk of the night" (67) and the word "sunset" (51) are combined.
  - Total = 75 + 67 + 51 = 193.
  - The largest multiple of 19 less than 193 is 190 (19 × 10).
  - The remainder = 193 – 190 = 3. (This is the number of rak'ahs of Maghrib).
  - *Another way:* Summing the values of "for the sun to shine..." (149) and "Zulfa min al-Layl" (63) = 212. The largest multiple of 19 is 209 (19×11). Remainder = 212 – 209 = 3.

- **Isha prayer (4 rak'ahs):**

  - The numerical values of the phrase "Zulufa from the night" (63) and the phrase "Isha prayer" (74) are combined.
  - Total = 63 + 74 = 137.
  - The largest multiple of 19 less than 137 is 133 (19 × 7).
  - Remainder = 137 – 133 = 4. (This is the number of rak'ahs of 'Isha').

These examples show how the mentioned numerical methodology is applied to derive the number of rak'ahs by analyzing the numerical values of Qur'anic phrases associated with each prayer and its time.

Conclusion

This methodology in accurate calculation and literal values represents an attempt to understand deeper layers of numerical semantics in the Qur'anic text in relation to prayer. As the proponents of this proposition emphasize, these numerical deductions do not replace the Sunnah of the Prophet (peace and blessings of Allaah be upon him) and the practical frequency that has been passed down from generation to generation, as they are the two main sources of the rulings of prayer, its manner and the number of its rak'ahs. This numerical aspect remains an additional evidence or an esoteric signal that confirms and supports what is already known and established in religion, and sheds light on an aspect of the miracle of the Holy Qur'an in its tight structure.

25.29 "Prayer: A Journey of Awareness and Change" Series: A Comprehensive Summary and Summary of Ideas

Introduction:

Over the course of previous articles in the "Prayer: A Journey of Awareness and Change" series, we embarked on a path that aims to go beyond the traditional or superficial understanding of prayer and dive into its spiritual, intellectual, and practical depths. We sought to diagnose the challenges facing Muslims in their relationship with this central worship, and explored how the Holy Quran can bring us back to its essence, and indeed make it a true connection to God, a source of peace, and an engine of positive change in oneself and society. This article provides a

comprehensive summary of the most important ideas and milestones we have experienced on this journey.

First: Diagnosing the "Crisis of Prayer" and Searching for the Essence

Our journey began with a frank diagnosis of the "prayer crisis" that many people experience, which is a feeling of heaviness, boredom, remorse, lack of reverence, and focusing on the external form without sensing the soul. We found that the roots of this crisis lie in a superficial understanding of the meaning of prayer, social and cultural legacies that may alienate them, and a neglect of the spiritual aspect and contemplation. The solution lies in redefining prayer and returning to the Qur'an to understand its purposes.

Second: Uncovering the Obstacles to Correct Understanding of Prayer

We reviewed the "methods of the devil" or intellectual obstacles that divert us from the essence of prayer, such as reducing religion to prayer, exaggerating one aspect at the expense of another (such as collectivism at the expense of individualism, or fear at the expense of love), ignoring facilitation, focusing on quantity rather than quality, linking prayer to place rather than time, and separating it from its behavioral impact. Facing this requires awareness, reflection, and a focus on the essence.

Third: Expanding the Concept of Prayer: Multiple Types for One Purpose

We discovered that the concept of prayer in the Quran is much broader than just ritual movements. They include:

- **Kinetic (ritual) prayer:** with the necessity of its association with the spirit and contemplation.
- **Social Prayer:** The bond of kinship and community service.
- **Iqama prayer:** such as striving to establish justice and a system based on the values of truth.
- **Mihrab Prayer:** It is the connection of deep spiritual connection and disconnection to God.

Fourth: Diving into the "Mihrab Prayer": A Guide to Spiritual Connection

We have provided a practical and detailed guide on how to achieve the "mihrab prayer", which represents the essence of worship and spiritual connection to God. It begins with physical and spiritual preparation, then enters a state of interruption and orientation, passing through conscious and contemplative standing, and humble bowing, which carries the meanings of acclamation, and ending with prostration, which is the peak of closeness, submission, and detachment.

Fifth: Prayer in the Qur'an: A Journey Towards Piety, Communication and Change

We emphasized that in the perspective of the Qur'an, prayer is a gateway to piety, a model of effective communication (with God and with people), and an engine of internal (self-refinement) and external (impact on behavior and morality) change. We dealt with concepts such as the "middle prayer" as a preservation of the social fabric, and the connotations of Surah "Jumu'ah" as an invitation to meaningful cognitive communication.

Sixth: Re-understanding "Shortening Prayers" and "Striking the Ground"

We have gone beyond the traditional interpretations of these two concepts:

- **"Shortening the prayer":** It is not just a reduction in the number of rak'ahs, but rather a process of serious investigation, research, and investigation to reach certainty, and a challenge to intellectual legacies that may obscure the correct understanding.
- **"Hitting the ground":** It is not just geographical travel, but contemplation and deep thinking, challenging prevailing ideas, and stepping out of the intellectual comfort zone in search of truth and knowledge.
- **Integration:** These two concepts, "shortening" and "striking the ground", are integrated to make prayer and its surroundings a continuous journey towards certainty, in which prayer is elevated from a mere formal performance to a state of deep understanding and firm faith.

Seventh: Openness to contemporary perspectives

As part of the journey of consciousness, we presented a model of contemporary perspectives (such as Dr. Samer Islambouli's vision) that offer different readings of the concept and place of prayer, enriching the debate and prompting critical thinking, and emphasizing that the search for a deeper understanding is an ongoing process.

The final conclusion of the series:

Prayer, as this series has sought to present, is not just a ritual performed automatically, but a continuous journey of consciousness and change. It begins with an honest diagnosis of our reality with it, passes through a deeper understanding of its purposes and its many types, and requires intellectual courage to challenge inherited concepts and strive for certainty through reflection and research. The ultimate goal is for prayer to become a true connection with God, in which the heart beats with reverence, in which the tongue speaks with contemplation, in which the wounded move in obedience, and in which its effects are reflected in light, guidance, tranquility, and positive change in the life of the individual and society. It is an invitation to make our prayer a spiritual ascension, a moral school, and a starting point for the good life.

26 A New Understanding of the Pillars of Islam: From Rigid Weather to a Renewed Way of Life

Introduction: Why do we need a new understanding?

For centuries, the five pillars of Islam have formed the backbone of a Muslim's identity and religious practice. But in the midst of the acceleration and pressures of life, many today face an existential challenge: how can these pillars be more than just rituals performed, to become a living and effective approach to the upliftment of the individual and society? Is it possible that prayer is deeper than movements, fasting is beyond hunger, zakat is greater than money, and Hajj is more comprehensive than a journey?

1. Prayer: From Kinetic Performance to Effective "Connection"

Traditional understanding: Specific words and actions that begin with Takbeer and end with delivery.

The new expanded understanding: prayer, from its linguistic root (S.L.I.), is a "connection" and a "driving force". It is not just a ritual, but a comprehensive state of communication, manifested in three complementary dimensions:

- **Spiritual prayer (mihrab prayer):** It is the servant's connection to his Lord, a moment of disconnection from creation to contact the Creator. Here, the movements are not an end in themselves, but the language of the body that expresses the reverence of the heart. Bowing is the embodiment of exaltation, prostration is the culmination of submission, and standing is the pause of contemplation of God's words. They are not empty movements, but **a living embodiment of spiritual connection**.
- **Social prayer (the prayer of life)** is any action that strengthens a person's "connection" with his community. The bond of kinship, helping the needy, a kind word, removing harm from the way, every positive action that connects the individual to his surroundings is a form of prayer.
- **Civilized Prayer (Iqama Prayer):** It is the pursuit of justice and higher values in society. {Those who, if We have established them in the earth, establish the prayer}. Holding prayers here goes beyond building mosques, to mean establishing a system based on truth, justice and mercy.

Conclusion: Kinetic prayer is **the training school and the beating heart** that nurtures all kinds of other connections. It is the daily charger that reminds us that our whole life must be a "connection" to God and to creation.

2. Fasting: From physical abstinence to the "fasting" of thought and research

Traditional understanding: abstaining from food, drink, and intercourse from dawn to sunset.

The new expanded understanding: Fasting is at its core "constipation" and "taming." It is not just hunger and thirst, it is a method of control and elevation.

- **Fasting of the Body (School of the Will):** Physical abstinence is not torture, but rather the most powerful exercise to strengthen the will. He who controls his most intense instincts in response to a divine command becomes more able to control his tongue, anger, and behavior. It is **physical training for a spiritual purpose**.
- **Fasting of Thought (New Research):** The deeper symbolic concept of fasting is the temporary abstinence from inherited ideas and outdated axioms, to create an "intellectual vacuum" that allows for the reception of new understanding and pure research. Just as the body empties food to purify, the mind must empty of rigid convictions to seek the truth. Fasting is a state of **intellectual abstraction** in preparation for receiving wisdom.

Conclusion: Physical fasting is the practical and tangible entrance to the experience of intellectual fasting. It teaches us that elevation requires restraint and detachment, both from the desires of the flesh and from the illusions of the mind.

3.

Traditional understanding: Giving a specific percentage of money to the poor and needy.

The new and expanded understanding: Zakat, from its root (z.k.v.), means growth, purity, and improvement. It is not just an act, but a continuous process of purification and development of life.

- **Zakat of money (purification of wealth):** It is the minimum and the clearest symbol of zakat. It is an acknowledgment that money is not absolute property, but we are left behind in it. Taking out a part of it purifies it from scarcity, develops it with blessings, and achieves social solidarity.
- **Zakat of life (all improvement and development):** The broader concept of zakat is any effort made to improve and purify life. Zakat is spreading knowledge, zakat is health serving people with it, and zakat is investing in what is beneficial. Every development in science, improvement in the environment, or innovation that serves humanity is a form of zakat, because **it purifies and develops life**.

Conclusion: Zakat al-Mal is the obligatory physical application that trains us on the broader principle: that our entire lives should be a continuous project of "Zakiya", through which we leave a good impact and blessed growth.

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4. Hajj: From the journey of place to the pursuit of the goal

Traditional understanding: Traveling to Mecca at a specific time to perform certain rituals.

The new and expanded understanding: Hajj, at its root, means the intention and the end, and it carries the meaning of "argument" and "need". It represents the great journey of man towards his lofty goals.

- **Hajj to Mecca (Symbol of Unity and Purpose): The** physical journey to the Sacred House is **the greatest embodiment of life**' s journey.In it, man is stripped of everything (ihram) as a symbol of his stripping of his whims. He circles around one center (the Kaaba) as a symbol of the unity of his purpose. He seeks between two places (Safa and Marwa) as a symbol of his relentless pursuit. He gathers with millions of people of every race and color as a symbol of the unity of the human origin. It is **an intense symbolic simulation of man's journey towards God**.
- **The pilgrimage of reason (the pursuit of truth):** Every serious and organized pursuit of a noble goal is a "pilgrimage." The pilgrimage of the world in its laboratory in search of a cure, the pilgrimage of the reformer in his community in pursuit of justice, the pilgrimage of the seeker towards knowledge. It is the constant quest to establish the "argument" with proof, and to satisfy the human "need" for knowledge and progress. "And He has given permission among the people to perform Hajj, men will come to you and for every one who is in distress" may be understood symbolically as a general invitation to mankind to seek benefits and knowledge.

Conclusion: The pilgrimage to Mecca is not just an annual ritual, but **the supreme model and practical training** that inspires all other forms of "pilgrimage" in our lives. It teaches us that life is a journey of purpose and purpose, and requires pursuit, impartiality, and unity of purpose.

Conclusion: Islam Breathes with Life

This new understanding of the pillars of Islam does not abolish ritual, but restores its spirit. It links outward performance to the inner end, making Islam a religion that breathes with every movement in life. Prayer becomes a compass that guides all our prayers, fasting becomes a

method of renewing our consciousness, zakat becomes a motivation for the development of our surroundings, and Hajj becomes a source of inspiration for every noble pursuit. Thus, the pillars of Islam are transformed from rigid pillars into flowing rivers of consciousness, action, and change.

27 Renewal of Religious Understanding: Reconciling Ritual and Essence

Introduction: The Crisis of Meaning in Our Time

Many people today live in a state of spiritual alienation, a gap that widens between the rituals they perform as obligatory and the sublime meanings they yearn for as an end. This reality has given rise to two trends: a group that clings to the external form of worship for fear of being abandoned, even if it is emptied of its spirit, and a group that averse itself to form in search of an abstract essence, even if its features are lost. But does religion really present us with this difficult choice: either a body without a soul, or a soul without a body?

The call for the renewal of religious understanding is not a call to destroy the heritage, but to restore the soul to its structure. It is an attempt to reconcile ritual and essence, to discover how form in Islam was prescribed only as a vessel of meaning, and that meaning is only established through a sensible practice. This article explores this integrative logic through five central concepts: the qibla, fasting, prayer, the mosque, and the sacred month.

1. Qibla: Unifying the Destination to Unify the Goal

To say that the Qibla is an "intellectual destination" is a profound understanding of its purpose. But why is this direction embodied in a material direction towards the Kaaba? Because Islam trains man through the sensible to reach the abstract. Directing millions of bodies, five times a day, towards a single point, is the most powerful practical exercise in the necessity of directing hearts, minds, and goals towards a single value "Qibla": the pleasure of God and the reconstruction of the earth.

The physical kiss does not cancel the intellectual kiss, but rather it is **its daily remembrance and its universal symbol**. It protects the Ummah from the dispersion of destinations, and teaches the individual that the uprightness of his body in prayer is an invitation to straighten his path in life.

2. Fasting: The School of Will for the Refinement of the Soul

There is no doubt that the ultimate purpose of fasting is to achieve piety, which means fasting for the wounded from all evil. But how do we reach this lofty "moral fast"? Fasting for food and drink comes as an intensive annual training curriculum. It is a school for taming the soul and strengthening the will.

A person who succeeds in controlling his most basic instincts by God's command acquires a "spiritual muscle" that enables him to control his tongue, anger and other desires. Physical fasting is not the goal, but **the most effective educational means** of achieving universal fasting. Physical hunger awakens in us the longing for spiritual purity, and temporary deprivation turns into permanent gratification.

3. Prayer: The Encounter of the Body with the Spirit in the Presence of God

To reduce prayer to ritual movements is to empty it of its meaning. To reduce it to mere mental meditation is to strip it of its power. In Islam, prayer is **the moment when body and soul unite in the highest forms of slavery**. Bowing is not just a bow, it is the language of the body that expresses the exaltation of the heart. Prostration is not just touching the ground, it is the culmination of physical submission that allows the soul to soar in the height of closeness.

Kinetic prayer at specific times is not a constraint, but a **fixed time to recharge our spiritual energy**, so that our state of "connection" with God will continue for the rest of our day. It is the microcosm in which we learn how to make our whole life prayer and connection.

4. The Mosque: The House of Worship and the Lighthouse of the Community

The idea of the "new mosque" as a space for enlightened thought is a true return to the essence of the first mosque. The mosque was never just a place for movements, but it was the beating heart of society: it was where circles of knowledge were held, people's affairs were discussed, and from there initiatives were launched.

The physical structure of the mosque is not the goal, but **rather the spatial incubator that brings the nation together** to establish its worship and develop its consciousness. The call today is not to go beyond the mosques, but to restore life to them, so that they become houses of God through worship, beacons of knowledge through knowledge, and centers of service through work. The real mosque is one in which the ranks are filled and the minds meet.

5. The Sacred Month: A Sacred Truce to Consolidate Peace

Turning the "Sacred Month" into a permanent "state of consciousness" is a profound understanding of the purposes of the Sharia. But why was this state defined in four months of time? Because human beings need intensive periods of training to solidify the principles. These months have been a **"sacred forced truce"** that breaks the cycle of violence, forces warring tribes to lay down their arms, and allows society to taste security and peace.

The goal is that those who taste the sweetness of peace in these months seek to generalize it to the rest of the year. The sacred months are not an exception, but rather **an intense example of what all life should be**. It is a period of training on the sanctity of blood, symbols and money, so that this sanctity becomes a well-established principle in all times and places.

Conclusion: Towards Conscious Integration

The renewal of our understanding of religion does not lie in the choice between form and substance, but in the reconnection between them. Rituals in Islam are the language of the body that harmonizes with the language of the soul. They are not restrictions, but educational tools designed with divine care to refine our character, shape our behavior, and raise our consciousness.

Our call today is to pray with our hearts and bodies, to fast with our stomachs and morals, to make our mosques places of reverence and thought, and to use our religious time as stations to provide us with the values by which we live our entire lives. Only in this way can worship be transformed from a habit to a life that is lived.

28 "The Pillars of Islam: From Static Weather to a Renewed Approach to Life" Series

Having talked about prayer in depth, it is now necessary to move naturally to the rest of the pillars of Islam, to present an integrated vision that highlights how these pillars transform from a mere ritual that leads to a way of life that pulsates with meaning and application. This series will be a bridge between the new understanding of prayer and the rest of the religion.

Series Introduction: Building Islam on the Pillars of Meaning

We have always understood the five pillars of Islam as separate duties to be performed at specific times, but this understanding, while important, has obscured from us the comprehensive and integrated vision that God intended for His religion. The pillars of Islam are not just rigid rituals, but pillars of construction, each of which represents an essential dimension in an integrated way of life that connects man to his God, himself, his society, and the universe around him. In this series, we will delve into the deep meanings of these pillars, discovering how they transform from a mere "form" to a "substance" that is reflected in every aspect of our lives.

28.1 "Prayer and Zakat: The Duality of Worship and the Pillar of Society"

The Holy Qur'an often associates prayer with zakat, and this conjunction is not a coincidence, but rather a clear indication of **the inseparable complementarity between these two pillars**. If prayer represents the pinnacle of the vertical relationship between a slave and his Lord, then zakat is its practical manifestation in the horizontal relationship with society, to form the pillar of a society of justice and charity.

- **Prayer: Preparation for the heart and soul:** Prayer is a moment of purification of the heart, a recharge of the soul, and a constant reminder of God's beautiful names and attributes. It is a daily exercise in reverence and concentration, and of trust and submission. This spiritual state generated by prayer is **the basic and necessary preparation for giving and zakat**. Whoever tastes the sweetness of closeness to God in his prayer, it is easier for him to see God's favor on him, and he realizes the duty to spend and give to others. It makes giving a result of love and a sense of responsibility, not just a material commitment.
- **Zakat: The fruit of prayer and the building of society:** Zakat, in its broad sense, is not just the production of a certain percentage of money, but rather the **development and purification** of one's soul, money, and society. It is an acknowledgment that sustenance is from God, and that others have a right in it.
    - **Purification of the soul:** By spending and giving, a person is purified from selfishness and scarcity, and he purifies himself with blessing and growth.
    - **Community Development:** Zakat contributes to the redistribution of wealth, poverty alleviation, and social justice, leading to the building of a cohesive and strong society.
    - **Prayer yields:** Zakat is the practical proof of the sincerity of prayer. A prayer that does not lead to a sense of concern for others and spending on them is an incomplete prayer, whose spirit is weak. When zakat is paid consciously, it increases

the worshipper's reverence and deepens his connection to his Lord, so that prayer and zakat become two sides of the same coin: **a worship that combines divine and human rights**.

Thus, the complementarity between prayer and zakat is evident in the fact that they are indispensable to each other. Prayer prepares the heart for zakat, and zakat yields the fruit of prayer and shows its sincerity, so that together they form a solid building for the believer individually and for society as a whole.

28.2 "Fasting: The School of Will, Fasting of Thought and Research"

Fasting in Islam is not just abstaining from food and drink, but it is an **integrated school for self-refinement, strengthening the will, and liberating the mind**. It is an act of worship with deep physical, spiritual and intellectual dimensions, which paves the way for human elevation.

- **Fasting of the Body: A School for Strengthening the Will and Self-Control:** Abstaining from basic desires (food and drink) during specific hours of the day is a daily practical exercise in **self-control and control of desires and instincts**. This daily practice strengthens a person's will, teaches him patience and perseverance, and makes him more able to face the challenges in his life. Whoever is able to fast from the desires of his body, he is able to control his anger, his tongue, and his emotions, so that he becomes a master over himself and not a slave to it.
- **Fasting of Thought: Abstaining from Traditions to Create a Void for the Search for Truth: The** most profound and revolutionary aspect of the concept of fasting is the "fasting of thought." It is **the symbolic abstention from inherited ideas, traditional axioms, and rigid beliefs**, not with the aim of rejecting them entirely, but with the aim of creating an intellectual vacuum that allows for their re-evaluation and the search for the authentic truth.
    - Fasting encourages thought**, reflection, and independent research**, away from ready-made molds that may prevent the mind from growing and developing.
    - It is a call to empty the mind of intellectual "impurities" and prejudices, just as the body fasts from material impurities. This emptiness allows **for the entry of new ideas, pure inspirations, and enlightened visions** that are in line with cosmic and Qur'anic truths.
    - A Muslim who fasts his mind is the one who is not satisfied with what his fathers found, but he researches, strives and strives to deepen his understanding of his religion and life, and this is the essence of "shortening prayers" and "striking the ground" from an intellectual perspective.

With this understanding, fasting becomes not just a month of physical abstinence, but **a way of life in which the mind and spirit are renewed, in which** man becomes more aware of himself and the universe, and sets out towards the search for truth with an open heart and a liberated mind.

28.3 "Hajj: A Journey of Self-Discovery and Knowledge Building"

In Islam, the pilgrimage is more than a physical journey to a blessed spot; it is a **profound cosmic journey of self-discovery, knowledge building, and the attainment of universal connection** on multiple levels. It is a living embodiment of the concepts of "striking the ground" and "shortening" that we have talked about, where material pursuit meets spiritual and cognitive inquiry.

- **Hajj: Responding to a need and presenting an argument:** Hajj can be understood as a journey that a person makes to satisfy his innate "need" for knowledge and deep communication, through which he presents the "argument" for himself and others through research, proof, and reflection.
    - **Fulfilling the "need":** Man is a searching creature by nature, carrying within him a need for knowledge, for returning to the origin, and for investigating the great truths. Hajj is a fulfillment of this deep innate need.
    - **Presenting the "Argument": The rituals of** Hajj are not just deaf rituals, but symbols that carry deep epistemological connotations. The quest between Safa and Marwah is a reminder of the relentless quest for water (material and spiritual sustenance) despite the doubt of its existence. The circumambulation around the Sacred House is a symbol of monotheism and focus on one central point of existence, which is God. Every step in the Hajj is an argument for faith, submission and continuous search.
- **Symbols of Hajj and their Cognitive Significance:**
    - **The Kaaba (the Sacred House):** It is not just a building, but a "house" that brings people together from all depths, and symbolizes the centrality of monotheism and the unified intellectual qibla. It is the meeting point of thoughts and hearts.
    - **Safa and Marwa: They** symbolize continuous pursuit, even in moments of despair, and the confidence that the sincere pursuit is not wasted. They represent "shortcoming" (searching and investigating) at its best.
    - **Standing in Arafah:** It is the pinnacle of Hajj, and it symbolizes the moment of knowledge and manifestation, where a person stands contemplating himself and being, aware of the greatness of the Creator and his attitude towards Him.
    - **Throwing the Stones:** It symbolizes getting rid of illusions, suspicions, and false ideas that prevent reaching the truth and hinder the intellectual pursuit.
- **Hajj as a collective ascension:** Hajj is not only an individual journey, but a collective ascension of the soul and mind. It brings together people from all parts of the world, differing in their languages and colors, but uniting in their purpose and purpose. This gathering deepens the concept of "one nation" and promotes the exchange of knowledge and experiences, which is fully in line with the concept of "striking the earth" in its social and human dimension.

With this understanding, Hajj becomes not just a once-in-a-lifetime corner, but **a living example of the journey of life itself**, a continuous journey of search and striving, contemplation and

contemplation, getting rid of illusions, and deep contact with the Creator and the servants, leading to the building of true knowledge and the realization of the meaning of existence.

28.4 "The Prophet is in Us: Discovering Instinct and Building Good Citizenship"

The concept of the "Prophet" in Islam goes beyond the historical figure to being **a symbol of common sense, perfect example, and an inner compass** that guides man towards the highest human values. "The Prophet is among us" is not just a metaphorical expression, but an invitation to discover and elevate this instinct to be the basis for building good citizenship.

- **The Prophet is in us: an inner compass and higher human values:** every human being carries within him a pure "instinct", which is like the "prophet" that lies within him, which calls him to goodness, justice, truth and charity. This inner "prophet" is the voice of the living conscience, which is the innate readiness to receive divine guidance.
    - **Mercy to the Worlds:** This prophetic attribute is not exclusive to the Prophet Muhammad (peace and blessings of Allaah be upon him), but it is an invitation for every human being to become a "mercy to the worlds" within the scope of his influence, in word, deed and behavior.
    - **Integrity and honesty:** These are basic prophetic values that an individual must adopt in all his dealings, so that his whole life is "prophetic" in its behavior.
- **Praying for the Prophet: Developing the Ideal Self:** When we pray to the Prophet, we are not content with repeating words, but it is a **process of spiritual recharge, a constant reminder of good example, and an activation of the prophetic dimension that lies within us**. It is an attempt to evoke the prophetic values and embody them in our lives.
    - It is a training in **the awareness of the human perfection** that the Prophet represented, and to strive to emulate him in morality, justice, mercy, and wisdom.
    - Praying to the Prophet is like an **intellectual and spiritual "mihrab"** that we turn to to be inspired by the Prophet's light, to nourish our fitrah and to strengthen our inner compass.
- **Activating the "Prophet in Us" and Building "Good Citizenship":** Activating the "Prophet in us" through conscious prayer, fair zakat, polite fasting, researching Hajj, and good deeds is the **solid foundation for building "good citizenship".**
    - **Good citizenship:** It is not just adherence to civil laws, but also raising the awareness of the individual to be an active and productive member who contributes to building his society, spreading goodness in it, and preserving his rights and duties.
    - **Application of Prophetic Values:** When an individual embodies the values of honesty, honesty, mastery, justice, and charity in all his dealings (at work, at home, on the street, in any position), he achieves "the Prophet in us" and contributes to building a virtuous and prosperous society.

- The society in which the "Prophet is manifested in us" is a society in which mercy and justice prevail, and in which its members cooperate in righteousness and piety, which is the ultimate goal of the integrated approach of Islam.

Thus, it is clear that the concept of "the Prophet is among us" is not separate from the pillars of Islam, but rather the spirit that flows in it, and the goal it seeks to achieve in building a good human being and an active citizen in a society of justice and charity.

28.5 "Reconciliation between Ritual and Essence: Towards an Islam that Breathes with Life"

After our journey into the depths of Islam, and our discovery of its integrated dimensions that go beyond mere ritual performance, a fundamental question may arise: Is it necessary to abandon ritual in favor of the essence, or vice versa? **Both are** necessary to complement the other, and both complement the construction of an Islam that breathes with life.

The Problem of "Body Without Soul" or "Soul Without Body"?

Modern Islamic thought has suffered from this artificial duality:

- **"A body without a soul":** This understanding limited religion to outward rituals without delving into their meanings and purposes. Prayer turned into movements, fasting into hunger and thirst, zakat into a tax, and Hajj into a tourist trip, and these rituals lost their transformative impact on the lives of individuals and societies.
- **"Soul without a body":** It is the tendency to neglect outward rituals, under the pretext of focusing on the "essence" and the intentions. Religion thus loses its vessel that protects it from vanishing and distortion, and meanings become mere theoretical ideas that are not embodied in practical reality.

Integrative Solution: Ritual Vessel, Essence Spirit

The best solution lies in the realization that **the ritual is the preserving vessel that preserves the meaning and ensures its continuity, and the meaning is the spirit that gives the ritual its life and influence**. They cannot be separated without religion losing its strength and comprehensiveness.

- **The physical qibla is a symbol and reminder of the intellectual qibla: the** physical qibla that Muslims address in their prayers is not just a geographical direction, but a living symbol of the unity of the intellectual and heartfelt direction. It is a constant reminder that there is one center of existence, and that all thoughts must be directed to it in the search for truth. The ritual (material orientation) preserves the meaning (intellectual monotheism) from distraction.
- **Physical fasting is the educational means of achieving moral fasting:** abstaining from food and drink during the month of Ramadan is an intensive physical and psychological training. This training is the educational means that strengthens the will and governs self-control, enabling a person to achieve a permanent "moral fast" of evil, lying, backbiting, aggression, and false thoughts. Here the body purifies the soul.

- **Kinetic prayer is a fixed time for the constant recharge of the energy of the "connection":** the five obligatory prayers are fixed and orderly times, as daily intervals, that recharge the energy of the continuous "connection" between the servant and his Lord. This ritual prayer serves as spiritual fuel stations, reminding us of the enduring connection with God that must manifest itself in every moment of our lives. The ritual here is the temporality that ensures the continuity of the essence.
- **The physical mosque is a spatial incubator for the convergence of minds and the establishment of worship:** the mosque is not just a place of kinetic prayer, it is a societal and cultural incubator. It is a place for the convergence of minds, the exchange of ideas, the strengthening of social bonds, and the establishment of justice among people. The mosque in its physical form saves the function of "social prayer" and "iqama prayer" from extinction.
- **The Sacred Month is an intense model of what all life should be: the** sacred months are holy periods in which the value of obedience is multiplied and conflicts are forbidden. It is a condensed, microcosmic model of what all life should be: periods of peace, security, and a focus on worship and good works. The ritual here (the sanctity of the month) gives us a vivid example of how to live our entire lives in a state of holiness and commitment.

Final Conclusion: A Living Islam that Breathes with Every Movement in Life

The call we have made in this series is not to destroy the heritage or to exclude the rituals, but **to restore the soul to it, to breathe life into it again**. It is a call for a deep awareness that Islam is not a religion of rigid rituals, but a **living way of life that breathes with every movement in existence**.

When we merge ritual with essence, and see in every corner of religion a spiritual, intellectual, social, and energetic dimension, then sustenance is not just money, fasting is not hunger, pilgrimage is not a journey, and the prophet is not only a person of history, but our whole life becomes **a continuous prayer, a conscious worship, and a constant closeness to God, at all times and places, in every action and stillness.**

29 Series on the Concept of Moral Laundering and Acclamation

General Introduction:

The Qur'an is filled with repeated calls for purity, which are not limited to physical hygiene but extend to the depths of the soul, soul, and thought. This series of essays explores the concept of "spiritual washing" or "spiritual purification" (acclamation) as presented in the Qur'an, and attempts to link it to a deeper understanding of the verses of ghusl and purity, including those that command the washing of certain organs in preparation for prayer (which is called wudu in jurisprudence), emphasizing that this symbolic reading does not abolish jurisprudential rulings on physical purity but rather It enriches our understanding of its purposes.

29.1 THE CONCEPT OF WASHING THE FACE AND HANDS AND WIPING THE HEAD AND FEET IN THE QUR'AN

As part of the **preparation for prayer and not as part of the prayer itself**. Based on this verse number 6 of Surah Al-Ma'idah, which deals with ablution.

- **Preparation for prayer:** Washing, wiping, and completing are processes of preparation and preparation for prayer, and are not part of basic prayer movements (such as bowing and prostrating). It is similar to the preparations made by the doctor before an operation, where physical and spiritual concentration and preparation are necessary.
- **One integrated process:** washing, wiping and tammum should be seen as one continuous process, not just separate rituals to be performed and then forgotten. That is, when doing these actions, it must be in mind that we are in a state of prayer and preparing to communicate with God.
- **The Qur'anic Concept of Washing and Wiping:** The Qur'anic understanding of washing and wiping must be present in the mind when performing these actions. We must recognize the symbolic and purifying meaning of these actions as part of the spiritual readiness to pray.
- **Physical Acts as Symbols: The** physical acts of ablution (washing the face and hands, wiping the head and feet) as symbols and references to the state of purity and spiritual readiness that the worshipper must have before entering into prayer.
- **Verse 6 of Surah Al-Ma'ida: The** text cites verse 6 of Surah Al-Ma'idah as a basic reference for understanding how to wash, wipe, and complete in the Qur'an, and emphasizes the importance of pondering and understanding this verse accurately.

In summary, washing the face and hands and wiping the head and feet in the Qur'an is not just a mechanized ritual, but rather an integrated spiritual and physical preparation process for prayer, and must be understood in the context of preparation and communication with God, not as part of basic prayer movements.

29.2 ABLUTION IN THE QUR'AN: A NEW READING BEYOND RITUALS TOWARDS INTELLECTUAL LIBERATION

The verse of ablution in Surah Al-Ma'idah (verse 6) is one of the pivotal verses that outlines how a Muslim should prepare for prayer. Throughout the ages, a common understanding has settled that focuses on the practical and physical aspects of this ritual, considering it a physical cleansing with water. However, there is a contemporary reading, presented by some thinkers such as Professor Ibn Odeh Abdel Ghani, that calls for the "liberation" of the meanings of this verse, and the Qur'anic words in general, from the constraints of inherited material understanding, and offers a new interpretation that sees ablution **as an intellectual preparation and a process of** cognitive purification To engage in "prayer" in its broadest and most comprehensive sense.

Critique of Traditional Understanding and a Call for Renewal:

This perspective is based on a critique of the prevailing understanding, which sees it as being trapped in the old cognitive tools and has not witnessed a development that keeps pace with the times. He considers that limiting ablution, ghusl, and tammum to a narrow material framework has hindered deep contemplation and stopped ijtihad. Adhering to old interpretations and repeating them without trying to understand the verses with new intellectual tools is akin to "cognitive stupidity" – doing the same thing in the same way and waiting for different results.

Wudoo' as a liberation of the mind and renewal of thought:

This new interpretation suggests that the organs of ablution mentioned in the verse carry symbolic connotations that go beyond their physical meaning:

1. **Washing the face:** It is not limited to washing the front of the head, but it is also the **cleansing of the "direction" of the mind and changing the "faces" with which we look at things**. It is an invitation to get rid of prejudices, false legacies, to look at issues and topics (whether they are science or understanding of others) with a new and multi-angled perspective, and to free thought from old or extremist tendencies.

2. Washing hands to facilities: "Hand" here symbolizes the ability to act, influence, and move objects and thoughts. "Facilities" are the auxiliary cognitive and intellectual tools that we use in this movement and pursuit. Washing hands to facilities means purifying our ability to act and renewing our tools and methods of work and research. It is a rejection of rigidity and the repetition of the same methods, and a call to adopt new ways of achieving goals and liberating ideas.

3. **Clear Head:** "Head" symbolizes the **center of leadership, decision-making, and key ideas**. Scanning the head does not simply mean wetting a part of it with water, but rather an **examination, evaluation, and updating of these leadership ideas and approaches** using the tools available, whether mental or technical, to reach a deeper understanding and more accurate guidance.

4. **Erasing the legs to the heels:** "The man" here symbolizes **the "vision", the path and the approach followed**. The "heels" symbolically link to the concept of the "Kaaba" as a high-level plan that can be continuously improved. Scanning the two legs to the heels represents **a continuous review and evaluation of the vision and methodology, a relentless pursuit to maximize the level of thinking and vision ("to the heels"**), and the continuous development of plans.

Wudoo' is a preparation for prayer in its comprehensive sense:

This intellectual and cognitive ablution is the necessary readiness to enter **into the "prayer" that** this perspective understands in a way that goes beyond limited movements and words. Prayer here is **the "pillar of religion"** and a great matter related to "the realization of the caliphate on earth", and it includes every **serious endeavor to achieve a noble goal**, whether it is scientific research, a project that benefits the nation, a deep contemplation of the Book of God or an understanding of the universe. It requires a new direction, intellectual liberation, and cleansing of obstacles.

Ghusl and Tayammum in a New Light:

This symbolic understanding applies to ghusl and tammum as well. "Ghusl" from janaba represents **a comprehensive intellectual and cognitive purification of obstacles that prevent the**

soundness of thinking (such as preconceived notions, legacies, and sterile debate). **"Tamim"** in the good level when there is no "water" (as a symbol of the absence of clear understanding or direct content) is not just a forced alternative, but **rather a call not to stop and give up, and to continue seeking and searching using the available qualifications and possibilities ("good level")** So that the understanding is clear and the goal is achieved.

Conclusion: Towards a Renewed and Active Understanding:

The liberation of the meanings of the Qur'an, including the verse of ablution, from material and inherited constraints opens up broad horizons for understanding and application. This new reading, which links ablution with intellectual readiness and purification of the tools of knowledge, invites us to reconsider our relationship with the Qur'anic text, and to revive ijtihad and deep contemplation using all the tools of knowledge that have been given to us. It is a call to make the teachings of the Qur'an, including ablution and prayer, a driving force for intellectual renewal and practical progress in all aspects of life, in order to achieve the fact that the Qur'an is a book valid for all times and places.

29.3 Spiritual Washing and Purification of the Self in the Qur'an: Purifying the Inner Self is the Path of the Farmer

The Holy Qur'an is filled with repeated calls for purity, which are not limited to physical cleanliness, but extend to the depth of the soul, soul, and intellect. In the Qur'anic perspective, "spiritual washing" refers to the process of purifying the human soul from all impurities and impurities attached to it, whether they are sins and sins, reprehensible qualities such as arrogance, envy, scarcity, and miserliness, or false ideas such as polytheism, superstition, and blind imitation of habits contrary to the truth. This concept is the essence of what the Holy Qur'an calls a more precise and comprehensive term, which is **"acclamation."**

Allah (swt) has made purifying and purifying the soul one of the main goals of the heavenly messages and a central goal of man's existence on this earth. Success and true success in this world and the Hereafter are closely and directly linked to it, as the Qur'an clearly declares: **"He has succeeded from its zakat, and he has been disappointed by its trampling"** (Surah al-Shams: 9-10).

The Holy Qur'an also shows that one of the essential tasks of the Prophet Muhammad (peace and blessings of Allaah be upon him) and the prophets before him is to purify and purify the souls of the believers, in addition to teaching them the Book and wisdom: **"It is He who sent among the illiterate a messenger from among them, who recites to them His verses, and gives them alms, and teaches them the Book and wisdom, even though they were before in clear error."** (Surah Al-Jumu'ah: 2). Therefore, acclamation is not just a secondary virtue, but it is an essential process in building the Muslim man and achieving the purpose of his existence.

This spiritual washing and spiritual purification (acclamation) is carried out by various means that the Holy Qur'an has guided them, and they are like "pure water" that washes the soul's souls, the most important of which are:

1. **Repentance, Advice and Seeking Forgiveness:** Sincere and sincere repentance to Allah Almighty, repentance for sins, and determination not to return to them, is an effective process of washing away the traces of sins and opening a new page with the Creator. The Almighty says: **"O you who believe, repent to Allah in repentance, so that your Lord may expiate for you your misdeeds...(**Surah Al-Tahrim: 8)
2. **Avoiding and abandoning abomination: What is** meant by abomination is everything that is ugly, undenied, and corrupt, and on top of this abomination and the most dangerous is shirk with Allah in all its forms and forms, as well as outward and inward immorality. The divine command is clear: **"And your garments shall be purified, and the abomination shall be forsaken"** (Surah Al-Mudathir: 4-5).
3. **Good deeds:** Faith is followed by good deeds, and many good deeds have a direct effect on purifying and purifying the soul. One of the most prominent examples mentioned in the Qur'an is charity, which purifies the soul from the scourge of scarcity and miserliness and develops it by giving and giving: **"Take from their wealth a charity that purifies them and purifies them with it...(**Surah At-Tawbah: 103). As well as prayer, remembrance, reading the Qur'an and other acts of worship.
4. **Faith, certainty, and useful knowledge:** Enlightenment by the light of divine revelation, consolidating true faith in God, knowing His names and attributes, and contemplating His universal and legitimate signs, all of these expel from the heart the darkness of ignorance, doubt, and superstition, wash the mind of false thoughts, and purify the soul with knowledge and insight.

This inner purification, this deep spiritual washing, is the solid foundation on which the life of the believer is built. Sensory purity, such as washing and purifying with water in preparation for prayer, is required in itself as a devotional matter, but it also comes as a tangible physical symbol of this inner purification, and a specific means of it and a reminder of it, which we will review in more detail in the following articles when we reflect on the verses of purity and ghusl in the Holy Qur'an.

29.4 "And His Throne Was on the Water": Spiritual Water and the Basis of the Cosmic Order as a Introduction to Understanding Purity

Having reviewed in the first article the importance of "spiritual washing" or "acclamation" as a basic Qur'anic goal, we now move on to reflect on a unique cosmic verse that provides us with an introduction to understanding the nature of the "water" with which this spiritual purification can be carried out. Allah Almighty says in Surah Hood: **"It is He who created the heavens and the earth in six days, and His Throne was upon the waters, to test you which of you is best in deed...(**Hood: 7).

This verse, in its profound cosmic forms, invites us to go beyond the direct literal understanding that some might imagine, which may suggest a physical throne resting on top of physical water before the process of the visible creation of the heavens and the earth begins. God Almighty is exalted from the similarity of His creation and from the need for a place or space (there is nothing like Him). Therefore, we can look for deeper symbolic connotations of these keywords: "Throne" and "Water".

- **The Throne (Arch):** In this symbolic context, the throne is not seen as a seated chair, but rather as a powerful metaphorical symbol that expresses:

- **Absolute sovereignty and divine dominance:** the pinnacle of the sovereign and the king and the complete control of every atom of existence.
- **Precise cosmological order:** The governing laws (Sunnah of God) established by God to run the universe, from the great galaxies to the smallest particles, and to ensure its stability and regularity.
- **The Divine Law of Sovereignty:** The supreme principles and laws that are the basis of everything, which preserve existence and direct it towards its end.

- **Water (water):** Instead of known physical water, "water" can be seen here as a symbol for:
  - **The Principle of Life and Possibility:** Just as water is the origin of material life (and We have made from water every living thing) (Al-Anbiya: 30), water may symbolize the "pre-creation" state of potential, potential energy, or the primordial substance from which orderly existence emerged. It is the sea of infinite potentials.
  - **Divine Knowledge and Wisdom:** Just as rain revives the dead earth, it is knowledge, knowledge, and wisdom that revive minds and hearts and bring them out of the darkness of ignorance. Water may symbolize eternal divine knowledge, wisdom that is the basis of divine creation and management, and which gives true "life" to understanding and insight.

Based on this symbolic interpretation, the meaning **of "and His throne was upon the water"** is as follows: God's absolute sovereignty, cosmic order, and divine law governing (the throne) existed, solidified, and founded on the principle of life, possibility, knowledge, and wisdom (water) even before the heavens and the earth were manifested in their known physical form. This means that divine law and order precede, surround, control, and direct material creation. Life, all possibilities and knowledge are subject to this supreme order (the throne). The universe did not arise from random chaos, but was founded on a solid foundation of order that governs the flow of life, knowledge, and possibility.

This symbolic "water" – the water of knowledge, wisdom and the principle of life guided by divine law – is what we might call **"spiritual water"** or "spiritual water." It is not ordinary water perceivable by the senses, but rather the essence of knowledge, insight, and divine light derived from revelation and enlightened reason. This spiritual water is the real tool by which "spiritual washing" is carried out and the soul is cleansed from the abomination of polytheism, the darkness of ignorance and false thoughts. It is the water that purifies and elevates the soul.

We should not lose sight of the conclusion of the verse that reveals the purpose of this great cosmic foundation: **"...May He punish you as to which of you is the best in deed."** This whole system, based on science, wisdom and law-guided life, is the stage carefully prepared to test man, the creature in charge, to show through his quest and work how much he is in harmony with this system and follows the guidance of his Creator, and the extent to which he uses this "spiritual water" to purify himself and improve his work.

In the following article, we will see how this understanding of "spiritual water" can shed new light on the direct commands of purity in the Qur'an, such as ghusl from janaba.

29.5 Ghusl al-Janaba in the Qur'an: Transcending Physical Purity to Deep Spiritual Purification

Having explored the concept of acclamation and referred to "spiritual water" as a symbol of divine knowledge and wisdom, we now move on to applying this understanding to one of the main commandments of purity in the Holy Qur'an: ghusl from **janaba**. Allah Almighty clearly commands the believers to purify themselves after this state: ﴿**...And if you are together, purify**

yourselves...(Surah Al-Ma'idah 6), and it is also forbidden to offer the prayer in this case until the ghusl is done: ﴿**...And there are no passers-by until you wash...(**Surah An-Nisa: 43)

The direct, stable, and practical jurisprudential understanding that is required in practice and application is that "janaba" is a state of major event that occurs due to intercourse or the emission of semen, and that the "purification" and "ghusl" required here is the generalization of the whole body with purified water with a specific intention, which is a prerequisite for the validity of prayer and other acts of worship that require great purity. This is a matter that is indisputable, and the Sunnah of the Prophet has explained its manner and details.

But can these divine commands, in addition to their direct practical meaning, carry a deeper symbolic and moral dimension related to the "spiritual washing" of which we have spoken? Is it possible to read "janaba" and "ghusl" from it from a broader spiritual perspective?

- **Janab as a symbol of the spiritual state:** The word janab comes from the root jnb, which refers to distance and distance. Just as janab is physically forbidden from certain actions until it is purified, the state of janabah in its broadest sense may symbolize **a state of spiritual dimension, psychological veil, or intense intellectual preoccupation** that "avoids" a person from the purity of contact with God and from receiving His light and guidance completely. This state may arise from intense immersion in worldly concerns and forgetting the hereafter, or from indulging in intellectual suspicions Sterile arguments that hinder the vision of the truth, or the accumulation of spiritual deposits, such as hidden arrogance, hypocrisy, intense attachment to other than God, or negligence applied to the heart. It is a state of spiritual "dimension" and "intensity" that needs a thorough cleansing.
- **"Purify" / "Wash" as a symbol of universal cleansing:** The divine command to cleanse and wash in this context, while fully preserving its physical meaning, can also carry a powerful call for **"thorough and profound spiritual washing."** It is not just the removal of a passing effect, but rather a complete "spiritual bathing" process, aimed at removing those dense veils and basic spiritual and intellectual obstacles. How is this spiritual washing done?
  - **The pure water of monotheism:** which washes away the secrets of visible and hidden shirk and attachment to other than Allah.
  - **The Water of Revelation (Qur'an and Sunnah):** It illuminates insight and removes doubts and the darkness of ignorance and ignorance.
  - **The water of repentance is advice and sincere seeking forgiveness:** which erases the traces of major and minor sins and renews the covenant with God.
  - **The beneficial water of knowledge and wisdom:** which purifies the mind from false ideas, superstitions and bigotry.

This spiritual washing is a conscious and deliberate process of getting out of the state of "distance" and "negligence" (spiritual impurity) and returning to a state of serenity, closeness and purity, and being fully prepared to receive the divine flood and engaging in "prayer" in its broad sense as a deep connection with God and a purposeful pursuit in life.

With this understanding, ghusl from janaba becomes more than just an act of physical cleansing; it is a symbol of total renewal, deep purification, and a conscious return to the realm of divine closeness. This symbolic meaning does not diminish the importance of physical ghusl, but rather strengthens it, enriches its purposes, and shows the depth of divine wisdom behind it, reminding us that the required purity is not just outward cleanliness, but a comprehensive inner purity.

In the following article, we will look at the other act of purification mentioned in the Qur'an, which is known in jurisprudence as ablution, and explore its possible symbolic dimensions.

29.6 "SO WASH YOUR FACES...": A SYMBOLIC READING OF THE ACT OF PURIFICATION IN THE QUR'AN (WHAT IS KNOWN AS ABLUTION)

After talking about the greater ghusl (ghusl from janaba) and its symbolic dimensions, we now turn to the lesser act of purification which is commanded in the same Qur'anic context, which is considered the most frequent in the daily life of a Muslim in preparation for prayer. The verse of Surah Al-Ma'idah clearly commands: **"O you who believe, when you stand up to pray, wash your faces and hands to the elbows, and wipe your heads and feet to the heels...(**Al-Ma'idah 6).

This act of washing and wiping specific organs is what the jurists have termed **"ablution".** It is important to note here, as mentioned earlier, that the word "ablution" as a term is not mentioned in the text of the Qur'anic verse, but rather the direct command to perform (wash, wipe) refers to certain organs. The established jurisprudential understanding, based on the elaboration of the Prophet's Sunnah, considers this act to be purification from the minor event, and it is a prerequisite for the validity of prayer and other acts of worship that require it.

As we have done with ghusl, here, too, **in addition to fully adhering to the practical jurisprudential sense, we can** explore the possible symbolic and moral dimensions of these actions and these organs, linking them to the intellectual, psychological and cognitive readiness for "prayer" that is connected to God, and which can extend to every serious and meaningful pursuit in life that seeks the face of God.

Let us consider the organs that are commanded to be purified and their possible symbolic connotations:

1. **Face washing:** The face is the face of a person and the mirror of his feelings and intentions, and it is the first thing he sees and is known for. Symbolically, the face may represent **the intellectual and psychological "direction of the** face" of the person. Washing the face may symbolize:
   - Purifying the intention and intention before embarking on work (prayer or any meaningful pursuit).
   - Get rid of false "masks" and social or spiritual hypocrisy.
   - "Washing" the mind of prejudices, prejudices, and one-sided views of things, and seeking to see the facts clearly and from multiple aspects as they are.
   - Renewing the covenant with the pure orientation of God alone in every work.
2. **Washing hands to facilities:** The hand is an instrument of action, action, gain, and giving and taking. The elbow (as a joint that aids movement and the extent of the effect) may symbolize the means and tools we use. Symbolically, handwashing to facilities may represent:
   - Purifying our actions and actions from all imperfections (injustice, cheating, aggression, unlawful gain...).
   - To purify, critique and constantly renew our "tools" and means of knowledge and practicality.
   - A call not to be rigid on old methods, and to seek to adopt new and more effective ways to achieve noble goals.
   - Cleanse what we "move" thoughts and things in life with.
3. **Clearing the head:** The head is the center of leadership, thinking, planning, and decision-making, and the repository of ideas and beliefs. Scanning (which is lighter than washing) may symbolize modernization, revision, and refinement. Symbolically, a head wipe may represent:
   - Review and refine the key ideas, approaches, and beliefs that govern our lives.
   - Updating ways of thinking, leadership and planning.

- Ensuring that our intellectual and spiritual "leadership" is connected to divine revelation and guidance.
- Continuous examination and evaluation of the principles from which we proceed.

4. **Scanning the legs to the heels:** The leg is the tool of seeking, moving, and moving on a path. The heel (which represents the end of the foot or a fulcrum and elevation) may symbolize the end, the goal, or the desired level. Symbolically, wiping the legs to the heels may represent:

- Purifying our paths and methods in life, and making sure that they are on the right path towards the noble goal.
- Review and evaluate our steps, our endeavor and its compatibility with the principles and values.
- An invitation not to stop halfway, and to strive to raise the spirit, vision and work to the maximum possible level ("to the heels").
- Clearing our "vision" of the future and the approach we follow to achieve it.

With this symbolic reading, the act of purification (ablution) becomes an **"integrated program of intellectual and psychological preparation."** It is a process of reviewing, purifying, and renewing the most important aspects of the human personality: the destination and destination (the face), the action and the instrument (the hands), the thought and leadership (the head), and the pursuit and the method (the two feet). All of this is in preparation to stand in the hands of God in prayer, or to engage consciously, purely and effectively in any serious work aimed at achieving God's pleasure and the building of the earth.

Again, we emphasize that this symbolic understanding does not replace or cancel practical understanding, but rather enriches and complements it. In the last article, we will summarize the complementary relationship between sensual purity and moral purity.

29.7 Sensory and Moral Purity: An Integral and Inopposable Understanding of the Qur'an

Having reviewed in the previous articles the concept of "spiritual washing" (acclamation) as a basic Qur'anic goal, and reflecting on the possible symbolic dimensions of "spiritual water" and the acts of purification commanded in the Qur'an, such as ghusl from janaba and purification of the organs, which is known in jurisprudence as ablution, we now reach a fundamental and decisive point: **emphasizing the complementary relationship between physical sensory purity and spiritual, spiritual and intellectual purity.**

As we explore these deep symbolic meanings, it is important to emphasize and reiterate that these interpretations and interpretations that seek to highlight the esoteric dimension of purity **do not in any way aim to nullify, diminish, or diminish the importance or necessity of physical purity** (ghusl and ablution with purified water, or to perform Tayammum in the good level when water is not available) as clearly stated in the texts of the Holy Qur'an and its manner and rulings elaborated in the Sunnah of the Prophet and the consensus of the Ummah.

A comprehensive and balanced understanding of Islam, as presented by the Qur'an and the Sunnah, always requires the integration and harmony between the outward and the inward, between the Shari'ah (practical rulings) and the truth (spiritual purposes and meanings), between the body and the soul, between action and wounds, and between the orientation of the heart and thought.

- **Physical (sensual) purity:** It is not just physical cleanliness, but **rather a devotional act of devotion**, and direct compliance with the command of Allah Almighty and His Messenger (peace

and blessings of Allah be upon him). It is a shar'i condition that is indispensable for the validity of pivotal acts of worship such as prayer, circumambulation of the Kaaba, and touching the Qur'an according to the majority of scholars. It has tangible health and psychological benefits, and it serves as the "visible gate" and the physical and psychological preparation to enter the presence of worship and contact with the Creator. It is a tangible physical expression of the intention of purification and spiritual readiness.

- **Moral purity (spiritual and intellectual):** It is, as we have said above, the **deepest purpose and the supreme goal** behind all legislation and worship. It is the continuous process of purification of the heart, mind and soul from all that taints it: from shirk in all its degrees, to sins and sins, both visible and inward, from reprehensible morals such as arrogance, hatred and envy, to purifying the mind from false ideas, superstitions, ignorance and blind imitation.

The relationship between the two purities is one of complementarity, interaction and mutual influence:

1. **Physical purity is remembered and aided by moral purity:** when a Muslim performs ablution or washes, invoking intention and awareness, he remembers his constant need to purify his inner self as well as his outward purification. The movement of water on the organs can be a symbol of the movement of the light of faith and knowledge in the heart and mind to wash away the evils of ignorance, ignorance and guilt.
2. **Spiritual purity is what gives physical purity its soul and depth:** ablution or ghusl performed by a Muslim with a present heart and a conscious mind in the sense of purification and purification, has a completely different spiritual and psychological effect than the mere performance of routine formal movements devoid of the soul. It is the inner purification that makes sensual purity a true worship and a means of getting closer to God.
3. **Both are required and one does not replace the other:** a Muslim cannot be satisfied with moral purity (as he claims) and leave the imposed sensory purity as a condition for the validity of his prayers, as this is a clear violation of the Shari'ah texts. Also, the faith of a slave is not complete and the desired fruits of worship will not be achieved for him if he is limited to sensual purity and neglects to purify his inner self from shirk, reprehensible morals and deviant thoughts.

Conclusion:

Seeking to understand the spiritual and intellectual dimensions of worship, including the commands for washing and purification in the Qur'an, is commendable and desirable, because it enriches faith, increases insight, and makes worship more vibrant and influential in the life of a Muslim. This deep understanding helps us to transcend the superficial view of rituals and connects us to the essence and higher purposes of religion.

However, this endeavor must always be carried out within the framework of **balance and complementarity**, with full adherence to the practical Shari'ah rulings stipulated and detailed in the Sunnah. A true Muslim is one who strives to achieve both purities in his life: **purification of the outward with pure water in compliance with the command, purification of the inward with the light of revelation, faith, remembrance, repentance, good deeds and sound thinking in pursuit of spiritual and intellectual perfection and closeness to God Almighty.** With this integration between the outward and the inward, the fruits of true purity will be realized for the Muslim, and he will be one of those in whom Allah has said: **"...Allah loves those who repent and loves those who purify themselves"** (al-Baqarah: 222) – those who purify themselves with their bodies, hearts, souls, and thoughts.

30 Series: Does the Holy Qur'an Carry Numerical Secrets for Prayer?

Some contemporary interpretations and studies, most notably those presented by Engineer Adnan al-Rifai and others, suggest the existence of a precise and tight numerical system within the Qur'anic text that is related to various aspects of religion, including prayer. This system, known as "numerical miracles," is seen not as a primary source of legislation, but as additional evidence of the perfection, memorization, and miracle of the Qur'an, and reveals deeper layers of "esoteric" meanings. This argument is based on two main approaches to derive information regarding the number of prayers and their rak'ahs, as we will elaborate on the topics The following: The Method of Direct Numerical Semantics of the Repetition of Words, and the Method of Numerical Semantics Derived from Literal Values and Their Relationship to the Number 19. It is important to emphasize, as the proponents of this proposition themselves emphasize, that this inference does not replace the Sunnah of the Prophet and the practical frequency, but rather reveals the inner connotations of the "known and preserved remembrance."

30.1 Direct Semantics - How does the repetition of words indicate the number of prayers and rak'ahs?

The first approach to reading the numerical significance of prayer in the Qur'an is based on the direct observation of the repetition of key words and phrases related to prayer and its pillars. The proponents of this proposition believe that these repetitions are not random, but rather correspond accurately to the known numbers of prayers, their rak'ahs, and their prostrations, which is considered a direct Qur'anic reference. The most prominent examples cited:

1. **Number of prayers (5): The** word "prayers" in the plural, which denotes the obligatory prayers, is mentioned in the Holy Qur'an **exactly five times**, which is the same as the number of daily obligatory prayers (Fajr, Dhuhr, Asr, Maghrib, and Isha). The five verses in which the word is mentioned are cited.
2. **Number of Rak'ahs (17): The** formulas of the direct command to perform prayer, namely "Establish the prayer" (for the singular) and "Establish the prayer" (for the plural), are repeated seventeen times in the entire Qur'an. This number corresponds exactly to the total number of rak'ahs imposed in a day (2+4+4+3+4 = 17 rak'ahs).
3. Number of prostrations (34):
   - The verb "prostrate" and its derivatives, which express the prostration of the rational (except for those that indicate the non-rational, such as "and the star and the tree prostrate") are mentioned **thirty-four times**. This number corresponds to the number of daily prostrations that are obligatory (two prostrations per rak'ah× 17 rak'ahs = 34 prostrations).
   - The different names of the House of Allah (the House, the Ka'bah, the Sacred House, your House, the Sacred House, the Old House, and the Built House) are mentioned together **thirty-four times** as well. This correspondence links the number of prostrations and the number of remembrances of the House to the importance of going to the House of God (the Qibla) and the fact that prostration is the peak of spiritual contact with God in prayer.

This approach is considered as primary and direct evidence of the existence of a Qur'anic numerical fingerprint for basic worship such as prayer.

Its numerical	crafts	Its numerical	crafts
- 15	Going	١	**.A, I, A, A, E**
١٦	D	٢	**for**
17	L	٣	**nun**
18	Going	٤	**M**
XIX	C	5	**and,**

30.2 Accurate Calculation Methodology - Literal Values and Basically Number 19

While the first approach relies on direct counting, the second approach delves deeper into the structure of the Qur'anic text, based on the theory of numerical miracles, which is centrally based on the number 19 and its multiples. Engineer Adnan Al-Rifai and others present this proposition with a precise and rigorous methodology:

1. **Reliance on Ottoman Drawing:** The basis of counting is the Qur'anic text as drawn in the original Ottoman Qur'an (the Qur'an of Medina is often based on Hafs's narration as a reference for studies).
2. **Counting only drawn letters: Actual** drawn letters in text are counted, excluding any subsequent human additions such as:
    - Dots on letters.
    - Formation (opening, dam, fraction, stillness).
    - Alif al-Dajjar (small above some letters).
    - Hardship.
    - Humming signs that are not drawn on a chair (A, F, J).

Numerical value of the letter: Based on this precise counting, a numerical value is given to each letter. This evaluation is not necessarily based on the calculation of traditional alphabetic sentences, but often on a special system associated with the order of the repetition of the letter in the Qur'an or a specific system within the framework of the theory.

20	X	٦	**J, E, Hamza in a chair**
21	U	٧	**E, E**
22	AM	٨	**t**
23	Z	٩	**in**
24	G	10	**as**
25	W	11	**t**
26	I	XII	**on**
27	G	13	**P**
28	Z	١٤	**S**

The concept of the "whole problem" and the number 19: It is assumed that the sum of the numerical values of Qur'anic units integrated in meaning (words, phrases, verses) is often a perfect multiple of the number 19. This is considered evidence of the integration of the unit and its numerical coherence.

- Example: The sum of the values of "the ends of the day and the dawn of the night" (138) + the values of "the sun to the dusk of the night and the dawn Qur'an" (223) = 361, which is (19 × 19).

3. Deducing the number of rak'ahs by the remainder by dividing by 19: When deducing the number of rak'ahs of a particular prayer:
   - Collect the numerical values of the key Quranic words and phrases related to that prayer and its time.
   - Subtract from the sum the largest perfect multiple of 19.
   - **The remainder** of the subtraction process is considered to be the Qur'anic numerical reference to the number of rak'ahs of that prayer.

This methodology, despite its complexity, is considered the cornerstone of many numerical miracle derivations related to prayer and others.

30.3 Application of Numerical Methodology - Calculating the Five Rak'ahs of Prayers

Based on the precise methodology described in the previous topic (literal values and the remainder of division by 19), the authors of numerical subtraction provide practical examples of how to derive the number of rak'ahs of each prayer from the five prayers:

- Fajr prayer (two rak'ahs):

- Numerical values are added to words and phrases such as "two ends of the day" (valued at 75) and "dawn prayer" (valued at 79).
- Total = 75 + 79 = 154.
- The largest multiple of 19 less than 154 is 152 (19 × 8).
- Remainder = 154 – 152 = **2**. (This is the number of rak'ahs of Fajr).
- *Another way:* add the values of "Fajr"(43), "and the Qur'an of Fajr"(74) and "the two ends of the day"(75) = 192. The largest multiple of 19 is 190 (19×10). The remainder = 192 - 190 = **2**.

- Dhuhr prayer (4 rak'ahs):
  - The numerical values of the phrase "to set the sun to the dusk of the night" (its value 149) and the words "noon" (59) and "appear" (62) are combined.
  - Total = 149 + 59 + 62 = 270.
  - The largest multiple of 19 less than 270 is 266 (19 × 14).
  - Remainder = 270 – 266 = **4**. (This is the number of rak'ahs of Dhuhr).
- Asr prayer (4 rak'ahs):
  - The numerical values of the phrase "the sun will set until the dusk of the night" (149) and the word "afternoon" (45) are combined.
  - Total = 149 + 45 = 194.
  - The largest multiple of 19 less than 194 is 190 (19 × 10).
  - The remainder = 194 – 190 = **4**. (This is the number of rak'ahs of 'Asr).
- Maghrib prayer (3 rak'ahs):
  - The numerical values of the phrase "two ends of the day" (75), "dusk of the night" (67) and the word "sunset" (51) are combined.
  - Total = 75 + 67 + 51 = 193.
  - The largest multiple of 19 less than 193 is 190 (19 × 10).
  - The remainder = 193 – 190 = **3**. (This is the number of rak'ahs of Maghrib).
  - *Another way:* Summing the values of "for the sun to shine..." (149) and "Zulfa min al-Layl" (63) = 212. The largest multiple of 19 is 209 (19×11). Remainder = 212 – 209 = **3**.
- Isha prayer (4 rak'ahs):
  - The numerical values of the phrase "Zulufa from the night" (63) and the phrase "Isha prayer" (74) are combined.
  - Total = 63 + 74 = 137.
  - The largest multiple of 19 less than 137 is 133 (19 × 7).
  - Remainder = 137 – 133 = **4**. (This is the number of rak'ahs of 'Isha').

These examples show how the numerical methodology is systematically applied to derive the number of rak'ahs by analyzing the numerical values of the Qur'anic phrases associated with each prayer and its time.

30.4 Context and Interpretation - Esoteric Significations and Their Relationship to the Sunnah and Frequency

After reviewing the two methods (direct counting and numerical calculation), the proponents of this proposition emphasize several important contextual and explanatory points:

1. **Esoteric Significations:** These numerical results are seen as revealing the "esoteric significations" of the Qur'anic text. In other words, they are meanings and information that lie

deep in the text that go beyond the direct apparent meaning, and signify deeper layers of wisdom and miracle.

2. **The Qur'an is an explanation of everything:** These inferences are considered evidence of the comprehensiveness of the Qur'an and its being a "statement of everything", as essential details such as the number of rak'ahs are, according to this proposition, included in its numerical structure.
3. **It is not a substitute for the Sunnah and the frequency of prayer:** This is a pivotal point that the speaker emphasizes strongly in the original text. These numerical deductions **are not the primary source** for knowing how to pray or the number of rak'ahs. The original and reliable source is the Sunnah of the Prophet (peace and blessings of Allaah be upon him), and what the Ummah has transmitted with practical frequency from generation to generation since the time of the Prophet (peace and blessings of Allaah be upon him). Prayer in its details is one of the "known and preserved dhikr" that has come down to us in these definitive ways.
4. **The Role of Numerical Miracles:** The role of these inferences is **emphatic and miraculous**, as they show an aspect of the miracle of the Qur'an in its numerical structure, confirm what is already known and stable from the Sunnah and Tawatir, and provide a deeper understanding of the semantics of the text. They are evidence of the perfection of the Qur'an and not an independent source of legislation.
5. **Relationship with the Religion of Abraham:** It connects the fact that prayer is from the "Preserved Remembrance" to the divine command to follow the "Faith of Abraham Hanifa", which is also from the "Preserved Remembrance". This gives an indication of the depth and authenticity of prayer and its rooting in the Divine Message.
6. **Responding to doubts:** This methodology is also used to answer some doubts, such as saying that the Qur'an only mentions the Fajr and Isha prayers based on the verse of the permission to pray. The proponents of this argument explain that the verse has its own context in the rulings of asking permission, and that other texts (such as "the ends of the day and the solstices of the night" and "for the sun to shine...") and their numerical connotations confirm the five prayers.

Conclusion: The numerical presentation of prayer represents an attempt to gain a deeper understanding of the Qur'anic text and to reveal aspects of its miracle, while emphasizing that it is a supportive and confirmed understanding of what has been established and established by the religion of the Sunnah and Tawatir, and not a substitute for them. It remains an attempt to understand the meanings of the Qur'anic text that is subject to scientific discussion and evaluation.

31 Series: "Insights Towards God: A Journey to Beyond the Ordinary and Realize the Truth"

31.1 Who is God? Searching for the truth behind the curtain of popular perceptions

"Who is God?" is a question that may seem simple at first glance, a question that we have received from a young age, and whose contours have been shaped in our minds across the

family, society, and cultural environment. Are these inherited answers or initial simplifications enough to form a true and profound knowledge of the great divine self?

Our journey to knowing God often begins behind a thick curtain woven by familiarity, habit and indoctrination. We become accustomed to a stereotypical image of God, which may resemble Him to a creature in His anger and satisfaction, or confine Him to a specific place, or portray Him as a brute force that punishes and purely human logic. These common perceptions, even if some of them carry good intentions to bring the concept closer, may turn over time into a veil that prevents us from perceiving the highest and deepest truth. We are content with the surface, and we are afraid to dive into the depths, so our relationship with God remains a superficial one, based on Immediate fear or hope, rather than a relationship of knowledge, greatness, and love based on understanding and certainty.

Why, then, is this search for the truth behind the curtain necessary and urgent? Because a superficial or distorted understanding of God leaves us easy prey to suspicions and contradictions. When our inherited perceptions conflict with God's clear laws in the universe, or with the common sense we have been given to them, or with the critical mind that has been given to us, doubts begin to creep in. We find ourselves unable to explain many events, or to understand God's wisdom in His judgment and destiny. This may lead us either to intellectual rigidity in which we reject any question We cling to the inherited, even if it is wrong, or to a backlash in which we deny everything and resort to atheism. Misunderstanding can also justify wrong behaviors such as violence, intolerance or superstition in the name of religion.

The search for a deeper answer to the question "Who is God?" is not an intellectual luxury, but a necessity of faith and intellect. It is an invitation to transcend superficial indoctrination, and to embark on a personal journey of deep reflection and critical reflection. This journey is not limited to understanding the "world of creation" that we see and touch (matter, phenomena, creatures, events), but necessarily to access the "world of matter" (the world of causes, causes, roots, the world of data, information, and divine commands that are the origin of everything). The world of matter is the deepest truth that moves the world of creation, and truly understanding God requires trying to understand this world. This journey into the world of matter requires tools that may differ from the mere senses and the physical mind, it requires faith as a "key" and to the "heart" as a center for receiving and contemplating these unseen realities.

At every moment, we are swimming in an enormous sea of divine "data" – information, commands, signals, manifestations, messages (what we call coincidences). This data is more numerous than the physical creatures we see. Understanding how this data works, its sources (the good tree and the evil tree), and how it is received and filtered through the heart, is the primary entrance to understanding God's management of the world of creation and His relationship to us.

This journey does not mean rejecting everything we have learned, but rather it means scrutinizing it and putting it to the test of the Holy Qur'an by understanding its authentic language, contexts and purposes ("in a clear Arabic language"), and to the test of God's Sunnah that is fixed in the universe and souls (which are the manifestation of data in the world of creation), and to the test of sound reason and pure instinct.

In this series, "Insights Towards God", we will try together to gradually raise this curtain. We will not provide ready-made answers, but we will ask the right questions and explore the right approach to reach a more original and profound understanding, as it combines the worlds of matter and creation. We will dive into the meaning of absolute purity, and understand how God

manifests himself in His Sunnah and statements, and how we read His verses in the written book and the visible universe, and how we deal with Him by supplication, worship, and attention to His messages in a manner befitting His majesty and greatness. Our journey is the "authenticity of the Qur'an", i.e. its ability to provide self-proof proofs through its conformity with the reality we live in.

It is an invitation to a journey from indoctrination to certainty, from common perceptions to deep insights, from being content with the world of creation to trying to enter the world of matter. It may be a difficult journey, but it is undoubtedly the most important journey in the life of every human being who seeks the truth and the meaning of his existence and his relationship with his Creator. Are you ready to start this journey with us?

31.2 Your Blue Fingerprint, O Qur'an: How does the Qur'an prove its divine source and connect to our reality (the concept of authenticity)?

Introduction: The Search for Self-Evidence in the Age of Uncertainty

In our quest to search for the truth and message of God, the Holy Qur'an stands out as the last of the heavenly books and the seal of the Messengers. But in an age of information, doubt, and critical questioning, how can we be sure that this great book is truly the word of God the Creator and not just a work of genius from the seventh century?

It may be said that the testimony of history, the faith of the early Companions, the frequent narrations, or even linguistic and rhetorical miracles are enough for us. All of these are valuable and important guides for those who trust them. But are these "external" proofs – based on history or the testimony of others – enough to convince a contemporary who did not live through that period, a person from a different cultural background, or a critical mind looking for concrete and renewed evidence? Are the miraculous physical miracles given to previous messengers (such as the staff of Moses or the resurrection of Jesus), which we have not witnessed ourselves, sufficient as conclusive evidence for us today?

Logic requires, and deep faith requires, that the strongest evidence of the truthfulness of the Qur'an **comes from within it**, and from **its direct connection to our reality** that we live, experience and discover. The Holy Qur'an itself must bear its "blue imprint" – its self-authenticating mark – which proves its divine source for every seeker of truth in every time and place. Here comes the central concept that deep contemplation of the Qur'an presents us: The concept **of "credibility".**

What is the Qur'anic "Truthfulness"?

Authenticity, quite simply, is the principle **of congruence**. It means that the information, references, and facts mentioned in the Holy Quran correspond stunningly and accurately to the realities of the reality we live and discover, whether this reality is universal, scientific, psychological, social, or historical.

The basic idea: If the book (the Qur'an) describes with astonishing accuracy details and facts about the universe, the soul, society, and history, which were not known at the time of its revelation or that ordinary human beings cannot comprehend, and then we discover the validity of this information through science, experiment, and observation, then this correspondence is a strong mental and logical proof that **the source of this book is the same creator and creator of this reality**. No one can describe something with such comprehensive accuracy except its Maker or Creator.

Example of an engineering manual:

To illustrate the point, imagine that you bought a complex machine and found an instruction booklet with it. If you find that this manual describes very accurately the details of the device that you can measure and verify yourself (the dimensions of a particular piece, the shape of a specific hole, the way an internal mechanism works), then you will have great confidence in the rest of the information in the manual, even if it is a maintenance instruction that you can only verify later. Because the accuracy of the verifiable description proves to you that the author of the manual is the same as the maker of the device, and therefore He knows best how to maintain and operate it.

Types of Qur'anic Authenticity:

The Qur'an presents its credibility on multiple levels and to different audiences:

1. **Authenticity for the People of the Book:** The Qur'an presents itself as **a "confirmer of what is in their hands"** from the previous books, and reveals to them what they were hiding or distorting, which proves to the people of the Book that it is from the same divine source of their books.
2. **Credibility for Subsequent Generations (Us):** It is represented in the **amazing correspondence between the verses of the Qur'an and what modern science reveals** in the fields of the universe, astronomy, embryos, the soul, society, and others. Every scientific discovery that corresponds to a Qur'anic reference is a renewed proof of credibility for us. (We will see an example of this in the "slippery slope" contemplation.).
3. **Credibility for the early contemporaries:** How did people believe in the Prophet (peace and blessings of Allaah be upon him) before the completion of the Qur'an and without material supernatural things? Because the Qur'an **addressed their social, economic and psychological reality** directly, and diagnosed their problems (the domination of the elite, the exploitation of religion, fear, tribal polytheism...) and provided them with practical solutions and a sense of liberation and empowerment through direct contact with the one God (as manifested in the first verses such as "To the Ilaf of the Quraish", the two incantations, "Do you see the one who lies in religion", "Say, He is the One"...). The Qur'an was a validation of their reality and a solution for their problems.

Merge and Intertwining: The Power of Integrated Credibility:

One of the greatness of the Qur'an is that it does not separate these aspects, but rather merges the cosmic, legislative, moral, and historical verses into a single fabric. This entanglement makes "falsification" or human pretense impossible, and at the same time

strengthens the argument of authenticity; verifiable parts (such as cosmic, psychological, or social verses) authenticate and document the other parts (such as the unseen or the legislative).

The purpose of credibility: to facilitate rather than challenge:

It is important to understand that the purpose of the Qur'an to provide these proofs and truths is not only to challenge or imperfect human beings to show greatness, but the ultimate goal is **to "facilitate" the task of human caliphate** on earth. God wants to help us in our mission, so He has given us this book as a reliable guide, and has placed these "blue fingerprints" (credibility) in it to trust and rely on as a basic tool for knowledge, guidance, and urbanization.

Conclusion: An invitation to search for credibility:

The concept of "credibility" opens a wide door for us to deal with the Holy Qur'an as a living and renewed book, which interacts with our reality and reveals its truth in every age. It is an invitation to every seeker of truth, whether a believer or a questioner, to search for for himself this correspondence between the Qur'an and reality, in the universe, in the souls, in society and in science. The discovery of this credibility is a renewed faith, intellectual, and scientific proof, and it is the strongest self-proof that the Qur'an presents to the worlds as a revelation from the Lord of the Worlds.

31.3 God Is Not What They Imagine: Dismantling the Fallacies of Anthropomorphism and the Limitations of Place

In the previous section, we launched an invitation to search for the truth of God behind the veil of popular perceptions, emphasizing that deep understanding requires a journey beyond the apparent world of creation to the realm of the subconscious, a journey of contemplation, faith, and the heart. Now, we begin this journey by dismantling one of the greatest obstacles to true understanding: the innate human tendency to "humanize" God, that is, to conceive of Him in material qualities or to confine Him within the confines of space and time with which we are familiar.

The first and greatest principle from which we should proceed in our understanding of God is the universal verse: "There is nothing like Him, and He is the All-Hearing, the All-Seeing" (Al-Shura 11:11). This verse is the cornerstone of God's "purification", i.e., His purification and sanctity from any resemblance to His creation. He is unique in Himself, in His attributes, and in His actions. Whatever forms, forms, or qualities you can think of are derived from the world of creatures, God is otherwise.

The fallacy of anthropomorphism (simile of creation):

Because of our limited imagination and reliance on the senses, we sometimes tend, consciously or unconsciously, to project our human qualities onto God. We imagine Him as a being with a body, with organs, or we attribute to Him feelings of anger, contentment, love, and revenge in the same way that we experience as human beings. In religious texts, we may find words such as

"the hand of God," "the face of God," "the wrath of God," and "the mercy of God," and we treat them in their literal, physical sense.

This is where the danger lies. Simile and embodiment are in direct contradiction to the Almighty's saying, "There is nothing like Him." In Arabic, and especially in the eloquence of the Qur'an, these words carry deeper meanings that go beyond the physical sense. "Hand" may mean power or grace, "face" may mean self or intention, and "anger" or "mercy" are qualities befitting God's majesty and greatness, not like the volatile and limited emotions of the creatures. True faith is to prove the names and attributes that God has established for Himself in the proper sense of His perfection and majesty, without Simulation, adaptation, or disruption of its sublime meaning.

The fallacy of limiting God to a place:

It is also a common fallacy to try to locate a place for God. We hear people say "God is in heaven," or imagine the "throne" as a physical place on which God sits sensually. This conception, again, is a projection of our spatial limits on the divine self transcending space and time. God is the creator of space and time, so how does He surround Him with what He has created?

When the Qur'an mentions God's "elevation" over the Throne (the Most Merciful is on the Throne) (Taha: 5), or speaks of God's "elevation", these are attributes befitting His greatness and majesty, and do not mean elevation or physical elevation like the elevation of the creatures. It is an elevation that befits Him, we do not know how it is, but it signifies the completeness of the King, the Authority, and the dominion. God is closer to us than the cord of a vein with His knowledge and encompassing, and He is above all with His greatness and power, and He is with us wherever we are with His knowledge and care, all without being limited or confined by a place Side.

Who speaks for "we"? and the role of the soul in promoting purity:

It is also a matter of complete integrity to understand the formulas of divine discourse in the Qur'an accurately, and not to fall into it our direct human understanding. As we have pointed out in previous proposals, the understanding that God speaks of Himself as "I" or "we" may refer to the "Spirit" (Gabriel and Mikael) as executors greatly enhances this purity.

The Heart: The Window of the World of Command and the Future of Unseen Data:

How do we receive guidance, inspiration, or understand what is beyond phenomena if God is detached from direct sensory perception? The heart is not only the pineal muscle, but it is an occult entity, a divine tenderness, located in the middle of the chest (as distinct from the heart or the brain that deals with the senses). This heart is the center of true consciousness, the gateway to the world of matter, and the instrument for receiving, analyzing, and understanding the unseen "data" (information, commands, and manifestations coming from God or through the Spirit).

God Almighty does not perceive with the physical senses, for seeing Him with sight is impossible in this world (You will not see Me), but He can be "seen" with the insight of the heart. The "soft", "transparent" and "sound" heart (except for the one who comes to Allah with a sound heart) (Al-Shu'ara'a: 89) is the one who is able to receive these gentle divine messages and connect with the world of matter. As for the "hard" heart (then your hearts hardened) (Al-Baqarah: 74), or the one that has a "curse" on it"And We have made over their hearts a veil so that they may understand it" (Al-Isra'a: 46), or the one on which are "locks" (or on the hearts of those who are

locked) (Muhammad: 24), it is a heart that is hidden from receiving the light of guidance and the revelations that come from the divine source.

The Qur'an's emphasis on the revelation of the Revelation directly on the heart supports this understanding. Addressing the Prophet (peace and blessings of Allaah be upon him), the Almighty says: "The faithful Spirit descended upon your heart so that you may be one of the warners" (Al-Shu'ara'a: 193-194). The heart is the primary object of receiving the supreme divine message, not just the brain or sensory tools.

Conclusion:

Establishing the principle of absolute purity requires us to go beyond simile and embodiment and confine God to a place. It also requires understanding the immaterial mechanism of communication that takes place through the "heart" as a center for receiving unseen data coming from the world of matter, which is the place of revelation and inspiration. A healthy, soft heart is our window to a deeper understanding of God and His messages, while a hard, closed heart is a veil that prevents us from reaching the truth. This understanding brings us closer to the realization of God's true greatness and absolute perfection, and opens the door His knowledge is a knowledge worthy of His majesty, knowledge based on the purification of the heart and the contemplation of the verses with insight, and not on mere sensual imagination or material illusions.

31.4 God's Unchanging Sunnahs: Understanding God's Providence Between the Command to Be and the Laws of the Universe (and Data as Their Source)

After we have established in the previous article the principle of God's absolute purity from the likeness of creation, and we understand that the heart is the center of receiving guidance and unseen data, a fundamental question arises: If God is transcendent and His management is done through immaterial mechanisms, what is the nature of these laws and regulations that govern the physical universe in which we live? How do we understand the relationship of the Divine Absolute Will ("be and be") to these fixed laws and temporal phases of creation?

The answer lies in a deep Qur'anic and scientific concept: the concept of "the Sunnah of Allah". The Sunnah of Allah is the fixed and constant laws, systems and natures that Allah (swt) has deposited in His creation – in the physical universe, in the human soul, in the movement of societies and history. These Sunnahs are not random or fluctuating, but they are fixed and unchanging and unchanging, as the Holy Qur'an repeatedly emphasizes: "You will not find any change in the Sunnah of Allah, nor will you find any change in the Sunnah of Allah" (Fatir: 43).

Understanding the management through the Sunnah (and manifestation of data):

Understanding God's management of the universe does not come from visualizing His direct and sensory interventions in every small and big thing, but mainly through understanding these laws and traditions. When we study the laws of physics, chemistry, biology, or the laws of psychology and society, we learn about "how" God's management works in His creation.

This is where the role of understanding "data" comes into play as a source and origin of these Sunnahs. The laws and systems that we see and study in the "world of creation" (matter and phenomena) are nothing but a physical manifestation and perspective of the commands,

estimates, and information that exist in the "world of the matter" (the world of the unseen, the world of data and roots). The cosmic Sunnah is the practical translation of the original divine data that is cause and effect. Understanding this relationship between the world of command (data) and the world of creation (Sunnah and phenomena) gives us a deeper insight into God's wisdom and management.

Variable and variable binaries in the same data:

Interestingly, the principle of constant and variable is not limited to the world of creation, but extends to the world of data itself, as the sources indicate. There are original fixed data that represent the one source and the universal truth (the perfect words of God, the supreme principles), and there are variable data that represent manifestations, variety, and difference in application and elaboration ("difference of tastes"). This diversity of data is what results in the enormous diversity that we see in the world of creation, but all of this diversity is due to one fixed origin.

"**Be and be": The Divine Command and the Activation of Data and Sunnah:**

How do we reconcile the immutability of the Sunnah (as a manifestation of data) with God's omnipotence of "be, and be"? The divine command "be" does not mean the abolition of the original data or the Sunnahs resulting from it, but rather it is the one that activates and harnesses the data and Sunnahs necessary to achieve the divine purpose.

When God wanted to create the heavens and the earth, it was His command to be, who released the data related to this creation, which in turn manifested as laws and laws of physics that worked through time stages (six days). When He wanted to create man, it was His command to be, which turned out to be the data related to His creation, which manifested as precise biological laws that took nine months. The divine command is the spark that sets off the work of data, and the data manifests itself in the form of laws and laws that govern the world of creation and take time to achieve the end.

Divine Time Dimensions and Data Management:

This phased creation, which takes place according to the Sunnah (as a manifestation of data), takes place within special divine time scales that differ from our own. As mentioned earlier, the thousand-year-old "day of the Lord," which is associated with the administration of the matter and the ascension of the angels, may be the time frame in which the major cosmic data are processed, downloaded, and executed by the angels executing God's command.

Our Responsibility towards Sunnah and Data:

Understanding the concept of the "Sunnah of Allah" and the fact that it is a manifestation of the "data" of the world of matter deepens our understanding of our responsibility. We are dealing with a world governed by precise laws that originate from divine data. Our understanding of these Sunnahs (through knowledge and reflection) is in fact an attempt to understand part of the data of the world of matter. Our interaction with these Sunnahs through our actions and choices is what determines our destinies, according to the fixed Sunnah of Allah (Allah does not change what is in a people until they change what is in themselves).

Conclusion:

The understanding of God's "unchanging traditions" becomes deeper when we realize that they manifest the "data" of the world of matter. This data, which combines immutability and diversity,

is the origin that governs everything. The divine command "be and be" works by activating these statements and traditions, fulfilling God's will within a precise system that includes time and stages. This understanding frees us from superstition, strengthens our faith based on insight, and pushes us toward consciously dealing with the laws of the universe and life, realizing that they all come from a single source. Aleem Hakim.

31.5 Manifestations of the Divine System: A Reading in the Concepts of Water, the Throne, the Merciful, and the Equatorial

The verses of the Holy Qur'an are replete with a vocabulary of deep significance that goes beyond their direct apparent meanings to wider horizons of understanding and contemplation. Among these central concepts that open a window to understanding the divine system and its relationship with creation, we find "water", "the throne", "the merciful", and the verb "level". Approaching these concepts with an integrated linguistic and contextual perspective reveals a close interdependence and a harmonious cosmic vision.

"Water": The Source of Life and the Symbol of Spiritual Purity

The concept of "water" in the Qur'an is not limited to the known physical element, the basis of biological life, but extends to deep spiritual and epistemological connotations. If physical water is the "origin of all living things," then there is a "spiritual water" that represents the essence of useful knowledge, divine wisdom, and divine guidance. It is this spiritual water that quenches the soul's thirst for knowledge, purifies the heart from the evils of ignorance and error, and prepares it to receive divine light.

When the Qur'an mentions that God "sends down water from heaven to purify you with it," it may not just mean physical purity, but goes beyond it to an inner purification, which removes Satan's filth and stabilizes the hearts. This "spiritual water" is the medium of purification and spiritual washing, which is what the soul needs to live a real life, just as the body needs physical water.

The "Throne": A Symbol of Sovereignty and Cosmic Order

The "throne" is often misunderstood as a physical chair. However, linguistically and contextually, the throne symbolizes the absolute sovereignty, divine dominance, and precise cosmic order that God has established. It is not just a place, but an embodiment of divine authority and the governing laws (Sunan Allah) that regulate the movement of the universe from its smallest atoms to its greatest galaxies.

In the verse "And His throne was upon the waters," we are not talking about a physical throne resting above material waters. Rather, God's sovereignty and His universal cosmic order (the throne) were based on the principle of "spiritual water" – that is, on the basis of eternal knowledge, absolute wisdom, and infinite cosmic potential – even before the manifestation of the heavens and the earth in their physical form. This means that divine order and law precede and surround material creation.

"Al-Rahman": The Manifestation of Law and Order in the World of Creation

The name "Al-Rahman" is not limited to emotional mercy, but is manifested more specifically in the world of material creation. If the name "Allah" is associated with the world of matter, the

unseen, and legislation, then "Al-Rahman" is the name by which God's vast mercy manifests itself in the creation and maintenance of this visible universe. This mercy is not just an emotion, but a precise system and fixed laws that God has deposited in creation to ensure its continuity and balance.

The natural laws that govern the universe—the laws of physics, chemistry, astronomy, and biology—are in essence the "laws of the merciful" or its unchanging laws. In this sense, "the Most Merciful" is the guarantor of order, harmony and consistency in the world of creation, and he is the source of the network of links and causal relationships that maintain the balance of the universe and prevent its chaos.

"Istwa": Achieving the Order and Stability

The verb "leveling" in the words of the Almighty, "The Most Merciful is on the Throne is level" does not mean a physical level or a sitting that is befitting of the creatures. Rather, it is an elevation befitting the majesty and greatness of God, which signifies the completeness of the kingdom, authority, and dominance, and the realization and stability of the divine order. It means that the system of creation and divine formation, manifested through the name of "the Most Merciful", has been established, established and realized on this "Throne" – that is, on this comprehensive cosmic order. This stability is necessary for man to be able to understand and learn from the laws of the universe, which is what It refers to the purpose of "learning the number of years and the calculation."

Integrated Conclusion:

The concepts of water, the throne, the merciful, and the equanimity together paint an integrated picture of the divine order. Spiritual water (knowledge, wisdom, and possibility) is the foundation on which the Throne (sovereignty and cosmic order) is founded. The merciful is the manifestation of this sovereignty and this order in the world of material creation through fixed laws. Equanimity is the realization, stability and stability of this order.

Understanding these concepts in such depth opens up horizons for us to see the universe as an open book that signifies the greatness of its Creator, His mercy and order, and invites us to be in harmony with this divine order, to seek the "spiritual water" that purifies and guides us, and to realize that we live in the shadow of the "Beneficent" who has established his universe on solid foundations of truth and order. This requires us to worship God alone, acknowledging His absolute Lordship that is manifested in every atom of this orderly existence.

31.6 Heaven's Messages in Your Day: Understanding Direct Divine Intervention as "Data" Received by the Heart

Introduction:

In our journey to explore a deeper understanding of God, we have emphasized the importance of recognizing His management through His fixed cosmic Sunnah which is the manifestation of the "data" of the world of matter. But is God's relationship with His creation limited to these general laws? Or is there a deeper interaction and direct and personal divine communication that touches our daily lives and guides our steps? The sources we have reviewed clearly indicate that God Almighty, in addition to His general Sunnah, sends us **direct and personal** "data" From the

world of command to the world of creation, to guide us, to warn us, and to advise us, through specific and precise mechanisms, **the "heart"** is the main center of reception and interaction.

The first mechanism: Transmitters (shells as "data" sent):

We may experience everyday events that we think of as transient "coincidences," but a deep understanding reveals that they are **"data sent"** from the realm of matter. They are not random events, but are, as the sources describe them, "something paid and disconnected from another system to hunt you" with a message (data) addressed specifically to you. These messengers come to "receive a remembrance" (reminder statements), and this remembrance has two functions: either **"excuse"** (statements that justify or open a way) or **"vow"** (warning statements).

The ultimate purpose of this transmitted data is to uplift and elevate man, to correct his mistakes, and to alert him to the right behavior. It may also be the mechanism by which the data of livelihood or "what we promise" is communicated to us. This data sent takes various forms in the world of creation: observations, events, encounters, physical pain, psychological feelings... They are all "statements" with a message.

- **How to deal (the role of the heart):** The key is to **be attentive and alert to the heart**. The heart is **the "filter" and the "transformer"** that captures this data scattered throughout the world of creation. We should not consider it a mere "coincidence". The role of the heart is to try to recall the context of this data (why now? why me?)and to reflect on the message contained in it, and to distinguish its source (is it from a good or malicious source?). A healthy heart reacts to useful data, and repels maliciousness.

- **Consequences of ignoring:** Ignoring this transmitted data (denying the messengers) causes it to stop flowing, and then the "bill payment" phase begins, where the consequences of wrong behavior that has not been corrected become apparent, and the suffering itself may be "purifying data", and it may even reach the mundane "day of separation".

The Second Mechanism: Visions and Dreams (Data in the World of Sleep):

The sleep and vision system is another important mechanism for receiving **"data" directly from the world of matter**. During sleep, when the senses are calmed and the control of the world of creation is reduced, the human soul becomes more able to communicate with the world of order and receive its data through the "heart." A true vision is divine data that carries a future roadmap, a warning, or good news.

- **Distinguishing from the Noise of Dreams (The Role of the Heart Again):** It is the heart that distinguishes between true vision (divine statements) and dream noises (confused statements from the devil or the subconscious mind). The conditions of true vision that we have mentioned (clarity, coherence, relative independence, repetition) are signs that help the heart to discern the source and purity of the data.

- **How to Deal with Visions: Pay** close attention to honest visions, record them, and observe behavior in the world of creation and try to connect it to the data contained in the vision. The conscious heart uses this data as signals to correct the course. Disturbing visions are warning statements, and responding to them by changing behavior may prevent the bad outcome from happening.

- **Interpretation as Future Data: The** story of Joseph shows how the vision can hold "data" about the future destiny (interpretation) many years before it happens, and how this whole process was a purification of Jacob as well.

The Third Mechanism: Mental Moments (Inspirational Data):

They are sudden flashes of understanding or inspiration, a "need tapping in the head," that seem to be out of the ordinary context. They can also be understood as **focused, direct "data"** that come from the realm of command and penetrate the veil of the world of creation and reach the heart directly in a moment of serenity or need. These inspirational statements work in conjunction with transmitters and visions.

Conclusion:

Direct divine intervention in our lives is done by sending **"data"** from the world of matter, which takes various forms in the world of creation, such as messengers (coincidences), visions, and mental moments. **The heart** is the primary instrument, it is the "filter", the "transformer", the center of reception, discernment, and interaction with this data. The heart's alertness, its purity, and its ability to discern and interact with the source of the data is the key to benefiting from this continuous divine communication. Responding to these heavenly messages with attention, reflection, and review of behavior is the essence of recommendation, survival, and elevation in our relationship with God and in the course of our lives.

31.7 Contemplation: The Missing Key to Knowledge - Reading God's Verses in the Book and the Universe (In Search of Authenticity)

In our journey towards a deeper understanding of God, having distanced us from the likeness of creation and imagining its management through its fixed traditions, and having known that the Qur'an provides its own evidence through its "credibility" and its conformity with reality, we now come to the essential tool that enables us to read these verses, discover this truthfulness, and acquire true knowledge: contemplation. Contemplation is not just a passing reading, but a deep mental and heart process that involves contemplation, contemplation, connection, and conclusion, with the aim of understanding and drawing wisdom from divine messages. It is the key to knowledge that opens up to us the treasures of both the written book and the visible universe.

God has broadcast His signs and messages in two great sources, both of which invite us to ponder and reflect:

1. The recited verses of Allah (The Written Book - The Noble Qur'an):

The Qur'an is a living divine discourse, full of guidance, light, and wisdom. Contemplation of it requires transcending superficial readings and sufficing with inherited interpretations without scrutiny. True contemplation of the Qur'an requires: understanding the language and context, connecting the verses together, contemplating the intentions and objectives, presenting to the intellect, instinct and established Sunnahs, and personal interaction with the message.

2. The visible verses of Allah (The Open Book - The Universe and the Souls) - and a search for credibility:

The entire universe, from the smallest atom to the largest galaxy, and the human soul in all its complexities, are the open book of God, which pronounces His greatness, wisdom and Sunnah. Contemplation of these cosmic and psychic verses is not only a great act of worship that increases faith and strengthens the connection with God, but it is also **a continuous process of searching for the "credibility" of the Holy Qur'an**. How so?

- **Congruence between Divine Words and Deeds:** When we contemplate the verses of the Qur'an that refer to cosmic, psychological, or social realities, and then study these truths in reality through observation, experience, and science, and discover that there is a striking congruence between what the Qur'an mentioned centuries ago and what modern science reveals, this congruence becomes **additional and continuous proof that the source of the Qur'an is the Creator of this universe and the creator of this soul**. It is a "credibility" that confirms that the divine word (the Qur'an) and the divine action (the universe and the souls) come from the same source.
- **Contemplating Creation as a Search for Authenticity:** Considering the Accuracy of the Cosmic System (In the Creation of the Heavens and the Earth... Verses for the Guardians of the Hearts" (Al-'Imran: 190) is not only a cause for praise, but also an invitation to search for Qur'anic references that have accurately described this system in accordance with the discoveries of science.
- **Contemplation of the soul as a search for authenticity:** Contemplating the complexities of the human soul (and in yourselves, do you not see)?
- **Science as a tool for contemplation and discovering truthfulness: The** cosmic and human sciences, with their tools and methods, become valuable tools that help us to contemplate God's visible verses more deeply, and at the same time help us discover the aspects of the Qur'anic "truthfulness" in these verses. True science does not contradict the Qur'an, but often reveals aspects of its miracle and the accuracy of its description of reality.

An Applied Example of Authenticity: "A Slippery Climb" (Surah Al-Kahf):

Al-Qissa al-Jannatin, Yasif al-Qur'an al-Aqaba al-Kaafir ba'**l-Na** 'imah said: (Al-Kahf: 40-41). 'Abara al-Sa'id al-Zalqa'ah', tabdo-markaba wa ghariba'l-l-wa'l-'awli (sa'ood wa'l-zalaq fi nafs-ul-waqt).

- **Traditional Interpretation**: "Hesbana" is often interpreted as hail or lightning, and slippery climb" is interpreted as barren land on which no foot rests".
- **Contemplation and linking it to science (searching for truthfulness):** By pondering the verse and linking it to modern scientific knowledge of the mechanisms of plant life, we discover a deeper and more precise meaning. A "calculation" (from careful calculation) can refer to any subtle imbalance in the ecosystem surrounding the plant (temperature change, sudden heavy rain, pest, etc.) that leads to a catastrophic outcome. A "slippery slope" describes with astonishing accuracy what happens to a plant when the mechanism of water and nutrient absorption is disrupted (الاستاذ المهندس علاء الدين محمد باب بكر) :
  - **Ascending (ascending):** Water and nutrients ascend in the leg through the capillary property (ascending motion).

- **Slippage (slippery): When the misalignment** occurs, the ascent mechanism stops and the force of attraction is weakened, so the water appears to "slide" back or cannot climb, leading to the death of the plant and the turning of the earth barren ("slippery"). Or the source of the water becomes distant ("gora").

- **Credibility:** This precise description of a complex physiological mechanism in two universal words ("slippery slope"), with the use of the generic word "hisban" that encompasses all possible causes in different environments, indicates a comprehensive and oceanic science that goes beyond the knowledge of seventh-century humans, and testifies that the source of this description is the same as the creator of the plant and its precise system. This is an example of how contemplation and linking the Qur'an to science reveals its renewed "credibility."

Conclusion:

Contemplation is the missing key to knowledge, and it includes contemplation of the verses of the Written Book and the verses of the visible universe. Contemplation of the universe and souls is not only a way to increase faith in God, but it is also a continuous journey to search for the "credibility" of the Holy Qur'an, and to discover its amazing correspondence with the realities of reality. Every scientific or psychological discovery that corresponds to a Qur'anic reference is like a new divine signature that confirms the truthfulness of the message and its divine source. Let us open our eyes with our insights, and contemplate with our minds and hearts, to see the signs of God in everything, and to discover the truthfulness of His Book in every Science.

31.8 NOT JUST TEXT: UNDERSTANDING THE QUR'AN AS A 'CONDUCTIVE SAYING' WITH ITS UNIQUE LINGUISTIC SYSTEM

?Introduction: Do we call things a proper spade

In our journey of contemplation of the Holy Qur'an, we use terms to describe it such as "the book" or "the text". These terms are common and acceptable, but are they the most accurate and comprehensive to describe the unique nature of the Qur'an? It offers us, a profound methodological gesture that invites us to reconsider these terms, and to return to the term that the Qur'an used to describe itself repeatedly and centrally: (الدكتور عمر شفيع) **"Say"**. Understanding the Qur'an as a "saying" and not just a "text" is not a linguistic luxury, but rather a methodological key that opens new horizons for understanding its nature and how to deal with and manage it.

1. Why "Say" and Not "Text"? Effectiveness and Communication:

The word "text" is a relatively newly imported term, which often suggests immutability, rigidity, and detachment from reality, as a written structure that is closed to itself. As for the word "qul" in the Holy Qur'an, it carries deeper, more vital and effective connotations:

- **Saying has weight and influence:** The Qur'an describes itself as a "heavy saying" (al-Muzammil: 5). This weight is not material, but rather the weight of meaning, influence, argument and responsibility.

- **Saying has different types of qualities:** the Qur'an describes saying as being sound, well-known, generous, soft, eloquent, separative... This shows its versatility and interactive function.

- **The saying is connected and interconnected:** The Qur'an emphasizes the interdependence of its parts. (Al-Qasas: 51). The Qur'an is not a separate verse or surah, but rather a "connecting saying" that forms an integrated system that connects and interprets each other.

- **Saying is effective and verified: The** Qur'anic saying is not just a theoretical statement, but it is closely related to the fact and verification of the fact (most of them have the right to say it) (10:7), "Allah confirms those who believe in the firm word... (Ibrahim: 27), (Ibrahim: 27), (27) And God is right to the truth with his words... (Yunus: 82) It is a saying that has authority and power of change.

2. The tongue as a template for speech: an accuracy that goes beyond language:

The Qur'an was revealed in a clear Arabic tongue (Al-Shu'ara': 195). Here we must distinguish between different levels:

- **Lisan al-Arab:** The Arabic language with its various possibilities and possibilities (including language and common metaphors).

- **The tongue of the Qur'an:** It is this specific, precise and miraculous use of the Arabic tongue within the Qur'an itself, with its own structures and terminology.

- **The Qur'anic Tongue: The** language we use is influenced by the Qur'an.

Understanding the Qur'an requires understanding the specific and precise "Lisan al-Qur'an" that it came up with, and not just a general knowledge of the "Lisan al-Arab."

3. Units of the Qur'anic saying: "The saying" and "the compound":

To understand the "conductive statement", we need precise analytical tools for its building blocks:

- **Saying:** It is the smallest continuous building unit in the verse that is taken as it is in its form and letters (e.g., "He will suffice them"). It is more accurate than the word "word" or "word" because it preserves the connection of the letters and their original semantic and phonetic unit.

- **Compound:** It is the convergence of two or more forces to form a new semantic unit (e.g., "Day of Judgment", "Different Saying", "Lord of the Worlds"). The recurring and interrelated compounds in the Qur'an carry deep connotations and reveal keys to central understanding.

4. The Methodology of "Communicating the Saying" and "Idbar": Towards Deeper Reflection:

Since the Qur'an is a "conductive statement", the best way to contemplate it, as it is deduced from within it, is **to trace these connections and connections**. It is not enough to contemplate a verse in isolation from its broader context in the Surah and the entire Qur'an. Similar and interrelated "powers" and "compounds" must be traced throughout the Qur'an to understand how the Qur'an interprets itself and constructs its integrated system.
This may lead us to a deeper understanding of the act **of "adbar"** which is commanded in the words of the Almighty: "Did they not **plan** to say... (Al-Mu'minun: 68) Idbar (on the weight of a fabrication) may be deeper than mere contemplation (you do), as it is specifically related to "saying", and includes the meaning of following and following the system of saying and its internal links, and walking behind it to reach its goals.

5. The importance of terminological accuracy:

The use of the terms of the Qur'an to describe itself (saying, tongue, detail, remembrance, difference...) and to consider the differences between them and their apparent synonyms (speech, hadith, pronunciation...) opens doors for us to understand the nature of the Qur'an and its multiple functions.

Conclusion: An invitation to treat the Qur'an as a "living and conductive saying":

Viewing the Holy Qur'an as a "connecting saying" with its unique linguistic system, and not just a rigid "text", changes the way we deal with it. It invites us to:

- **Using a methodology that stems from it:** tracing the connections of the saying and the logic of the argument.
- **Attention to the precise linguistic structure:** Focus on sayings, compounds, and their structures.
- **Recognizing its effectiveness and impact:** Dealing with it as a source of guidance, change, healing, and stabilization.
- **Transcending superficial explanations:** searching for deeper meanings that unfold across connections and contexts.

Let us approach the Qur'an with this authentic methodology, to interact with its living "saying", to trace its "connections", and to practice its "teaching", in order to reach a deeper and more authentic understanding of its eternal message.

31.9 The Whisper of Slavery Not the Dialogue of Equality: The Art of Supplication, Asking for Data, and Descending to Tranquility

Having delved deeper into understanding God's purity, understanding Him through His Sunnah and manifestation of His revelations, and the importance of contemplation and vigilance of the heart in receiving His direct messages, we now come to one of the most important and special aspects of our practical relationship with God: supplication and communication with Him. How should we turn to God in our prayers in accordance with our deep understanding of His greatness and purity and the realm of the Matter that is the source of everything?

Many of us may conceive of supplication as a normal conversation or a list of requests that we make, and we expect a direct physical response. This perception, even if it carries the innocence of resorting to God, may overlook the necessary politeness and understanding of the unique nature of communication between the Creator and the creature, and between the world of matter and the world of creation.

Supplication: Worship, connection, lack, and asking for "data" from the source:

First, supplication is, in essence, a great worship, an acknowledgment of God's Lordship, and an acknowledgment of our poverty, weakness, and need for Him. It is a direct connection between a servant and his Lord, and a sincere whisper of servitude. But it can also be seen, in light of our understanding of the worlds of command and creation, as communication with the world of command to ask for certain "data" from its original source. When we call for guidance, we ask for

data that guides us; when we call for knowledge, we ask for data that reveals the truth; and when we call for sustenance, healing, or relief of anguish, we ask for data of causes and estimates of It leads to this in the world of creation.

The Art of Supplication and the Literature of Asking for Data:

If supplication is a request for data from a higher source, then it has etiquette that reflects our glorification of God and our understanding of this process:

Honor, exaltation and praise: Beginning with praise and praise and glorifying God by His names and attributes is an acknowledgment of the great source from which we ask and an acknowledgment of His absolute perfection before asking for giving.

Discourse Formula ("Our Lord"): The use of this form is an evocation of the meanings of Lordship and Management, and an acknowledgment that we ask our Lord and our Administrator to have the data of everything.

Distinguishing the levels of demand: It may be polite, as we have already noted, to address the Absolute Divine Self ("God") with pure praise and praise, while asking for specific data (worldly needs) is from the "Lord" who manages.

Non-aggression in requesting: We do not ask for impossible data (such as seeing God with sight) or data that leads to sin, severance of the womb, or contradicts His established Sunnah.

Certainty of the answer with submission to wisdom: We ask for data and we are sure that God hears and is able to send it, but we submit to His wisdom in the timing and manner of sending and manifesting it in the world of creation.

Descending to Tranquility: Statements of Reassurance and Direction of the Path:

One of the greatest things that God can do to respond to the supplication of His sincere servant, or reward his sincere heart, is to bring down "tranquility." Tranquility, as described by the sources, is not just a fleeting psychological feeling, but a special kind of divine data that descends directly on the heart. Its primary function is to house random data movement and disturbed steps. When the speed of data circulation in the heart increases (due to fear, anxiety, strife, and multiple choices), a person loses his stability and ability to make the right decision. Here comes serenity as divine data that slows down this random turnover, calms the heart, and makes it focus on the right goal and the steps needed to reach it.

The descent of tranquility, as the verse indicates, often coincides with additional support: "So God sent down His tranquillity upon him and supported him with hosts you did not see" (at-Tawbah: 40). These "unseen soldiers" can be understood as additional forces or statements of support (angels, angels, inspirations, facilitation of causes...) that work in conjunction with tranquility to stabilize the believer and open the way for him.

The Pledge of Allegiance Under the Tree: The Sincere Heart and the Key to Tranquility:

Why did peace descend upon the believers when they pledged allegiance under the tree? The verse explains the reason: "Allah is pleased with the believers when they pledge allegiance to you under the tree, so He knows what is in their hearts, so He sent down tranquillity upon them and rewarded them with a near victory" (Al-Fath: 18). The "tree" here may symbolize, as we have already understood, the source of good data. The pledge of allegiance under it was an expression of sincerity of intention and readiness of the heart to nourish from this source and submit to the

command of Allah and His Messenger. When God knew this sincerity and readiness in their hearts, He sent down to them the signs of tranquility, and followed it with the statements of the imminent conquest. This confirms that the sincerity of the heart and its readiness to receive the manifestations of truth and goodness is the prerequisite for gaining peace and God's support.

Communication Limits: No Peer Dialogue:

We must reiterate that this communication through supplication, receiving data, and tranquility is different from human dialogue. We do not wait for a voice response, but rather for the effect of this data on our hearts, minds, and lives: tranquility, guidance, insight, facilitation, openness. The ways in which God communicates with us are diverse (revelation, messengers, visions, inspiration, Sunnah...)Supplication is our primary means of asking for help and guidance from the source.

Conclusion:

Supplication is the sincere whisper of servitude, and it is a request for calming statements from the world of matter. The response may come in different forms, the greatest of which is the descent of "serenity" as divine statements that reassure the heart and direct the path, and it is often accompanied by support by soldiers that we do not see. The key to obtaining this serenity is the sincerity of the heart and its readiness to receive the truth and submit to God's command. Let us turn to God with humble and lackluster hearts, seeking the data of His guidance and serenity, aware of His greatness and being polite in His speech.

31.10 No Injustice Today: Understanding God's Absolute Justice and Rejecting Images of Cruelty and Futility (and the Role of the Heart in Receiving or Turning Away from Guidance)

After we have navigated the realm of God's purity, explored the manifestations of His wisdom in His universal Sunnah, realized the importance of contemplation, disciplined in the etiquette of supplication and communication with Him, and understood the heart as a center for receiving data, we reach another fundamental pillar of the correct understanding of God, which is the firm belief **in His absolute justice** and the negation of any imperfection of injustice, cruelty, or futility in His actions and judgments, while understanding the responsibility of man to receive guidance or turn away from it.

One of the greatest things that reassures the heart of the believer and reassures his soul is the certainty that his Lord, whom he worships and turns to, is the just one who does not oppress the weight of an atom. The Holy Qur'an confirms this fact in many places and in conclusive terms: **"Allah does not oppress people in any way, but the people themselves do injustice"** (Yunus: 44) and **"And He has not made you unjust to the servants"** (Faslat: 46). Injustice is a deficiency and a defect, and Allah (swt) is free from all shortcomings and defects, and He has absolute perfection in all His attributes and deeds.

Dismantling the images of injustice attributed to God:

Unfortunately, some religious perceptions are infiltrated by distorted images that attribute to God actions that are contrary to His absolute justice and vast mercy. These perceptions often stem from a literal and fragmented understanding of the texts, or from the projection of human

feelings and emotions onto the divine self, or from the inability to understand God's wisdom in afflictions and calamities:

1. **Perception of punishment as "healing and sadistic revenge":** As we explained earlier, God's punishment is a just result of man's actions and his violation of the Sunnah and Sharia, not personal revenge or healing. The suffering that a person may suffer as a result of ignoring messages is a process of "purification and purification" and a natural consequence of wrong behavior.

2. **The perception of God "cursing and cursing": The** reprehensible descriptions of some disobedient people in the Qur'an are to show the truth of their condition and their degradation due to their actions, and not to curse in the human sense.

3. **Perception of afflictions as "absurdity or injustice":** Afflictions take place in accordance with the Sunnah of Allah, and they have multiple rulings related to testing, scrutiny, and raising grades, and are not vain or unjust.

A healthy heart and a blocked heart: man's responsibility to receive guidance:

Here comes an important point related to God's justice: Why don't all people be guided if God wants them to be guided? Is it unfair to some not to be guided? The answer lies in understanding the role of the heart and the responsibility of man. As we have known, the heart is the center of receiving divine data and guidance. God sends His signs and data to everyone, but not all hearts are equally prepared to receive:

- **Locks, locks, and cloaks:** When a person chooses of his own free will to turn away from the truth, continue to disbelieve or disobey, and cling to the statements of the malignant tree, his heart is affected by this. Veils and coverings accumulate on him that prevent him from understanding correctly. The Qur'an describes this state as **having "cloaks"** (and We have made upon their hearts a cloak) (Al-Isra'a: 46), or **"locks"** (or on the hearts of their locks) (Muhammad: 24), or as **" "**And they said, 'Our hearts are wrapped,' but Allah cursed them for their disbelief" (Al-Baqarah: 88). This withholding is not the work of God in the first place, but it is the inevitable result of what man has gained through his disbelief and disbelief.

- **Seal and imprint:** As a result of this constant refusal and insistence on disbelief and immorality, it may even come **to the point that God "seals"** or **"seals"** these hearts (God seals their hearts and their hearings) (Al-Baqarah: 7). This seal is not an injustice, but rather a divine law and a just consequence for those who have closed the doors of guidance to themselves by insisting on error. It is a confirmation of the state of closure that the heart has reached by the choice of its owner.

- **Drink the love of the calf as data:** A clear Qur'anic example of the heart being affected by false statements is the story of the Children of Israel with the calf. The Almighty says: **"And they drank in their hearts the calf because of their disbelief"** (Al-Baqarah: 93). This eloquent expression means that their hearts, because of their disbelief and abandonment of the truth, were imbibed and fed by **the "data" of the calf** (Worship of matter, polytheism, attachment to phenomena) became part of its fabric, which made it averse to the statements of monotheism and truth that Moses (peace be upon him) brought. The heart has become programmed to receive certain data and reject others.

Therefore, the lack of understanding of the Qur'an by some people or their turning away from guidance is not an injustice on the part of Allah, but rather it is a natural and just result of the state of their hearts, which have withheld themselves by their choice from receiving the data of the truth, either because of the accumulation of sins, or their attachment to false statements, or their insistence on disbelief.

God's justice and mercy go hand in hand:

The door of repentance is always open to those who want to return sincerely, because God's mercy precedes his anger and forgiveness is broader than his punishment. Even the seal on the hearts may not be final in this world if the intention of repentance is sincere. God's justice requires that every soul be held accountable for what it has earned, and His mercy requires that the door of forgiveness be opened to those who have repented.

Conclusion:

Belief in God's absolute justice is a safety valve against despair and despair, and it is a source of reassurance. We must purify our conceptions of God from every imperfection, injustice, cruelty, or futility. The failure of some to be guided is not an injustice on his part, but it is a just result of the state of their hearts, which have withheld themselves from receiving the statements of truth by choosing and displaying them, whether by accumulating "shackles" and "locks" or by "imbuing" them with the data of falsehood. Let us strive to purify our hearts and make them sound and soft, capable of receiving the light of guidance, and let us submit to God's great wisdom in All of his judgment and destiny.

31.11 Why does the perfect God allow evil? Deconstructing the Dilemma and Understanding Wisdom (and the Role of Feeding from the Two Data Trees)

The problem of the existence of evil in a world whose Creator is supposed to be all-good, all-powerful, all-wise, is one of the oldest and most complex intellectual challenges. How can a perfect God allow for the existence of pain, injustice, and corruption? Doesn't this contradict his qualities?

Through a method of reflection and deep understanding, we can deconstruct this problem, to discover that the existence of evil does not contradict the existence of the perfect God, but may have an extreme wisdom that is related to the nature of creation, human choice, and the sources of the "data" we receive.

First: Confirmation of Certainty and Consistency of the Original:

We reaffirm that the certainty of the existence of the First Eternal Actor and His perfect qualities is fixed by proof, and it does not disappear by doubt or ignorance of some of the details of wisdom in His judgment.

Second: Separation between the Two Systems: Eternity and Event:

Evil in its dual sense (good/evil) belongs to the existing system (the world of creation) and the eternal system (God is the One, the pure good) cannot be judged by its issues.

Third: The Source of Evil: Feeding from the "Evil Tree" by Man's Choice:

Here we offer a profound interpretation inspired by the sources at our disposal and a powerful Qur'anic metaphor: the metaphor of the two trees as a source of data on which the heart feeds.

In the world of matter and creation, it is conceivable that there are two main sources of data, information, and influences that man receives, and that shape his consciousness and behavior:

"**The good tree**": as described in the Qur'an: "A good word is like a good tree whose root is fixed and its branch is in the sky, and its fruit comes forth at all times, by the permission of its Lord" (Ibrahim: 24-25). This tree represents the source of pure and good divine data: revelation, guidance, common sense, useful knowledge, divine inspiration, tranquility, halal sustenance, good words, positive and constructive thoughts. Nourishment from this tree yields goodness, growth and elevation.

"**The cursed/malignant tree": the** opposite of it, which is also referred to in the Qur'an (and the cursed tree in the Qur'an) (al-Isra'a: 60) and "like a malignant word, like a malignant tree that has uprooted its decision from the earth" (Ibrahim: 26). This tree is the source of harmful and malicious data: the temptation and temptation of the devil, misguided passions, ignorance, negative and destructive thoughts, misleading media, suspicions, forbidden desires, and malicious words. Nourishment from this tree yields corruption, misery, and deviation.

Freedom of choice and responsibility to feed:

It has given the free conscious human soul the ability to choose: from which sources will it feed? What kind of data will allow her heart to receive and interact with?

Feeding from the "malicious tree" is the main cause of the emergence of evil:

This is where the key to understanding the existence of evil lies in human actions. When a person consciously and willingly chooses to feed on the data of the malignant tree (following his whims, listening to the whims of the devil, consuming misleading media content, indulging in negative thoughts...)These corrupt statements affect his heart, his thinking, and his behavior. The inevitable result of this malignant feeding is the appearance of "evils" (Satan whispers to them to show them what they have been told... So he gave them arrogance, and when they tasted the tree, it appeared to them that they were in a state of disarray" (al-A'raf: 20-22). The evils here are evils, ugly deeds, the exposure of defects, the appearance of corruption, both on an individual and collective level.

The story of Adam (peace be upon him) eating from the tree that he forbade is a symbol of this process. The tree itself was not evil, but it was eating from it (i.e., receiving the statements of satanic temptation and preferring it to the divine command) that led to the "Bedouins of evil."

The evil we see emanating from human beings, then, is not a direct creation of God, but rather a natural and logical consequence of man's nourishment from a malignant source of data of his own free choice. God allowed the existence of the two trees, and allowed freedom of choice (which is necessary for affliction and assignment), but He did not order evil and did not approve of it, but rather warned against it and sent the manifestations of the good tree (revelation and guidance) to resist it.

The one between the two trees:

The ideal situation is to live 100% on the data of the good tree, and this is the case of the prophets and the righteous who are close to them, which leads to absolute goodness. But the reality is that most people, to varying degrees, confuse nutrition from the two sources, so that good and evil come from them according to the predominance of good or bad statements in their hearts in a given situation. This explains the complexity of the human psyche and societies.

Fourth: Evil as a Evidence of the Last Day:

This understanding remains reinforced by the necessity of the Last Day. Since man is responsible for his choice of the source of his data, and for the evils that result from it, and since justice may not be fully achieved in this world, there must be a day of reckoning and just retribution for this choice and its fruits.

Conclusion:

The "dilemma of evil" disintegrates when we understand it in the context of the freedom of the conscious human soul and its choice of the source of its "data." The perfect good God did not create evil in the first place, but created a system that includes the possibility of choosing between a good data source (the good tree) and a malicious data source (the cursed tree). The evil that appears in the actions of human beings is an inevitable result of being nourished by the evil tree by their own choice. This does not contradict God's perfection, but rather emphasizes His justice and wisdom in creating man free and responsible, and emphasizes the necessity of the Last Day to achieve retribution Al-Adil.

31.12 Stability and Motion: How the Divine Order Manifests in the Universe and the Qur'an (as a System of Data and Integration in Authenticity)

When we contemplate the universe around us, from the atom to the galaxy, we notice a wonderful system that combines two complementary aspects: **stability and stability** on the one hand, and motion, change and dynamism on the other. This delicate balance is not just a coincidence, but an intrinsic feature that reflects the wisdom and power of the Maker. Interestingly, this same principle – the balance between the fixed and the moving – is clearly manifested in the approach of the Holy Qur'an and its guidance to humanity, which strongly points to the unity of the source and the unity of the system that governs creation and order. This balance and this integration is even more deeply if we look at it from the perspective of **"data"** and through the concept of **"credibility."**

First: The Universe Between Fixed Data and Changing Manifestations:

The physical universe that we live in is a manifestation of the data coming from the realm of the matter, and this manifestation combines immutability and motion:

- **Fixed Original Data and Its Laws:** There are original data that represent the fundamental laws and physical constants that ensure the stability and consistency of the universe. They represent **the fixed origin** of the cosmic system.

- **Changing Manifestations and Perpetual Motion:** This static data manifests and interacts with infinite images of motion, change, and evolution, giving the universe its vitality and dynamism. It represents **the changing side**.

The universe is an elaborate "data" system that combines a fixed origin that allows for stability and a moving manifestation that allows for evolution and life.

Second: The Qur'an and the Hanifiyyah Method: Static Data and Moving Applications:

The Holy Qur'an presents a way of life that follows the same system: the balance between the fixed and the moving in its divine "data". This is the essence **of the "Hanifi method"**:

- **Fixed Axis (Asset and Value Data):** Represented by major doctrinal data, core ethical values, and definitive taboo data. This data represents the fixed assets that do not change.

- **Changing Movement (Data of Application and Ijtihad):** It is represented in how this original data is applied in the changing reality of life, through diligence and renewed understanding. It is the "Hanifi movement" that makes the data of revelation alive and renewed.

The metaphor of the good tree as a fixed origin of data: This balance can be understood by the metaphor **of the "good tree"** (its origin is fixed and its branch is in the sky), the origin (basic data) is fixed, and the branches and fruits (manifestations and applications) are moving and renewing.

Third: The Strange Parallelism and "Credibility" as a Evidence of the Unity of the Source:

The existence of this astonishing harmony between the "data" system of the universe and the "data" system of the Qur'an – both based on the delicate balance between the constant and the variable – is strong evidence of the **unity of the source**. The one who designed the data of the universe with this wonderful system is the same one who sent down the data of revelation with this wise method.

Here, the concept **of "credibility" is manifested** as one of the most important and obvious manifestations of this integration and unity of source. How?
The world of creation (the universe and souls) believes the world of command (the Qur'an). When we discover a scientific truth in the universe or in the human soul through research and experiment, and then we find that the Qur'an referred to this truth with astonishing accuracy centuries ago, this correspondence is not just a coincidence, but a "truth." It means that the visible book (the universe) confirms the truth of the written book (the Qur'an), and both testify to the other because they are issued from the same source, the All-Knowing, the All-Wise. 53). Authenticity is the practical proof of the unity of the system of creation and command and the unity of their source.

This reinforces our understanding of the concept of **"building stability and content movement"** in the Qur'an. The structure (text, original data) is fixed, but the content (understanding, application, transfiguration) interacts with the movement of the universe and reality and is constantly renewed, and "authenticity" reveals this wondrous harmony between them.

Conclusion:

The principle of "stability and motion" is clearly manifested in the order of the universe and the order of the Qur'an, and can be understood more deeply through the perspective of **"data." "Credibility"** – i.e., the correspondence of what is in the Qur'an with the realities of the universe

and the soul – is the practical evidence and the greatest manifestation of this integration and the unity of the Divine Source. Understanding this balance and this credibility helps us to see the wisdom in creation and command, and gives us a balanced approach to life: we hold on to the original and fixed data, we embark on a conscious and renewed movement to apply it, and we constantly search for the authenticity of the Qur'an in reality so that our certainty increases and our understanding deepens.

31.13 "And for the remembrance of Allah is greater": Dhikr as an energy gateway for constant communication and the pulse of living monotheism

Introduction:

In our journey toward a deeper understanding of God and the manifestations of His presence in our lives, we often focus on major ritual worships such as prayer, fasting, and pilgrimage as the cornerstones of the relationship with the Creator. Indeed, these worships have their great status and deep mysteries. But there is an essential worship, which may seem simple on the surface, but in reality it represents the pulsating axis, the unbroken connecting cord, and the compass that guides all other worships toward their right end: It is **the "remembrance of God."** This remembrance, as we shall explore, is not just a repetition of words, but a state of consciousness, a way of life, and a great energy portal that opens up for us the prospects of permanent contact with the source of existence, power and wisdom.

Prayer is the gateway to "remembrance":

We may be surprised by this proposition, because prayer in our minds is the pillar of religion and the greatest of kinships. Yes, but why? The Holy Qur'an reveals to us the supreme purpose of prayer in a direct speech from God to Moses (peace be upon him): "I am God, there is no god but I, so worship Me and establish prayer **in remembrance of Me**" (Taha: 14). Prayer, with all its movements, words, and reverence, is a means that has been prescribed to achieve a deeper and more comprehensive goal, which is **the "remembrance of God."** It is the periodic portal through which we enter five times a day to recharge our consciousness and remind us of our connection to God, and to draw strength and reassurance.

"And for the remembrance of Allah is greater": The Greatest Energy Gate:

Wa'l-Qa'l-Ta'il al-Ta'aqa'ah al-Ta'a'l-Ta'aqa'ah wa'l-Awqat al-Sala' ah wa'l-Qur'an al-Qur'an al-Wa'l-'Awda'i wa'l-'A'l-'Awwal al-'A'il al-'A'il al-'Awwal wa'l-'A'l-'A'a'i'l-'A'a'l-'A'l-'a'i'l-'a', wa'l-'A'l-'a'a'i wa'l-'A'l-'a', wa'l-'A'l-'A

"Remembrance of God" is greater than just praying as a ritual. It is the constant and continuous state of consciousness of connection with God, it is **the greatest energy gate that does not close**. While prayer times are important periodic portals for reset and reminder, the "remembrance of God" is the constant stream that keeps us connected to the Divine Source in every moment of our lives, in our movements and dwellings, in our work and emptiness, in our intensity and prosperity.

What is "dhikr" in its comprehensive sense?

The remembrance here is not just the remembrance of the tongue (praise, praise, praise, forgiveness...), although this is an important part of it and a means to achieve it. Rather, it is:

1. **Remembering the heart:** Remembering God's greatness, majesty, power, mercy, knowledge, and encompassing Him in every situation. It is the constant feeling that He is with us, He sees and hears us, and that we are in His presence. It is observing Him in secret and in public.

2. **Remembrance of the intellect:** Contemplating the universal and Qur'anic verses of Allah, pondering His Sunnah in creation and command, and seeking to understand His wisdom in His judgment and destiny.

3. **Dhikr al-Jawarah:** Translating this heartfelt and mental awareness into action and behavior that pleases Allah, by obeying commands, avoiding prohibitions, and striving to build the earth and spread goodness.

Dhikr: The key to strength, steadfastness and elevation:

When a person lives in a state of perpetual "remembrance," connected by his awareness of the Divine Source, he acquires inner strength and steadfastness that transcends any challenge or earthly problem. How so?

- **A source of spiritual energy:** Connecting to the source provides a person with immense spiritual and moral energy that helps him face the difficulties of life.

- **A gateway to wisdom and insight:** Remembering God opens the heart and mind to receive divine inspiration and insights that guide to the right decisions.

- **A fortress of whispers (Waswas):** Remembering Allah expels the whispers of the Shaytaan and negative thoughts (the Shaytaan is the "Khannas" who is defiled at the remembrance of Allah).

- **The key to peace and tranquility:** Feeling with God, being close to Him, and caring for Him is the greatest source of peace and tranquility.

- **A basis for true magnification:** When we realize God's greatness through remembrance, all worldly challenges, fears, and temptations diminish in our eyes. We become able to truly "magnify God" (and to magnify God for what He has guided you) (Al-Baqarah: 185), realizing that His power and greatness are greater than all things.

How do we open the Gate of Remembrance?

Opening and maintaining this gate requires diligence and flexibility, and the most important means of it are:

- **Keeping the prayers with reverence:** It is the main periodic gate.
- **Morning, evening, and other remembrances:** as a daily fortress and a constant reminder.
- **Ponder over the Qur'an:** It is the greatest remembrance.
- **Contemplating God's creation:** He inherits greatness and knowledge.
- **Supplication and seeking the help of Allah:** to seek help in remembrance.
- **Striving for one's self:** to resist negligence and forgetfulness.

Conclusion:

"The remembrance of God" is not just a worship within other worships, but it is **the spirit and essence of all worship**, and it is **a way of life** based on the constant awareness of the connection with the Creator. It is **the greatest and continuous energy portal** that opens for us the horizons of strength, tranquility, wisdom and elevation. While prayer is the periodic gate, remembrance is the unceasing current. Let us make the remembrance of God present in our hearts, minds, tongues and wounds, so that we may live connected to the Source, aware of His greatness, drawing strength and help from Him, and living His unity in all The details of our lives.

31.14 Who is your God and who is your Lord? Revealing the References and Sources of Education in Our Lives

Introduction:

In our quest for a deeper understanding of God, we often focus on His attributes and actions, but there is a crucial aspect of this journey that concerns us: Who is the entity or principle to which we turn as our supreme authority?   It is a distinction that reveals to us the truth of our orientations and the sources of our formation, and helps us to uncover any hidden deception or following false paths.

"God": The Axis of Orientation and the Source of References:

The word "God" in the Qur'anic concept, as highlighted by this profound linguistic jurisprudence, is not necessarily limited to the divine self "God." Rather**, "God" is what man deifies and addresses to Him in its entirety, making Him the supreme source and the ultimate reference for his thought, knowledge, psyche and values**. It is the pole around which man's life revolves and on which his perceptions and decisions are based, even if he does not admit it explicitly.

This "God" may be the **one and only God**, and this is the essence of monotheism that liberates man and connects him to the source of truth and perfection. But, as the Qur'an clearly warns, "Have you seen him who has taken his god as his desire?" (Al-Jathiya: 23), man may take other gods besides God without realizing it. Personal desires, unbridled desires, volatile passions, may become the guide and controller, the actual "God" whom we command and end up commanding. It may also be **Satan**, or **obsolete** traditions The one we revere, the **tyrannical authority** we fear and obey, or any thought, principle, **or person** who is given this supreme reference position in determining right and wrong and values, is our true "God." Knowing your true "God," from whom you actually derive your ultimate references, is the first and essential step in determining your spiritual and intellectual identity and direction in life.

"Lord": Master, Educator and Source of Strength:

The word **"Lord"** carries with it the meaning **of master, owner, educator, manager, reformer, who is the one who establishes, caress, develops and directs the thing**. Although the only absolute "Lord" is God Almighty (Lord of the Worlds, Lord of all things and His King), the Qur'anic text and language acknowledge that the term may be used in other contexts to refer to those who perform the role of education, guidance, and care in a limited and limited way (such as the head of the family, the employer, and even in Joseph's saying to the prison owner: "Remember me with your Lord").

The great importance of the concept of "God" in the journey of consciousness lies in its role **as a source of education and guidance that shapes human consciousness, behavior and values**. The

fundamental question is: Who "educates" you, charges your data, nourishes your heart, and guides your actions and decisions?

Your Lord may be **God Almighty**, who raises you through His cosmic and Qur'anic verses, and through His messengers and direct guidance through (messengers, visions, and inspiration). This is the true divine education. However, it may be your actual "Lord" who shapes your convictions and behavior is **the devil** who commands evil and immorality and embellishes falsehood, or it may **be outdated customs and traditions** that unconsciously educate you and control your reactions, or it may be **a sheikh, a thinker, a social or media system, or even a group of friends** They are the ones who nurture your thoughts, guide your convictions, and set the criteria for acceptance and rejection for you. The story of Joseph shows that God is the true "Lord" who raised him and brought him knowledge and wisdom from Him.

Conclusion: The Necessity of Awareness of Reference and Education:

The precise distinction between "God" and "God" is not an intellectual luxury, but a decisive practical tool for the journey of self-awareness and spirituality. It invites us all to take a critical and honest pause:

- **Who is my true God?** Is it really God, my passion, society, or a certain thought?
- **Who is my actual Lord?** Who shapes my upbringing, my convictions, and my daily behavior? Do I draw my upbringing from God's guidance and revelation, or from other sources that may be misleading or false?

Only through this awareness and discernment can we discover any hidden shirk in our lives, free ourselves from imaginary bondage, and genuinely begin the journey of uniting our destination towards God alone, God and Lord.

31.15 There is no god but God": The Unity of God and God as a Way of Life and the Salvation of a Nation

Introduction:

After our journey of exploring insights about God, purifying Him, understanding His traditions and management, and how to communicate with Him, and having revealed the importance of distinguishing between "God" as a supreme authority and "God" as a source of education and guidance, we now come to the essence of Islam, its spirit and its supreme word: **"There is no god but God."** This great word is not just a verbal testimony, but when deeply understood and applied sincerely, it represents **an integrated way of life**, the true way of uniting **God and Lord** in our journey, and it is the key **to salvation and liberation** for the individual and the nation.

"There is no god but Allah": the conformity of the Lord and the God

The danger of confusing or separating "God" from "God" is that it inevitably leads to polytheism or misguidance, even if one does not admit it. We may think that we worship "God" as "God" and turn to Him with prayer and supplication, but in the reality of our daily lives, we may receive our upbringing, guidance, values and standards from another "Lord": whims, Satan, traditions, society, the media, personalities that we revere... Schizophrenia occurs both spiritually and intellectually.

Here the greatness of "there is no god but God" is manifested in its all-encompassing practical sense. It is a clear and decisive declaration:

- **"There is no God":** a negation of all false references, of everything that can deify and make a higher source of value, knowledge, and judgment other than God. A rejection of the slavery of desires, desires, traditions, people, and ideas.
- **"Except Allah":** proof that the only supreme authority, the only pole to which we must turn in totality, the source of our ultimate values and standards, is the one and only God, the one and the perfect.

At the same time, it is an acknowledgment that:

- There is no real "Lord" who raises us, guides us, sets our affairs right, and manages our affairs in the right and perfect way except **God**. We reject any education or instruction that contradicts his methodology, and we surrender our matter to his lordship alone.

True and practical unity is complete only when the "Lord" and the "God" are matched in the life of man. That is, when God Almighty is **the only "God"** who represents the highest source of intellectual, psychological and doctrinal reference, and at the same time He is **the only "Lord"** who represents the source of education, guidance and legislation to which we voluntarily submit, follow His Sunnah, submit all matters to Him, and derive from Him alone the data of the good tree.

"There is no god but God": a holistic way of life and true freedom

When this congruence is achieved, "There is no god but God" becomes a way of life that colors every aspect of our existence:

- **Worship in its comprehensive sense: All** life turns into worship, as work, study, relationships, and morals all become directed to God and according to His method.
- **True freedom:** Man is freed from all other slavery (to whims, to money, to people, to traditions...) and to the dignity of servitude to God alone.
- **Integrity and tranquility:** A person finds a clear compass and a firm path to follow, which gives him peace and integrity in the face of life's vicissitudes and temptations.
- **Strength and pride:** Connection to the highest source of power gives the believer inner strength and true pride that does not derive from the ephemeral offer of the world.

"There is no god but Allah": the way to the salvation of the nation and the cause of the age

"There is no god but God" is not just an individual salvation, but it is **the way to save the nation** from its weakness, division and backwardness. A sincere return to its correct understanding and comprehensive application in the lives of individuals and societies is what will ensure the reform of the conditions of the nation and the achievement of its unity, pride and empowerment.

In today's world of modern polytheism, in which intellectual and material idols are plentiful, and in which authorities and lords are in dispute, "there is no god but God" remains **the real and central issue of the age**. Understanding it, renewing it, and calling for it with wisdom and insight is the responsibility of every Muslim who believes that there is no salvation and no prosperity except through the realization of this great word.

Conclusion: Renewal of the Covenant and the Journey

"There is no god but God" is not just a historical word or a slogan that is raised, but it is a daily declaration of our identity and destination, and of our conscious choice to be our reference and education to God alone. Let us renew our covenant with it, and strive to achieve it in ourselves and in our lives, so that it will be a way for us and a beacon, and a path to true liberation and prosperity in this world and the hereafter.

31.16 Beyond the Dictionary: Treasures of Meanings in "Play/Play", "God/Lord", and Other Qur'anic Words

Introduction:

In our journey to contemplate the Holy Qur'an, we are often content with the common or direct lexical meaning of words. But the Qur'an, with its clear Arabic language and miraculous eloquence, uses words in ways that carry multiple layers of meanings and deep connotations that unfold through contemplation and delving into linguistic and cultural contexts and roots. Sufficiency with superficial meaning may obscure treasures of wisdom and insight. This article invites us to go beyond the apparent lexicon and provides examples of how research into the accuracy of the Qur'an's use of terms, even familiar ones, opens up new horizons of understanding, as it has been revealed This is in careful analyses of concepts such as "play and play" and "God and Lord".

1. The Wisdom of Introduction and Delay: Example of "Play and Play":

The words "play" and "play" may seem synonymous or similar in meaning, and they often come together in the Qur'an to describe the life of the world or the behavior of the heedless. However, have we wondered why the Qur'an prescribes "play" over "play" in verses such as: "Know that the life of this world **is play and amusement**...(Al-Hadid: 20) And "And those who have taken their religion **as a pastime and a pastime**...(Al-An'am: 70), while "amusement" is preceded by "play" in other verses, such as: "Those who have taken their religion **as a pastime and a play**...(Al-A'raf: 51) And "And this life of this world is nothing but **amusement and play**...(Al-'Ankabut: 64)?

The careful analysis given by the cobbler, which depends on the context of each verse, reveals a wonderful rhetorical and moral wisdom:

- **Introduction of play (camels and iron):** It is when the context relates either **to direct mockery of religion** when it is heard (play is the first act), or **to the natural age of the** lower life (play begins in childhood before playing in youth).
- **Presentation of amusement (customs and the spider):** It is when the context relates either **to the general and most common neglect** of religion by preoccupation with the adornments of the world (amusement is the case of the majority and the precedent), or **to the description of the short duration of the life of the world** (the times of amusement and preoccupation are longer and more than the times of explicit play).

This example illustrates how the precise arrangement of words in the Qur'an is not random, but carries deep connotations that are revealed by contemplating the context and meaning.

2. Revealing the References and Sources of Education: Example of "God" and "Lord":

As we reviewed in detail in a previous article (16.2), the distinction made by the Qur'anic jurisprudence between "God" and "Lord" goes beyond the direct traditional meaning:

- **God:** Not only the idol "God", but **also the source of the supreme authority** to which man turns and derives his ultimate values and standards (it may be God, it may be desire, tradition, or any other thought. (
- **God:** Not only "God" is the creator and planner, but **also the source of education, guidance, and strength** that shapes man's consciousness and behavior (it may be God, it may be Satan, society, the media...).

This distinction reveals deeper layers of hidden polytheism, invites us to review our true sources of reference and education, and affirms that true monotheism is **the conformity of God and God** in our lives so that God alone is the source of our values and guidance.

3. Beyond Other Words:

This approach enables us to search for deeper meanings in many Qur'anic words that go beyond their direct lexical meaning or our common understanding of them: "heart" (not just a blood pump), "soul" (a distinction between life and accountable humanity), "chest" (not just the rib cage), "fuad" (not just the brain), "dhikr" (not just reciting words), "prayer" (not just movements), "fasting" (not just abstaining from food), "pilgrimage" (not just a journey to Mecca), "heaven" and "earth" (not just dimensions Materialism), "Djinn" and "Demons" (not just superhuman beings)... And many more.

Conclusion: An invitation to dive into the sea of meanings:

The Holy Qur'an is a sea whose wonders and meanings do not end. Sufficiency with the superficial or direct lexical meaning of words may deprive us of the treasures of wisdom and insight that God has deposited in it. The invitation of this article is to go beyond superficial reading, and adopt a contemplative approach that dives into the depths of language, analyzes contexts, explores roots, compares the different uses of the word, and connects them to the overall purposes of the Qur'an. It is this approach that opens the doors for us to a deeper understanding of God's message, and enables us to be inspired by real guidance for our lives that go beyond the appearance of letters and words.

31.17 Certainty Does Not Disappear With Doubt: How Do We Approach the Interpretive Heritage With a Critical Mind?

Introduction:

In our journey towards a deeper understanding of the Holy Qur'an, we find ourselves in front of a huge and enormous exegetical heritage, left to us by eminent scholars over the centuries, who have made strenuous efforts to serve the Book of God and explain its meanings. This heritage represents a precious and indispensable treasure, and an essential source of illumination and guidance. But how do we deal with this huge heritage? Do we take it as final axioms that are not open to discussion or review? Or does mental and critical reflection play a role in reading, scrutinizing, and benefiting from it in accordance with our understanding of the original text and the challenges of our time?

1. Certainty of the Origin and Dealing with the Branch:

The golden methodological rule from which we must start is: certainty **does not disappear with doubt**.

- **The Certain Origin** is the Qur'anic text itself, which is preserved by the protection of God, and what has been proven by rational and logical proof, such as the existence of God and His perfect attributes, and what has been proven by the authentic Sunnah of the Prophet, which is frequent or close to it. This is the firm and unshakable foundation.

- **The ijtihad branch:** It is the interpretive heritage, which in its entirety represents **human jurisprudence** to understand the original text. These jurisprudence are valuable and useful, but they are not infallible, and they may be influenced by the circumstances of their eras, the level of knowledge of their authors, their cultural and social contexts, and they may be entered into by error, distant interpretation, or even Israelite and weak narratives.

Therefore, it is not logically correct to allow a doubt, problem, or question arising from the reading of a particular human interpretation (the branch) to overturn or undermine our certainty of the fixed origin (the Qur'anic text or the rational proof). If we encounter an interpretation that seems to contradict another verse, or with a fixed scientific fact, or with sound reason, or with the overall purposes of the Shari'ah, we do not reject the original, but rather review, examine, and criticize this ijtihad interpretation.

2. Tools for Critical Dealing with Heritage:

Conscious dealing with the interpretive heritage requires critical and methodological tools:

- **Return to the Qur'anic text:** Making the Qur'an the supreme judgment and reference. Presenting any interpretation of the same verses in their different contexts.

- **Understanding the language and context:** Ensuring that the interpretation is consistent with the connotations of the authentic Arabic language and the context of the verse, the surah, and the Qur'an as a whole.

- **Observance of the purposes of the Shariah:** Is the interpretation consistent with the overall purposes of Islam (the preservation of religion, the soul, the intellect, the offspring, the money, justice, mercy...)?

- **Presentation to the Mind and Instinct:** Does Interpretation Conflict with the Axioms of Sound Reason or Pure Instinct?

- **Comparison of interpretations:** Reading the opinions of different exegetes and comparing their arguments and evidence helps to form a broader and more mature view.

- **Leverage modern sciences: The** cosmological and humanities sciences (with caution not to make them judgments of the text) can illuminate some aspects of understanding and help evaluate some ancient interpretations.

- **Distinguishing between the levels of statement:** Differentiating between an interpretation based on evidence and personal opinion, and between what is agreed upon (which is few and rarely verified) and what is disputed and diligious.

3. Rejection of blind imitation and individual responsibility:

The critical approach requires freedom from the blind imitation of the sayings of men, no matter how high they are. Respect for scholars is obligatory, but reverence for their sayings is rejected. Every Muslim is charged with contemplating and striving to understand the words of his Lord as much as he can, and he is responsible for his understanding and convictions before God (do they not meditate on the Qur'an or on the hearts of its locks) (Muhammad: 24). Hiding behind a sheikh's fatwa or an inherited interpretation without personal conviction based on research and reflection does not absolve the individual of his responsibility.

4. Goal: Deeper Understanding and Constant Renewal:

The goal of critical dealing with heritage is not to destroy it or reject it altogether, but rather to **purify and scrutinize it**, to benefit from its treasures, to build on it, and to overcome what may be in it in weakness or error or what is no longer suitable for the age, in order to reach a deeper, more authentic and vital understanding of the Holy Qur'an, as it responds to the challenges of reality and inspires solutions to its problems.

Conclusion:

The interpretive heritage is a sea full of knowledge and interest, but it is a human sea that needs a skilled diver who distinguishes between pearls and corals and the impurities that may be attached to them. Conscious and enlightened dealing with this heritage requires a critical approach based on certainty of the original (the Qur'an), employing the tools of research, reflection and comparison, freeing itself from blind tradition, and assuming individual responsibility in the quest for a deeper understanding of God's words. With this approach, heritage transforms from a shackle of the mind to a bridge that leads to a broader understanding and deeper insights.

31.18 Monotheism in Life: How do we live our deep understanding of God (in the world of data, hearts, the monotheism of God and God, and the true method)?

We have come to the conclusion of our journey in "Insights Towards God", a journey in which we have sought together to transcend familiar and superficial perceptions, and to dive into the depths of divine knowledge through contemplation, reflection, and criticism. We have dissociated us from the similarity of creation and understood His discourse more accurately (in the role of the Spirit and the form of "we"), we have understood His management through His fixed Sunnahs and the manifestation of the "data" of the world of matter in the world of creation, we have understood how His command "Be" works through these Sunnahs, and we have learned how to read His verses in the written book and the visible universe and listen We have dismantled the apparent dilemma of evil by linking it to voluntary feeding from the malignant tree of data, we have understood the wisdom of his discourse even in his eloquent parables, we have realized the balance between the fixed and the moving (as a Hanifi approach) in his cosmic and legislative system, we have assured of his absolute justice, and we have been aware of the need to distinguish between "God" (the source of reference) and "God" (the source of education), and we have emphasized that all this understanding contributes to the realization of the essence of Islam"There is no god but Allah" as a comprehensive way of life that unites God and Lord in God Almighty alone, and that "the remembrance of God" is the greatest gateway to this connection.

Now, the most important question arises: how do we translate this deep understanding and interconnected insights into reality in our daily lives? How do we truly live God's monotheism after trying to understand Him more deeply? How do we make these insights a light that guides our steps and shapes our behavior and decisions in a world of data, information, challenges and false bosses?

True knowledge of God is not just intellectual convictions, but a light that God casts into the heart that inherits action, conduct, and righteousness. The deep understanding that we have reached must manifest itself in all aspects of our lives:

Practical Oneness of God and God ("There is no God but God" as a method): The ultimate goal is for God to be our one "God" (our supreme authority in thought and values) and at the same time our one "Lord" (the source of our upbringing and guidance). This requires a constant review of our sources: do our decisions really stem from God's authority or from whims or traditions that we have taken as gods?

Sincerity of worship and rejection of hidden shirk (in the world of data): Tawhid requires special caution against hidden shirk: the shirk of prevailing ideas, the shirk of blind imitation, the shirk of passions, and the shirk of hypocrisy. True monotheism is the continuous purification of the human soul and its sources of data, and the direction of the compass of the heart towards God alone.

Discerning Data and Choosing Good Food for the Heart: Living Monotheism requires constant awareness of the sources of the "data" we receive. We consciously seek to choose nourishment from the "good tree": contemplation of the Qur'an, remembrance, useful knowledge, positive content, and sitting with the righteous. We strive to avoid the "malicious tree" statements: misleading media, trivial content, destructive ideas, backbiting and gossip.

Recommending the heart to be a good receiver of the Lord's data: The heart is the center of receiving divine data. Working to purify and purify the heart and make it a "sound heart" and "soft" is the key to living communication with God.

Conscious Dealing with the Sunnah of Allah and His Direct Verses: Our understanding of the Sunnah and the mechanisms of divine intervention as data, pushes us to pay attention and be alert to the messages of our Lord in our lives. We treat "coincidences" as "messengers", we care about the true "visions", we consciously take the reasons, and then we trust in our true Lord.

Trust and satisfaction in the Lord's judgment (even in the presence of evil): Our belief in the justice of our Lord and our understanding of the causes of evil (as a manifestation of the manifestations of the evil tree) gives us peace and satisfaction in the face of afflictions, knowing that they are not injustice, but are carried out according to tradition and judgment, and that the complete justice of our Lord will be achieved on the Day of Judgment.

Consistency on the Method (Practical Hanifiyyah): We live the monotheism by applying the "Hanifiyyah Method": we adhere to the original fixed data (the axis), and we practice diligence and positive forward movement in the changing data (applications), combining originality and contemporaneity.

"Remembrance of Allah" as a permanent state: We make the remembrance of Allah (in its comprehensive sense: the remembrance of the heart, the mind, and the wounds) a continuous state that goes beyond the times of prayer, so that the gate of energy communication remains always open, so that we derive strength, tranquility and guidance.

Constant critical thinking and constant reflection: the journey of knowledge does not stop. We maintain a critical and thoughtful mindset, do not sanctify people or opinions, and put everything to the test of revelation and common sense.

Social Role (Dissemination of Good Statements): Monotheism has a social dimension. We play our role as "enjoining good and forbidding evil" in the sense of calling for the unity of God as God and Lord, disseminating the data of the good tree, and warning against the data of the evil tree, contributing to the good of society.

Conclusion of the trip and the beginning of the journey:

This series has been a modest attempt to illuminate some aspects of the road towards a deeper understanding of God, which is based on contemplation, logic, purity, and understanding of His mechanisms in creation and command through the perspective of "data", the centrality of the "heart", the approach of "Hanifism" and the word "there is no god but Allah". It is not the end, but it is, we hope, the beginning of a continuous journey of research, reflection, contemplation and recommendation for each of us.

It is the journey of the human soul towards its Creator, a journey of purification and elevation through the conscious choice of its "God" and "Lord", through nourishing its heart from the tree of good data, and through the constant remembrance that keeps it connected to the Source, in an effort to return to it with a sound heart, and it has achieved pure monotheism and performed the honesty of choice and responsibility. Let us make these insights an increase for us in this journey, and let us be among those who listen to the words and follow the best of them, and those who meditate on the signs of God, pay attention to His messages, strive to purify their hearts, and live in the unity of the truth at every moment of the world. The moments of their lives. We ask Allah to provide us and you with the correct understanding of His religion, to make us steadfast in the truth, and to make us among His sincere and righteous servants.

Praise be to Allah, **the Lord of the Worlds.**

32 A Journey to Knowing God: Worship, Vision, and Divine Word

Introduction:

These essays aim to answer fundamental questions about the concept of God, His worship, and interaction with His cosmic order, drawing on the original text presented and the in-depth dialogue that follows. We will explore who God is, and how His worship alone manifests itself with the appreciation of His followers, and the possibility of seeing Him and His words, and linking these concepts together to form an integrated understanding.

1. The Concept of God: The One Creator Lord and Creator of the Universe

The central question "Who is God?" finds its answer in being **the only Creator of** everything, the house of the laws and traditions that govern His kingdom. He is not like

anything we know (**nothing like Him**), but He exists and is perceived through His imprint in every creation and law. The text describes the existence of two worlds: **the world** of creation (material beings) and the world of command (the divine commands and laws that were revealed on the Night of Power to appreciate everything).

God is the **Lord of the worlds**, who has ascended the throne in a level befitting His majesty, to manage and lead the universe. This concept is closely linked to **the unity of absolute deity**, that is, the recognition that God alone, with no partner, is the creator, owner, and administrator of all the affairs of the universe comprehensively, completely, and permanently. He is **the Mortal Reveller**, in whose hand is all things. The realization of this absolute deity is the basis of our understanding of who God is, and it is He who necessitates His singularity in worship.

2. Worship of God alone and the appreciation of His followers: Achieving monotheism in the divine system

It follows from knowing God as an absolute God, and **that He alone must be worshipped, without a partner**.The text and the Holy Qur'an (as in the verse of women: 36) emphasize this principle, which is the essence **of the unity of divinity**. Worship in all its outward and inward forms must be devoted to God alone.

But how do we reconcile this with the estimation of "God's soldiers" or guardians? The text makes it clear that God has soldiers who carry out His command in the universe, from the honorable angels (such as Gabriel and Michael) to the messengers, prophets, scientists, and righteous people who contribute to the building of the earth and the guidance of people by God's command. Appreciating and thanking them for their efforts (such as honoring parents, respecting those who do good, believing in messengers and angels) is part of acknowledging God's order and management, not worshiping them.

This is where understanding **relative deism comes in**. God has entrusted some of His creation with specific tasks and responsibilities (such as parents as the "head of the family" in the sense of raising and caring for a specific matter, and angels as administrators of a specific matter). Respecting these roles is obedience to God who established this system, but it never amounts to worship. Beware of confusion, as the esteem of guardians should not go too far to become shirk with God, just as one should be careful of thoughts or whims that may become "lords" worshipped without God and distracted from His pure worship. Worship is for God alone, and appreciation and respect for those who deserve it Within the limits of Sharia.

3. Seeing God Between Sight and Insight: Perception of Divine Greatness

The accompanying text makes a subtle distinction between **sight** (seeing with the naked eye) and seeing (in the sense of perception, knowledge, and insight). The text asserts that the request for direct sensory vision of God aloud in the world is rejected and not

possible, citing the story of Moses' people and Moses' own request ("You will not see me").

The text argues that "seeing" in the sense of perception and knowledge is possible and required. Man can "see" God by:

- **His Signs in the Universe:** Contemplation of the greatness, precision, and order of creation (the sun, the moon, the stars, the diversity of beings).

- **His verses in himself:** contemplating His miraculous creation and the functions of His body (as the text metaphorically refers to cells as angels).

- **Understanding His laws (laws):** Understanding the cosmic and social laws that govern life (earthquakes, floods, life and death cycles, scientific laws) is an awareness of God's order and power, and thus a "vision" of Him through His actions.

- **His recited verses:** Contemplating the Holy Qur'an and understanding its wisdom and rulings.

Possible vision is the vision of the heart and insight that perceives God's greatness, power, and wisdom through His effects, actions, and laws, and not the limited vision of the physical eye.

4. God's Words and Communication with His Creation: Revelation and Verses

Yes, God communicates with His creation in multiple ways befitting His majesty:

- **Direct Speech:** Just as God spoke to His Prophet Moses, which is a special rank.

- **Revelation through angels:** It is the dominant way to convey His messages and books to the prophets and messengers, especially Jibril (peace be upon him), who was revealed in the Holy Qur'an.

- **"The Words of God" in its Broad Sense:** As we have discussed, the "words of God" are not limited to revealed books. **His command includes the Creator "Be"** through whom everything exists, His absolute and inexhaustible knowledge, and the laws and laws that He has deposited in the universe. All these are expressions of His will, wisdom and formative words.

- **The cosmic and Qur'anic verses:** The universe is a visible book, and the Qur'an is a written book. Both are verses from God that carry His messages and indicate Him. Contemplating the universe and contemplating the Qur'an is a form of receiving God's "words" and understanding His intentions.

Thus, God communicates with us through His direct and indirect revelation, through His revelations that are transmitted in the horizons and in the souls, and through His formative and legislative words.

Conclusion:

These concepts are intertwined to form a complete picture: God is the only God, worthy of worship alone. His worship includes acknowledging His absolute Lordship, while appreciating and respecting the roles He has entrusted to some of His creation within His tight system (relative deity). He cannot be seen with the eyes of the world, but His greatness and effects can be perceived by insight. He communicates with us through His house words and cosmic signs, calling us to contemplation, monotheism, and pure worship.

33 "Deity and Divinity" Series - Towards a Renewed Understanding of the Holy Qur'an

Foundations of Methodology and Controls for Understanding this Series

Introduction to the Methodological Section:
Before embarking on exploring the concepts of Godhead, divinity, and the role of Gabriel (peace be upon him) from a perspective that may seem new or different from the prevailing traditional proposition, we believe that it is necessary to establish some methodological foundations and controls that govern this research and guide the honorable reader to understand these propositions in their proper context. These controls are inspired by the importance of returning to the origins of Qur'anic understanding as emphasized by contemporary researchers such as Dr. Samer.

1. Distinguishing between the Fundamentals of Religion and its Branches (Matters of Belief and Matters of Understanding): It
should be emphasized at the outset that the discussions in this series about **the meanings of some Qur'anic words** (such as "Lord", "worship", "supplication") and how to use them in different contexts, or about **understanding the role of some creatures** (such as angels and Gabriel) in the divine system, **are not definitive** principles of religion On which the basis of faith and disbelief is built (such as belief in the One God, the One, the Last Day, the angels, the Books, the Messengers, the righteous deeds, the basic halal and the forbidden). These principles are **constants and axioms that are indisputable**.
The issues raised here fall within the realm of **understanding, interpreting and contemplating texts**. The difference in them is a difference in understanding and deduction, which revolves between **relative right and wrong**, and not between disbelief and faith, or absolute truth and absolute falsehood.

2. Absolute Affirmation of the Constants of Tawhid:
We unequivocally affirm that everything that will be presented in this series **is never intended to compromise the essence of the pure Islamic doctrine of Tawhid**, which is:

- **Wahadaniyyah Allah al-Mutalqaah:** "Wa'l-hu'l-allaah al-'ah al-'ahadmi*
- **Tafard Allah al-Khalaq:** "Allaah is a blessing."
- **God is unique in absolute lordship and supreme management:** "Is He not the creator and the command?"
- **Tafard Allah basta haqaq al-'ubadah bajmi'i anwaha:** "O'a', 'Wa'aa', 'Wa'a'l-'a', 'Wa'a', 'Wa'a'i'a'a', 'Wa'a', 'A'l-'a'a', 'A'l-'a', 'A'l-'a', 'Wa'a', 'A'a', 'Wa'a'l-'a', 'A'a
- **Allah has exalted him from the likeness of the creatures:** "There is nothing like Him, and He is the All-Hearing, the All-Seeing."

These constants are **red lines** that cannot be crossed, and any understanding or interpretation that contradicts them is absolutely rejected. Our goal is to understand these constants, not to contradict them.

3. Relying on the Qur'an and the Arabic Language:

The basic approach followed is to try to understand the Qur'an from **within the Qur'an itself**, and by relying on **the clear Arabic language** in which it was revealed. This means:

- Trace how the Qur'an uses words and terms in their various contexts.
- Understanding the semantics of words based on their linguistic origins and their uses at the time of revelation.
- Starting from the fact that the Qur'an is a **tight, clear text, which does not come from falsehood, and that there is no tampering, filling, or metaphor that leads to confusion in the fundamentals of belief**. God's use of language is miraculous and accurate and reflects His knowledge and wisdom.

4. The necessity of direct reflection and overcoming blind tradition:

We invite the reader to deal with the Qur'anic texts **directly and thoughtfully**. The **Qur'an is the argument itself**. We must free our minds from:

- **Blind imitation:** Absolute reliance on the sayings of the predecessors or exegetes without scrutiny or consideration of the extent to which they agree with the Qur'anic text itself. "The words of the fathers and their imitation are not proofs."
- **The power of the majority:** the belief that the opinion of the majority is always right. The truth is not known by the number of people who say it.
- **Doubts that hinder contemplation:** such as the question, "Why did no one say this before us?" or "Where did you get this statement from?" These questions may hinder scientific research and free contemplation of texts.

What is required is **personal reflection** and domestication of the efforts of the former and the latter, but the final judgment remains to the Qur'anic text itself and the logic of the language in which it was revealed.

5. Calling for understanding before conviction (patience and not rushing): The first goal of presenting these ideas is **understanding**: understanding how they are presented, what their methodology is, and what evidence (linguistic and Qur'anic) they are based on. **Conviction** comes later, and it may require time, reflection, and revision. We call on the honorable reader to:

- **Patience and not rushing** to judge acceptance or rejection.
- **Trying to understand the proposition** as it is, before trying to criticize or endorse it.
- **Give the self a chance** to think calmly, compare different evidences, weigh things with the balance of mind and correct transmission. It can take days, months, or even years to reach a firm or modified conviction.

Methodological Summary:
This series is an attempt **to reflect on and renew understanding** of some aspects of the Qur'anic text, within **the strict rules of monotheism**, and relying on the **origins of the Arabic language and Qur'anic logic**. We call for reading it with an open mind and a heart that seeks the truth, with the constant reminder that infallibility belongs to the Book of God alone, and that every human effort is an attempt to accept right and wrong.

33.1 God's Lordship and Relative Deism - The Basis

Introduction: The concept of "Lordship" is the cornerstone of understanding the relationship between the Creator and the creature in Islam. This series seeks to explore this concept in depth, distinguishing between **the absolute and all-encompassing Lordship of God**, and **the limited relative deism** that manifests in different levels of existence. This distinction aims to build a nuanced understanding of the "Rabbina Gabriel" series (inspired by the ideas of Firas al-Munir and Ibn Odeh), and to avoid any confusion that might compromise the oneness of God or fall into exaggeration with creatures.

1. The word "Lord" in the Arabic language and its Qur'anic usage:

- **Linguistic Origin (Rabb):** Before delving into the terminology, it is necessary to understand the linguistic origin. The word "Rab" is derived from the root "Rab", which carries essential meanings that revolve around **education, management, management, care, reform, growth, and assembly**. The Lord is the Owner, the Obeying Master, the Reformer and the Administrator.
- **"Rab" as an adjective and a function:** Based on this linguistic origin, the word "Rab" in Arabic is basically an **adjective or job description** given to *anyone who performs the* tasks of management, management, education, and care in a particular field. It is not an exclusive name for a particular self in itself in the origin of the language.

- **The Qur'anic usage emphasizes generality:** The Holy Qur'an, which was revealed in a clear Arabic language, used the word "Lord" according to this linguistic origin, and not only limited it to God Almighty, but also applied it to creatures in specific contexts:
  - **In the story of Yusuf (peace be upon him):**
    - Yusuf said to the prisoner: "**Remember me before your Lord**" (Yusuf: 42), referring to the king or ruler.
    - About the prisoner who survived: "**The devil forgot him to remember his Lord**" (Yusuf: 42), i.e., he forgot to mention the king by Yusuf's command.
    - Yusuf said of the Aziz of Egypt, who took care of him: "**He is my Lord, the best of my resting places**" (Yusuf: 23), acknowledging his merit in raising and caring for him (relative lordship within the scope of the home and care).
  - **In the words of Pharaoh:** Pharaoh claimed: "**I am your Lord, the Most High**" (Al-Naza'at: 24). His use of the word "superior" implicitly acknowledges the existence of other "masters" (such as the public or officials of his regime), but claims superiority over them all.
- **Significance of non-exclusivity:** These clear Qur'anic examples are direct evidence from the text itself that the word "Lord" is not exclusive to God Almighty, but rather an attribute that can be given to a creature who exercises a role in management, care, or authority.
- **A note about "Lord" knowledge:** As Dr. Samer pointed out, it is striking that the word "Lord" (knowledge by definition and singularity) does not appear in the Qur'an as a proper noun for God such as "the Creator", "the Creator" or "the Imager". It always comes in the form of **an addition** (added and added to it), such as: "**Lord of** the Worlds", "**Rabbi**" (Rab + J the Speaker), "**Your Lord**" (Rab + Kaf al-Muta'ib)"**The head of** the house", "**the employer**". This permanent addition defines the **scope and scope** of this deity, enhancing its understanding as a functional attribute or role attributed to a particular entity in a particular context, rather than as an exclusive subjective name of God in that defined form.

2. The Absolute Lordship of God (Its Characteristics and Evidences):

- **The basis** is the firm acknowledgment that God **alone** is the **Creator of everything from nothing, the true owner of everything, and the sole and supreme manager of all the affairs of the universe, without any partner or rival**. This is the essence of the monotheism of Deism in the Islamic faith.
- **Universality and eternity:** God's Lordship **is absolute** (unrestricted), **comprehensive** (for every atom in existence), **eternal** (without beginning), **eternal** (without end).

- **Connection to Names and Attributes: God's** absolute Lordship is closely linked to His beautiful names and supreme attributes, which express the perfection of His power, knowledge, wisdom, and kingship: the Creator, the Creator, the Creator, the Imager, the Sustainer, the Living, the Dead, the Owner, the King, the Almighty, the Knowing, the Wise, the Manager... etc.

- **Qur'anic Evidence:** The Qur'an is full of verses that confirm this absolute Godhead:

  - *"Praise be to Allah**, Lord of the Worlds**"* (Al-Fatiha: 2) - He is the Lord of all the worlds without exception.

  - *(62) - Al-Khalq al-Shamil wa'l-Waqalat al-Mutalqah.*

  - *[3] It is the matter of allaah that has been said to be true to the people of Allaah (peace and blessings of Allaah be upon him) and the people of Allaah (peace and* blessings of Allaah be upon him) said:

3. Limited Relative Deism (Its Nature and Examples):

- **Basis:** It is the recognition that God Almighty, through His wisdom and management, may **entrust or entrust** some of His creatures with some tasks **of management, care, influence, or execution** in the universe, but these tasks are always as follows:

  - **By Allah's permission and command:** It does not stem from an independent self-ability.

  - **Limited scope:** In a specific and specific domain (not exhaustive).

  - **Relativity:** Compared to God's absolute deity.

  - **Accident and Creation:** It is not eternal as God's Lordship.

- **Examples of relative deism:**

  - **The Lordship of the Angels (Execution and Direct Management):** The angels are entrusted with specific management tasks by the command of Allah: "**The masterminds are a command**" (Al-Naza'at: 5). This includes the revelation (Gabriel), the taking of souls, the writing of deeds, the sending down of rain, and other cosmic affairs that they manage as soldiers of God and executors of His command.

  - **Lordship of the Prophets and Messengers (Reporting and Legislation):** They are "lords" in the sense that they are responsible for conveying the message of their Lord (God), teaching and recommending people, and laying the legislative foundations of society by the command of God. Their obedience in this context is obedience to God.

  - **The Lordship of Parents (Education and Care):** Parents have a "Lord" role towards their children, in the sense of responsibility for their upbringing, care, and upbringing: "**And your Lord has decreed** that you shall worship none but Him **and your**

parents with kindness... And say, " **O Lord, have mercy on them as you raised me** when I was young" (Al-Isra'a: 23-24). The use of the word "Rabbiani" confirms this meaning.

- **Lordship of those in power (social management):** Rulers and officials (guardians) are tasked with managing people's affairs, administering justice, and organizing society. They practice a kind of administrative and political lordship: "O you who believe, obey Allah and obey the Messenger **and those who are in charge of affairs among you**" (al-Nisa: 59).

- **Deity of Ideas and Beliefs (Influence and Guidance): The** ideas, principles, and beliefs prevalent in a society can practice a kind of "deism" in the sense that they guide people's behavior, shape their convictions, and control their decisions, whether these ideas are true or false (this may be understood from Surah Al-Nas as detailed below).

4. The relationship between God's Lordship and relative deism:

- **Origin and Branch:** The absolute Lordship of God is **the origin and the source**. All other relative deisms are **branches** derived from, subject to, and operating within and under their permission.

- **It is not a deity, but an integration:** there is no contradiction or deity between God's deity and legitimate relative deism. A relationship is a relationship **of complementarity, harmony, causes, and means**. Angels, prophets, parents, and righteous rulers are means and means of achieving God's wisdom and management in the universe and society.

- **Tawhid is the foundation:** true monotheism requires that **all actions of deity be ultimately returned to God**. It is God who has given permission to the angels to manage, He is the One who sent the prophets, He is the One who has enjoined the righteousness of parents, and He is the One who has commanded the obedience of the guardians in what is good. Anyone who practices legitimate relative lordship does so with the permission of God, His creation, His success, and His commission.

5. The importance of understanding this distinction:

- **Protecting monotheism from shirk and exaggeration:** Understanding this precise distinction protects the Muslim from falling into shirk (by giving the creature the characteristics of the Creator) or exaggeration (by exaggerating the exaltation of creatures and exalting them above their status, such as angels, prophets, and righteous people).

- **Correct Understanding of the Relationship with the Universe and Creation:** It helps to understand the nature of the relationship between God and the universe, and how God manages the universe through an integrated system that includes causes and causes, including the roles of some creatures. It also clarifies the nature of the relationships between creatures with each other (relationship of obedience, responsibility, care).

- **Correcting Concepts and Deepening Qur'anic Understanding:** Corrects common concepts that may limit the word "Lord" to God only, and opens the door to a deeper understanding of verses that use this term for other than God in their correct contexts, which increases the consistency of our understanding of the Holy Qur'an.

6. Preface to the "Deity and Divinity" series :

- **Gabriel as a Model of Relative Deism:** This foundational understanding of absolute and relative deism will be the starting point on which the subsequent themes in this series will be built, which will focus in particular on **Gabriel as a prominent and pivotal model of relative deism**, as the head of the Supreme Public (according to the vision of Firas al-Munir and Ibn Odeh) and the first person in charge of implementing the divine command related to revelation and management.

- **Objective of the series:** The series aims to clarify the pivotal role of Gabriel in the divine system as understood from the Qur'an, and to understand the nature of the relationship between him and God, and between him and the prophets and humans, in light of the concept of relative deity, with a constant emphasis on his absolute submission to God Almighty.

Conclusion:
The concept of Godheadship in Islam is characterized by depth and breadth. The clear distinction between **the absolute Lordship of God**, in which no one shares, and **the relative deism** practiced by some creatures, God willing and within a specific scope, is an essential key to a deeper understanding of the relationship between God and the universe, to protect the doctrine of monotheism from any flaw, and to interpret many Qur'anic texts in a way that is consistent with the clear Arabic language.

33.2 Jibril: The faithful messenger and mediator between God and mankind

Introduction:

We continue what we started with the concept of Deism, and it goes to the heart of the "Deism and Divinity" series. Here we will discuss the personality of Gabriel (peace be upon him), define his pivotal role in Islam, and clarify his position as a mediator between God and humans, with a focus on his capacity as a faithful prophet.

1. Jibril in the Holy Qur'an and the Sunnah of the Prophet:

- Names and Titles:
  - Gabriel (Gabriel).
  - The faithful spirit.

- Holy Spirit.
- The Holy Prophet.
- Very strong.
- Once upon a time.
- Mechanic.
- Al-Amin.

- Qualities:
  - Strength: {His knowledge is very powerful} (Al-Najm: 5).
  - Al-Amanah: (Al-Shar'a: 193).
  - Al-Makanat al-Rafi'ah: (Al-Ta'qur: 19), (Al-Qawwer: 20).
  - Al-Ta'a'ah: (Al-Ta'ta'ah: 21).
- Functions:
  - Al-Wasit fi al-Wahih: "Wa'i'l-la'an-la'a'l-ra'a'l-'a'i'l-wa'l-ta'a'l-'a'il'i'l-wa'l-'a'il'i'l-'a'il'i'l-'a'il'a'i'l-'a'a'i'l-'a'il'a'l-'a'a'i'a'l-'a'il'a'i'l-'a'il'a'i'l-'a'il'a'l-'a'il'a'i'a'l-'a'il'a'i'l-'a'il'a'i'l-'a'al-'a'il'a'i'l-'a'i'a'l-'a'il'i'l-'a'il'a
  - Mu'id al-Anbiyyah: (Al-Baqarah: 87).
  - Al-Manafiz Al-Awmar Allah: (Maryam: 17).

2. Jibril: The faithful Prophet:

- **Absolute honesty:** Gabriel is characterized by absolute honesty in conveying the Revelation, as he does not increase or decrease in it, nor does it change or change.
- **Evidence: {The faithful spirit descended upon your heart}** (Al-Shu'ara'a: 193-194): This verse confirms that Jibril sent down the Qur'an to the heart of the Prophet Muhammad (peace and blessings of Allaah be upon him), and that he is the custodian of this message.
- **Oral and Written Message:** Jibril's Trust is not limited to conveying the oral message, but also includes the written message (the Holy Quran).

3. Gabriel: The mediator between God and mankind:

- **Link:** Gabriel is the link between God and the prophets, he receives revelation from God, and then communicates it to the prophets.

- **He is not a mediator in the polytheistic sense:** Gabriel's mediation does not mean that he is a partner of God in divinity, but rather that he is a commanded servant, carrying out God's commands.

- **The importance of mediation:** Gabriel's mediation is necessary, because humans cannot receive revelation directly from God.

- **Respect and appreciation:** We must respect and appreciate Gabriel, because he is the bearer of God's message to us.

4. Jibril: The Leader and the Manager:

- **Archangel:** Firas Al-Munir believes that Gabriel is the archangel, and he is the one who leads and directs them.

- **Carrying out divine commands:** Gabriel is responsible for carrying out divine commands in the universe, in cooperation with other angels.

- **Management and Deity:** Firas believes that Gabriel practices a kind of deity (management and care) in the universe, but this deity is mandated by God, and within certain limits.

5. Gabriel in the traditional interpretation:

- **Difference:** Firas Al-Munir differs with the traditional interpretation in some points, such as:

  - **Jibril's status:** Firas believes that Jibril has a higher status than the traditional interpretation sees.

  - **Jibril's role:** Firas believes that Jibril has a broader and more comprehensive role than the traditional interpretation sees.

  - **Deism:** Firas believes that Gabriel practices a kind of deism, while the traditional interpretation rejects this term.

6. The importance of understanding Jibril's role:

- **Understanding the Revelation:** It helps to understand the nature of the Revelation and how it reached the Prophets.

- **Understanding the relationship between God and creation:** It helps to understand the relationship between God and His creation, and how God manages the affairs of the universe.

- **Avoiding exaggeration:** It protects against exaggeration in Jibril and from falling into polytheism.

- **Appreciating grace:** It makes us appreciate God's grace upon us by sending Gabriel to us with revelation and guidance.

Conclusion:

Jibril (peace be upon him) is a great creature, a faithful messenger, and a mediator between God and mankind. Understanding his role and status helps to have a deeper understanding of Islam and the Holy Qur'an.

33.3 The Boundaries Between God and Gabriel: Adjusting the Concepts of Tawheed, Worship and Supplication

Introduction:

Having reviewed the concept of relative deity and Gabriel's potential role in it as a mediator and messenger, it is now necessary **to draw very clearly the boundaries** between the Creator and the creature, between God and Gabriel. Gabriel's great position and pivotal role in revelation and management (by Allah's command) should never lead to any compromise on the essence **of monotheism**, or to fall into any form of shirk or exaggeration. To achieve this, it is necessary to adjust our understanding of some basic concepts such as worship and supplication, which may be misunderstood If we do not return to its precise linguistic and Qur'anic connotations.

1. Monotheism: The Fundamental Pillar and the Ultimate Goal:

- **Definition of Tawheed:** Tawhid is the absolute and firm belief that **Allah is One and has no partner**, in Himself (there is no equal to Him), in His attributes (there is no likeness to Him), in His actions (such as creation and absolute management), and in His deserving of worship (there is no god but Him). It is the essence of Islam and its solid foundation, and all acts of worship and deeds are not accepted unless they are sincere to His noble face.

- **Sections of Tawheed (for clarification):**

  - **Monotheism of Godhead:** Singling out God through His actions such as creation, kingship, sustenance, and the absolute management of the universe (as we discussed earlier).

  - **Tawheed al-Divinity (worship):** Singling out God for all kinds of worship of the heart, word and action, and not giving any of it to anyone else, whoever he is.

  - **Unity of Names and Attributes:** Belief in what Allah has described Himself and His Messenger described as the most beautiful names and attributes, without distortion, disruption, adaptation or representation, with the certainty that "**there is nothing like Him, and He is the All-Hearing, the All-Seeing**" (Al-Shura 11:11).

- **Conclusive evidence:** Surah Al-Ikhlas is the clearest statement of this absolute monotheism: "**Say, 'He is Allah, the One, the steadfast, He was not born, He was not born, He was not born, and He had no one to suffice**.'"

2. Adjusting the concept of "worship": between the general and the specific meanings:

- **It is not exclusive to the religious meaning:** it is a common mistake to limit the word "worship" and its derivatives to the devotional meaning of God only. The Qur'an, in its clear Arabic language, uses it in broader connotations.
- **General linguistic meaning:** Worship is a language that revolves around **submission, obedience, humility, and exaltation**. All of these meanings may be realized together, or some of them may be realized without each other depending on the context.
- **Multiple Qur'anic Uses:**
  - **Worship of Allah:** It comes in its fullest form and meanings (submission, obedience, humility, exaltation, sanctification, love, fear, and hope): "**We do not worship** You and You do not help" (Al-Fatiha: 5).
  - **Worship in the sense of obedience and regular submission (to other than God):** The Qur'an used the derivatives of worship in contexts that do not imply polytheism, but rather obedience and submission within the framework of a social system or divine mandate:
    - "And marry the righteous among you, and the righteous among **your servants** and slaves" (An-Noor: 32). "Your servants" here means the vassals or possessions who are subject to your authority and order, not polytheistic worship.
    - Verses that use the plural form "na" for the speaker (which Firas al-Munir and Ibn Odeh believe may refer to the highest fill by the command of Allah):
      - (**Al-Tahrir: 10**).
      - (Al-Kahf: 65).
      - "And remember **Our servants** Ibrahim, Isaac, and Jacob..." (p. 45).

In these contexts, our "servants" can be understood as the prophets and righteous people who are subservient and obedient **to the divine order** that is administered and executed by these supreme people by God's command. It is servitude to God that manifests itself in obedience to His commands that are carried out through these intermediaries, and not a worship of the people themselves.

- **Conclusion:** Understanding this multiple use of the word "worship" is essential so that we do not interpret every obedience or submission as shirk. Polytheistic worship is

the disbursement of any kind of worship that is permissible only to God (such as sanctification, absolute humility, and seeking help for that which only God is able to do).

3. Adjusting the concept of "supplication": between asking for help and asking for help:

- **Supplication is not of one kind:** The word "supplication" also does not have the same meaning, but its meaning varies according to what is required of him.
- **Distinction is essential:**
  - **Al-Du 'aa'i wa'l-'uba'ah wa'l-'a**'a'l-'al-'a'a'l-'a'l-'a', 'Al-Shafa'a al-Mutlaq, 'Aw al-Mughafra **', 'Aw al-Naja'a' min** al-Karb al-'Azeem). Sa'id al-Khulun ja'ana'i da'a'i' (Ghaffar: 60). Lahaz Kief Sami Allah al-Du'a hina "Ubadah". Wa' l-'a'l-'a'a'l-'a'aa'a'l-'aa'a'l-'a', (al-Jan: 18). The supplication is non-Allah **al-Mu'ani al-Sharq al-Akbar**: " **Wa'min a'l-ma**'a'min da'a'i'l-da'a'i'l-a'i'a'i'a'a'i'a
  - **Supplication in the sense of asking a creature (for what it is able to do):** It is asking for help **or need from another human being in matters that fall within his ability and material means**. For example, you ask a doctor for a cure, or money from a rich person, or help from the strong. This type of "supplication" (meaning request) is permissible in language and in Shari'ah, and it is not considered shirk as long as the heart is attached to God and this creature is just a cause.
- **The role of the highest public in "responding" (not receiving devotional supplication):** Here comes the precise point that Dr. Samer referred to regarding verses such as "**So we responded** to him and gave him Yahya...} (Al-Anbiya: 90) or {They used to hasten to do good deeds and call us out of desire and awe} (Al-Anbiya: 90). The prophets and the righteous in these verses **called upon Allah alone** (the supplication of worship and supplication). Allah is the one who answered their supplication. But the process **of implementing the response** In the world of the matter, it may be done by the highest public who are entrusted with it (the angels, headed by Gabriel, according to Firas's view). They are **the tools of execution** of God's command, so the action may be attributed to them in the plural form ("we responded," "they call us," meaning that they address the supplication to the system whose commands we are executing). This does not mean that the original supplication was addressed to them, nor does it make them partners in the merit of the devotional supplication. They are a party to the process **of fulfilling** the supplication by God's command, and they are not a party to **its entitlement**.

4. Jibril: Abdullah and His Faithful Messenger:

- **Absolute servitude to God:** First and foremost, Gabriel is a **created servant** of God, subservient to His will, obedient to His commands, and possessing neither benefit nor harm for himself except with God's permission.

- **Message and Mediation:** His primary mission is to be a **generous and faithful messenger** from God, tasked with conveying revelation to the prophets. This mediation does not make him a partner of God, but rather a **tool** for implementing God's will and wisdom in delivering the message.

- **He possesses none of the attributes of divinity:** Gabriel, despite his greatness, power, and status, possesses **none** of the attributes of self-divinity:
  - He is not created out of nothing.
  - He does not have independence.
  - He neither gives life nor causes death by himself.
  - Al-'Ilm al-Ghayb al-'Alayhi Wa Sallam (may Allaah have mercy on him) (26-27).
  - He does not deserve any kind of worship that is the pure right of God.

5. The Limits of Gabriel's Role (in the Light of the Vision of Relative Deity):

Even if we interpret Gabriel's role as practicing "relative lordship" (in the sense of managing and executing by God's command), this lordship has clear limits that do not exceed it:

- **Revelation:** It is **a faithful transmitter** of revelation, not **its source**. The source of revelation is God alone.

- **Legislation:** It is **a sum** of money for divine legislation, not **a legislator** by itself.

- **Management:** He may participate in the management of some of the affairs of the universe as the leader of the angels (according to Firas's interpretation), but he does so **by God's command, direction, and power**, and not by independent self-ability.

- **Benefit and harm:** He does not have the ability to benefit or harm **independently**. Every benefit or harm that occurs in the universe is by the discretion and permission of Allah.

6. Comparison table (to confirm the substantial differences):

Adjective/verb	Allah (the Creator)	Gabriel (the greatest creature)
Presence	The duty to exist, eternal, eternal	Possible Existence, Creature, Accident
Science	Absolute, inclusive, subjective, omniscient	Limited, acquired, and bound by what God has taught

ability	Absolute, comprehensive, subjective, and unable to do anything	Great, but limited and derived from God
volition	Absolute, influential, irrevocable	Bound by God's will and command
Creation	Created from Nothingness	May be "created" in the sense of being shaped or depicted by God's command (e.g., the breath of the Spirit in Mary)
Deism	Absolute, Comprehensive, Subjective (Lord of the Worlds)	Relative, functional, limited (by the command of God)
Divinity	She deserves it alone with no partner	He does not deserve it at all, he is a slave of God
Worship	Due for all types	He doesn't deserve any kind of it
Inerrence	Free from all shortcomings and defects (absolute perfection)	Infallible in what he informs about Allah (Amanah)

7. Responding to Possible Suspicions:

- **The plural form in the Qur'an ("na"):** As we have explained, it may refer to the greatness of the speaker (Allah), or to the higher public of the speaker as an executive unit of Allah's command. It does not mean that there is an equal partner of Allah.
- **Calling Gabriel "Lord" (in Firas's interpretation):** If this designation is correct in certain contexts, it is definitely **in the relative functional sense** (responsible for revelation or management by God's command), and not in the sense of the worshipped God or the absolute Lord. The context is the decisive.
- **The great deeds attributed to him (such as the destruction of the people of Lot):** These actions were done **by God's command and power**, and Gabriel and the angels were **the tools** of execution of that power, and not stemming from an intrinsic power independent of God.

8. The importance of this precise differentiation:

- **Safeguarding the Fortress of Tawhid:** It is the basic guarantee to protect the essence of Tawhid from any defect of shirk or exaggeration in creatures, no matter how great their status.

- **Proper understanding of the Revelation:** It helps to understand the nature of the Revelation and how it is delivered faithfully and accurately through an infallible medium (in what is informed).

- **Disciplined appreciation of Gabriel:** It makes us appreciate and respect Gabriel's great role as a noble messenger, but within his limits as a creature, without elevating him to the level of absolute divinity or deity.

- **Devotion to God:** He directs the heart and worship to God alone, reminding that everything else is a creature that lacks Him, and that true worship can only be to the Creator, the Blessed and Perfect.

Conclusion:
Gabriel (peace be upon him) is the Lord of the angels, the faithful spirit, a great creature, a generous messenger, and a faithful mediator between God and His prophets. But he remains **a created servant of God**. Understanding the boundaries between the absolute attributes of the Creator and the attributes of the creature (no matter how great) is a prerequisite for achieving **pure monotheism**, which is the goal of religion, and for a correct understanding of the nature of revelation and the relationship between the world of the unseen and the world of testimony. Any exceeding these boundaries is a deviation from the straight path.

33.4 EVIDENCE FROM THE HOLY QUR'AN ON THE LORDSHIP OF GABRIEL (IN THE FUNCTIONAL SENSE)

Introduction:

Having explained the concept of Godhead, the status of Gabriel, and the boundaries between him and God, we now move on to reviewing the Qur'anic evidence on which Firas al-Muneer relies to prove the Lordship of Jibril (in the functional sense we have explained).

Methodological Notes:

- **Special interpretation: We** must emphasize that this evidence is based on a special interpretation of Firas al-Munir, and others may disagree with him.

- **Functional Lordship: What is** meant by Lordship here is the leading and managerial role played by Gabriel in the universe, and not the absolute Lordship that belongs to God alone.

- **The Qur'anic context:** We will try to understand the verses in their Qur'anic context, taking into account the vision of Firas al-Munir.

Qur'anic Evidences:

1. Verses of Revelation:

- (Al-Shayrah: 193-194):
  - **Interpretation:** Firas believes that this verse indicates that it was Gabriel who revealed the Qur'an to the heart of the Prophet Muhammad, and that he was responsible for conveying the revelation.
  - **Signification of Deity:** This responsibility for revelation is considered to be a kind of deity (management and guidance).
- (Al-Taqwa: 19-21):
  - **Interpretation:** He believes that these verses describe Jibril as a "noble messenger", that he is "powerful", that he is "makin" (i.e., a person of status), that he is "obedient" (i.e., that the angels obey him), and that he is "faithful" (i.e., he is entrusted with the revelation).
  - **Signification of Lordship:** These attributes are considered to indicate that Gabriel has a leading role and authority in the highest public, and that he is responsible for carrying out God's commands.

2. Verses of Management:

- [Fa'l-Mu'da'ab al-Bayr'ah al-'A'l-'a'ah" (Al-Naazat: 5):
  - **Interpretation:** It is believed that this verse refers to the angels who manage some of the affairs of the universe by the command of Allah, and that Gabriel is their leader.
  - **Indication of Deity:** This measure is considered to be a kind of Deism.
- (Al-Sajda: 5)
  - **Interpretation:** He believes that this verse indicates that Gabriel is responsible for managing the affairs of the universe, from heaven to earth.
  - **Indication of Deity:** This measure is considered to be a kind of Deism.

3. Other Verses:

- (Al-Baqarah: 97)

- **Interpretation:** He believes that this verse confirms that it was Jibril who revealed the Qur'an to the heart of the Prophet Muhammad, and that Jibril's enmity is enmity towards Allah.
- **Signification of Godhead:** This is considered to indicate Gabriel's special status in the sight of God.

- (Al-Ma'idah: 116)

  - **Interpretation:** He believes that this verse indicates that taking Jesus and his mother as gods apart from God is a kind of shirk, but it is not shirk with God directly, rather it is shirk with God (i.e. Gabriel).
  - **Indication of Lordship:** This is considered to indicate that there is a Lordship other than the Lordship of God, and that this Lordship belongs to Gabriel.

4. Verses of Selection:

- (Al-Imran: 33)
- **Interpretation:** Firas believes that this verse indicates that God chose the family of Imran over the worlds in their time and place, and not over all the worlds.
- **Signification of Godhead:** Selection here is selection for a task, and it is done through the highest publicity.

Conclusion:

These are some of the proofs that Firas al-Munir relies on to prove the lordship of Jibril (in the functional sense). It should be emphasized that this interpretation is based on a particular vision of Firas al-Munir, and others may disagree with him.

Lord in the Qur'an:

Rab: It is a noun that indicates the attribute of deity (management, care, kingship), and it can be called God ("Lord of the worlds"), and it can be called to others (such as Gabriel) in the sense of management and care within a certain scope.

- **My Lord, your Lord, our Lord, your Lord:** These formulations do not always mean God, but may mean Gabriel, especially when the context is talking about revelation, or matters related to legislation, or worldly matters.
- **The purpose of differentiation:** Firas believes that this distinction is necessary to understand the Qur'an correctly and to avoid polytheism and exaggeration in the creatures.

33.5 The Crisis of Consensus and Contemplation in Islamic Thought

Introduction:

This paragraph deals with a central problem that has influenced and continues to affect the course of Islamic thought, namely **dealing with the concept of "consensus"** and its impact, which may be negative on the vitality **of contemplation** and ijtihad, and its relationship to the decline or marginalization of the critical mind in understanding religion.

1. Consensus: Concept and Challenges:

- Definition of Ijma': Language: Agreement and Determination. Idiom (in fundamentalist thought): The agreement of all Muslim mujtahids in an era on a legitimate ruling after the death of the Prophet (peace and blessings of Allaah be upon him).
- Authenticity of Consensus: Consensus is considered one of the sources of Islamic legislation **by the majority of scholars**, and they cite its argument theoretically with some verses and hadiths that they interpret to support this concept.
- Consensus between theory and practice:
    - Theoretically, consensus is supposed to be an expression of the agreement of the Ummah (represented by its mujtahids) on a correct understanding of religion with which it cannot be misguided.
    - Practical and practical: The concept and argument of consensus faces many challenges that make it very problematic to adhere to it as a definitive principle:
        - **Difficulty of conclusive verification:** It is almost impossible to verify with certainty and no doubt that consensus has occurred on its theoretical terms (*the agreement of all* mujtahids in *a certain* era on a *certain ruling*), especially in the late ages and with the expansion of the Islamic world and the dispersion of scholars. Much of what is called "ijma'a" is in fact the opinion of the public or the well-known, and there may be a dissenting person whose voice has not been heard or whose words have not reached us.
        - **Difference in its definition and conditions:** The scholars themselves did not agree on a precise definition of consensus, nor on its considered conditions, nor on who are the "mujtahids" whose agreement is relied upon, which led to wide disagreements about what is considered consensus and what is not.
        - **Ideological and political use:** Historically, the claim of "consensus" has often been used to convey certain political, jurisprudential, or theological positions, and to suppress and silence dissenting opinions, which makes it lose much of its scientific and objective credibility.

▪ **Contradiction with the explicit text at times: Consensus** may be claimed on issues that clearly contradict the apparent text of the Qur'an or the Sahih Sunnah, which raises a fundamental question: Which one should be presented?

2. The crisis of consensus and intellectual rigidity: (

- **Inertia and Closing the Door of Ijtihad:** Treating **"ijma'a" (or what is thought to be consensus) as an absolute truth and a binding legislative source that parallels or sometimes even precedes the Qur'an and Sunnah**, has led to a state of stagnation in Islamic thought, and to hesitation or fear of reconsidering many of the inherited axioms, and even to closing the door of ijtihad and renewal in many vital areas.
- **Marginalization of the Critical Mind and the Power of Tradition:** This approach has contributed to the marginalization of the role of the critical mind and direct reflection in understanding the original religious texts (the Qur'an and the Sunnah). Instead of starting from the text to understand it, many have come to start from "unanimous statements" (presumed to be axioms) that cannot be transgressed or even questioned. This enshrines **the authority of the tradition and the tradition of the fathers and the majority**, which the Qur'an repeatedly warns against, and contradicts the assertion that **"the words and traditions of the fathers are not proof, nor is the majority."** These claims may even be, as Dr. Samer pointed out, "**satanic suspicions" that hinder Qur'anic contemplation and correct knowledge**.
- **Exclusion of the dissenting and narrowing of the space for disagreement:** The claim of unanimity has become a weapon to exclude dissenting opinions, and consider them as anomalies, innovations, or even blasphemy, which has led to the narrowing of the space for legitimate and enriching disagreement that the early Islamic eras have known.
- **Internal contradictions:** Adherence to different consensuses (which may be contradictory or changing over the ages) has led to contradictions within the jurisprudential or theological system, and has made it difficult to reconcile some of these "consensus" with clear original texts.

3. The **migration of contemplation**:

- **Definition of contemplation:** Contemplation is contemplation and contemplation of the verses of God in the universe and in the Holy Qur'an, with the aim of understanding their meanings and drawing lessons and lessons from them.
- **The importance of contemplation:** Contemplation is the key to a correct understanding of religion, and it is what generates true faith and motivates good deeds.
- Reasons for the migration of contemplation:
    - **Relying on consensus:** making people content with the words of the scholars, and not thinking for themselves.

- **Blind imitation:** making people imitate their fathers and grandfathers, and not seek the truth themselves.
- **Fear of error:** Making people afraid of independent thinking, for fear of making mistakes.
- **Focus on form:** Make people focus on the formal aspects of religion, neglecting the essential aspects.

- Negative Results:
  - **Flattening of understanding: People's** understanding of religion has become superficial, and has been limited to memorizing and transmitting sayings.
  - **Intolerance:** It led to intolerance of opinions and doctrines, and the rejection of the other.
  - **Inertia:** It led to intellectual rigidity and the inability to keep up with developments.

4. The relationship between the crisis of consensus and contemplation:

- **Consensus hinders contemplation:** Over-reliance on consensus kills the spirit of contemplation and diligence.
- **Contemplation frees man from consensus: Contemplation of** the original texts frees man from the constraints of consensus, and enables him to think independently.
- **Required balance:** What is required is a balance between respecting the words of scholars and contemplating the original texts.

5. Suggested Solutions:

- **Revival of the Critical Mind:** Restoring the Mind and Logic in Understanding Religion, and Encouraging Critical Thinking.
- **Return to the Qur'an and Sunnah:** Return to the Qur'an and Sunnah as the two main sources of legislation, and to understand them correctly.
- **Understanding the purposes of the Shariah:** Focusing on understanding the purposes of the Shari'ah (wisdom from the rulings) and acting upon them.
- **Distinguishing between constants and variables:** Distinguishing between constants (which cannot be changed) and variables (which can change according to time and space).
- **Encouraging Ijtihad:** Encouraging Ijtihad and Renewal in Religious Thought, and Opening the Door for Dialogue and Debate.

- **Benefiting from the heritage:** Benefiting from the Islamic heritage, but with criticism and scrutiny.

- **Taking individual responsibility:** Encouraging people to take responsibility for thinking for themselves, and not to rely blindly on others.

- **Expanding the circle of research:** Expanding the circle of research in Islamic thought, and being open to different opinions.

Conclusion:

The crisis of consensus and the migration of contemplation are two of the greatest challenges facing contemporary Islamic thought. Overcoming this crisis requires restoring the mind, contemplating the texts, and balancing between adherence to constants and openness to renewal.

33.6 "The Hand of God" and "The Hand of the Lord": A Reading of the Qur'anic Significance between Affirmation and Ability

Introduction:

The Arabic language is full of metaphors and metaphors, and the Holy Qur'an, as the greatest Arabic text, uses these rhetorical methods with great ingenuity. Among these metaphors comes the use of the words "hand" and "hand", which carry multiple connotations that go beyond the direct literal meaning. This section seeks to explore these connotations, with a focus on the distinction between "the hand of God" and the "hand of the Lord," and how this distinction can be related to the concept of divine support, especially in the context of talking about Gabriel (peace be upon him) and the angels.

"Yad" and "Hands" in the Qur'an and the Qur'an:

Literal meaning: "hand" means the known organ (the wound), and "hands" is the plural of it.

Metaphorical meanings: In the Holy Qur'an, these words go beyond their literal meaning to include:

Ability and strength: As the Almighty says: "And the heaven We built with hands" (Al-Dhariyat: 47).

Grace and giving: As the Almighty says: "The hand of Allah is above their hands" (Al-Fath: 10).

The King and the Sultan: As the Almighty says: "In Your hand is good" (Al-'Imran: 26).

Supporting and Supporting: As the Almighty says: "And remember our servant Dawud (the Hands)" (p. 17).

Action and action: as in the words of the Almighty: "By what your hands have provided" (Al-Hajj: 10).

Side and side: As in the words of the Almighty: "From between His hands and behind him" (Al-Ra'd: 11).

"The Hand of God": Omnipotence and Providence:

When the Qur'an attributes the "hand" to God, it does not mean the physical organ, but the infinite divine power, the all-encompassing providence, or the unparalleled king and authority.

"The Hand of the Lord" and "My Hands": Endowed and Strength:

Firas al-Munir's vision: Firas al-Munir believes that the "hand of the Lord" may refer to the power given by God to Gabriel or other angels or prophets. The word "hands" often refers to works.

The context is the decisive: determining the exact meaning of "hand" or "hand" depends on the Qur'anic context in which the word is used.

Gabriel and the Angels: Instruments of Divine Support:

Confirmation by Revelation: Gabriel is the mediator in the Revelation, and he supports the prophets with the Divine Message.

Supporting with miracles: Angels may be a means of supporting prophets with miracles.

Supporting with victory: Angels may participate in the victory of believers in battles.

The importance of this distinction:

Tanzih Allah: This distinction helps to purify Allah from simile and representation, and from material human attributes.

Deeper understanding of the Qur'an: It helps to have a deeper understanding of the Qur'anic verses that speak of the "hand" and "hands".

Understanding the relationship between God and His creatures: It helps to understand the relationship between God and His creatures, and how God supports His righteous servants.

Tawheed: This distinction helps to understand Tawheed, and to avoid falling into wrong interpretations.

Conclusion:

Understanding the multiple meanings of the words "hand" and "hands" in the Holy Qur'an, and distinguishing between "the hand of God" and "the hand of the Lord," helps to understand the relationship between God and creation, and to appreciate the role of Gabriel and the angels in supporting the prophets and believers.

Invitation to Readers:

We invite readers to share their views and interpretations on this topic, and to provide further evidence that supports or contradicts this view.

33.7 The hierarchy of deism in the vision of Ben Odeh and Firas Al-Munir

Introduction:

Continuing the "Deism and Divinity" series, we deepen our understanding of the concept of Deism by presenting a "hierarchical" model that illustrates the different levels of Deism, as seen by both Ben Odeh Abdel Ghani and Firas El Mounir. This model helps to understand the relationship between God and creation, between revelation and reality, and between religion and society.

1. The Concept of Hierarchy:

- **Hierarchy:** Hierarchy means that there are graded levels of power, responsibility, or influence.
- **Hierarchy:** The upper levels of the pyramid have more power or influence than the lower levels.
- **Interdependence:** The different levels in the pyramid are interconnected, and work together integrally.

2. The Hierarchy of Deism (Proposed Model):

- **Summit: Allah (Lord of the Worlds):** He is the Absolute Lord, the Creator, the Owner, the Manager, with whom no one shares the attributes of divinity.
- **The first level: Gabriel:** He is the head of the highest public, the mediator between God and His creation, and he is responsible for conveying the revelation and carrying out God's commands.
- **Level Two: Angels (Specialized Masters):** Angels are assigned specific tasks in the universe, such as bringing rain, keeping works, and arresting souls.

- **Third Level: Prophets and Messengers (Messengers in Communication):** Prophets and Messengers are tasked with conveying the message of God to people, teaching them, and guiding them.

- **Fourth Level: Scholars and Reformers (Leaders in Guidance):** Scholars and reformers are the heirs of the prophets, and they are tasked with guiding people and guiding them to the path of truth.

- **Fifth Level: Parents (Educators):** Parents are responsible for raising their children and raising them on good values and morals.

- **Sixth Level: Rulers** and Officials are in charge of managing people's affairs and administering justice among them.

- **Level 7: Prevailing Ideas and Beliefs (Masters in Influence): The** prevailing ideas and beliefs in society influence people's behavior and decisions.

3. The relationship between the levels of the pyramid:

- **Submission to God:** Every level of the pyramid must submit to God and act according to His commands.

- **Integration:** The different levels of the pyramid are integrated, working together to fulfill God's will in the universe.

- **Mediation:** The upper levels of the pyramid mediate between God and the lower levels.

- **Responsibility:** Each level in the pyramid is responsible for the tasks assigned to it.

- **Justice:** Justice must prevail at all levels of the pyramid, and no one should be wronged.

4. The importance of understanding this hierarchy:

- **Understanding Tawheed:** It helps to understand Tawheed more deeply, and to avoid shirk and exaggeration in creatures.

- **Understanding the Revelation:** It helps to understand the nature of the Revelation and how it reached the Prophets.

- **Understanding the relationship between God and creation:** It helps to understand the relationship between God and His creation, and how God manages the affairs of the universe.

- **Understanding the role of man:** It helps to understand the role of man in the universe, and his responsibility in the architecture of the earth.

- **Understanding the relationship between religion and society:** It helps to understand the relationship between religion and society, and how religion affects people's lives.

5. Practical Applications:

- **Respect and appreciation:** We must respect and appreciate everyone who practices deism in his or her own domain, from parents to scholars to those in authority.

- **Obedience in what is good:** We must obey these masters in what is good, and we must refuse to obey them in disobedience.

- **Constructive criticism:** We must criticize the prevailing ideas and beliefs in society, and distinguish between truth and falsehood.

- **Calling to Allah:** We must call to Allah with wisdom and good advice, and show people the truth from falsehood.

Conclusion:

The hierarchy of deity is a model that helps to understand the relationship between God and creation, between revelation and reality, and between religion and society. Understanding this hierarchy helps to achieve the pure monotheism of God and to build a healthy Islamic society.

Notes:

- This model is a personal diligence, based on the vision of Firas Al-Mounir and Ben Odeh Abdel Ghani.

- This model may differ with other interpretations.

- The most important thing is to ponder over the Holy Qur'an and to search for the truths ourselves.

We presented an integrated model of the hierarchy of deism, as seen by Firas al-Munir and Ben Odeh, and illustrates the relationship between the levels of the pyramid, and the importance of understanding this hierarchy in our lives.

33.8 "And your Lord came" - between the Divine Coming and the Divine Providence

Introduction:

We continue the series of "Our Lord Gabriel" and analyze a pivotal Qur'anic verse that raises questions about the nature of the relationship between God and creation, namely the words of the Almighty: **"And your Lord and the King came in rows"** (Al-Fajr: 22). We will try to understand the meaning of "Your Lord came" in this verse, taking into account Firas al-Munir's vision of Godhead.

1. Traditional interpretation of the verse:

- **True Coming:** Many scholars interpret this verse to mean that Allah (swt) will come Himself on the Day of Judgment.
- **The how-to is unknown:** they assert that the manner of this coming is unknown to us, and we cannot perceive it with our limited minds.
- **Proving the attribute of coming to Allah** (swt): They consider this verse to be proof of the attribute of coming to Allah (swt).

2. Firas Al-Munir's vision:

- **"Your Lord has come":** It does not necessarily mean the coming of God Himself, but it may mean:
  - **Manifestation of God's Might:** The manifestation of God's power and greatness on the Day of Judgment.
  - **God's promise fulfilled:** God's promise of reward and reckoning has been fulfilled.
  - **Manifestation of Divine Justice:** Demonstrating complete Divine justice, and holding people accountable for their actions.
  - **The coming of God's command** : It may mean the coming of God's command, i.e., the event that will take place on the Day of Judgment.
  - **Jibril:** He thinks that "your Lord" here may mean the Lord Gabriel (the mediator), as he is responsible for carrying out God's command.
- "Wa'l-Ma'l-Ma'l-'aqa saaf-e-saaf-e-aa":
  - **Angels:** They are the soldiers of God, who carry out His commands.
  - **Alignment:** It indicates order, order, and readiness to carry out God's command.
  - **Jibril (may be):** Firas believes that Jibril may be at the head of these ranks, as the leader of the angels.

3. Evidence on which Firas Al-Munir may be based:

- Arabic:
  - **It** may come in the sense of "came", and it may come in the sense of "appear" or "event".
  - **Lord:** It may mean God, and it may mean master or administrator (as in the case of Gabriel).

- The Qur'anic Context:
  - **Other Verses:** He connects this verse with other verses that talk about the Day of Judgment, the role of angels, and the greatness of God.
  - **Non-anthropomorphism:** He believes that the interpretation of coming as a sensory coming is contrary to God's disobedience to the likeness of creatures.
- Relative Deism:
  - **Jibril is the mediator:** He believes that Jibril is the mediator between God and His creation, and he is the one who carries out his commands in the universe and in the Hereafter.
  - **Divine Management: The** Lord's coming here is considered to be part of the Divine Providence for the Day of Judgment.

4. The relationship between the coming of the Lord and the alignment of the angels:

- **Order:** The coming of the Lord (or the manifestation of His power) precedes the alignment of the angels, which indicates that the angels are the soldiers of God, carrying out His commands.
- **Integration:** The scene expresses the integration between God's power and the work of the angels.
- **The result:** this scene is an announcement of the beginning of reckoning and punishment.

5. The importance of this interpretation:

- **Tanziyah Allah:** It helps to purify Allah from the likeness of creatures and from qualities that are not befitting of His majesty.
- **Understanding the role of angels:** It helps to understand the role of angels in the universe and in the hereafter.
- **Understanding Deism:** Helps to understand the concept of Deism more deeply, and to distinguish between the absolute Deity of God and the relative Deity of Gabriel.
- **Strengthening Faith:** Strengthening faith in God, the Last Day, and divine justice.

Conclusion:

The verse "And your Lord and the King came in rows" is a great verse, depicting a majestic scene of the Day of Judgment. Understanding this verse correctly helps to deepen our faith in God, to understand the role of angels in the universe, and to prepare for the Last Day. Firas Al-Munir's vision offers an alternative interpretation, focusing on

the symbolic and moral aspect of the verse, and on Gabriel's role in carrying out God's command.

33.9 GOD'S DAY AND THE DAY OF THE LORD, GOD'S FACE AND THE LORD'S FACE: AN APPROACH IN TIME AND CONCEPTUAL DIMENSIONS

Introduction:

We continue to explore the Qur'anic concepts related to God and God, by focusing on the concepts of "today" and "face" as mentioned in the Holy Qur'an, and how their use differs when talking about God and when talking about God (the latter, according to Firas al-Munir's interpretation, refers to Gabriel).

1. God's Day and Lord's Day: Time Dimensions:

- God's Day:

  - **Definition:** It refers to the Day of Judgment, the Day of Reckoning and Retribution, and it is a day of a special nature, which is different from the days of this world.

  - **Al-Mada'dah:** A period of **non-muhadda'ah fi al-Qur'an al-Bishkal al-Sarih, and some** of the verses of ta'adil al-khumsin al-sunnah mama na'ad (ta'aa'l-ruj'a'l-ma'a'i'l-'a'a'i'wa'l-r'aa'i'l-wa'l-r'a'i wa'l-r'u'l-'aa'i wa'l-r'a'i wa'l-'a'i'l-'a'i'a'l-'a'a'i'a'l-'aa'i'a'l-'a'i'a'a'l-'a', 'a'l-qa'a'l-'a', a'l-qa'a'l-'a'a', a'l-qa'il al-'a', a'l-qa'a', a'l-mu'd'a'a', a'

  - **Characteristics:** It is characterized by great horrors and enormous cosmic changes, in which God Almighty appears to His servants to hold them accountable.

  - **The goal:** to show absolute divine justice, to hold people accountable for their deeds, and to reward them with heaven or hell.

- Lord's Day:

  - **Definition:** Refers to a specific period of time (a thousand years from what we count) related to the management of the affairs of the universe and the execution of God's commands.

  - Al-Madah: Al-Da'id al-Dakarah fi al-Qur'an al-Kareem fi Surah al-Hajj wa' l-Sajda' (may Allaah have mercy on him) said: "Wa'i'l-wa'a'l-'a', 'Wa'l-'a', 'Wa'l-'a'wa'l-'a', 'Wa'l-'a'wa'l-'a', 'Wa'l-'a', 'Wa'a'l-'a', 'Wa'a'l-'a', 'Wa'l-'a', 'Wa'l-'a'a', 'Wa'l-'A'a', 'Al-Husayn al-'Aa'a', 'Al-Hujj, al-Sa'id al-'A'a'l-'A'a',

- **Characteristics:** It is related to the management of the affairs of the universe and the execution of God's commands, and it is related to the angels, headed by Gabriel.
- **Goal: Achieving God's will** in the universe, implementing His commands, and achieving the interests of the people.

2. The Face of God and the Face of the Lord: Conceptual Dimensions:

- The Face of Allah:
  - **Meaning:** It refers to the Divine Self, and to the majesty, greatness and supreme attributes of God.
  - **Vision: The** face of God cannot be seen in this world, but in the Hereafter.
  - **Effect:** Looking at the face of Allah in the Hereafter is the greatest bliss that believers await.
  - Examples:
    - (Al-Qassa: 88).
    - (Al-Baqarah: 115).
- The Face of the Lord:
  - **Meaning:** It refers to the aspect in which God manifests himself in His relationship with creation, in the management of the affairs of the universe, and in the manifestation of His mercy.
  - **Vision:** The face of the Lord can be seen in the world, through contemplation of God's signs in the universe and the manifestations of His mercy.
  - **Effect:** Seeing the face of the Lord in this world helps to increase faith, strengthen certainty, and strengthen the connection with God.
  - **Examples:** There are no direct examples in the Qur'an of the phrase "the face of the Lord," but they can be understood through verses that speak of God's management of the universe, and of His mercy and care for creation.

3. The relationship between the Day of God and the Day of the Lord, and the Face of God and the Face of the Lord:

- **Integration:** God's Day and the Lord's Day, God's Face and Lord's Face, are all complementary concepts, expressing different aspects of God's relationship with the universe and creation.
- **Gradualism:** The "Day of the Lord" can be seen as a stage or part of the "Day of God," and the "Face of the Lord" can be seen as a manifestation of the "Face of God."

- **Goal:** The ultimate goal is to reach God, achieve complete servitude to Him, and see His noble face in the Hereafter.

4. The importance of this distinction:

- **Deeper understanding of the Qur'an:** It helps to have a deeper understanding of the Qur'anic verses that speak of Allah and the Lord.

- **Avoiding simile and representation:** It protects against falling into simile and representation, and from attributing the attributes of the creatures to God.

- **Promoting monotheism:** It promotes the pure monotheism of God, and prevents polytheism and exaggeration in creatures.

Conclusion:

"The Day of God," "The Day of the Lord," "The Face of God," and "The Face of the Lord" are precise Qur'anic concepts that carry deep meanings, and help to have a deeper understanding of the relationship between God and creation, and between this world and the Hereafter. Understanding these concepts correctly helps to achieve the pure monotheism of God and to walk on the straight path.

Notes:

- This analysis is based on the view of Firas al-Munir, and others may differ with him in the interpretation of these concepts.

- The most important thing is to ponder over the Holy Qur'an and to search for the truths ourselves.

We have provided a detailed analysis of the concepts of "Day of Allah" and "Day of Lord", "Face of Allah" and "Face of Allah", explaining the relationship between them and the importance of this distinction in understanding the Holy Qur'an.

33.10 "The Lord of the People": Prevailing Ideas and Their Hidden Power

Introduction:

We discuss the concept of "Lord of mankind" as mentioned in Surah Al-Nas, and discuss how the prevailing ideas and beliefs in society can exert a kind of deity over individuals, and how man can be freed from this hidden power.

1. The traditional meaning of "Lord of the people":

- **God is the Lord of people:** The traditional interpretation holds that the "Lord of the people" is God Almighty, their creator, sustainer, and administrator.

- **Seeking the help of Allah:** It is understood that seeking help in the Surah is one of the evils of obsessive-compulsive disorder that whispers in people's breasts.

2. New Vision:

- **"Lord of the people" as ideas**: "Lord of the people" can refer to ideas and beliefs that have been nurtured and ingrained in people's minds, and have come to control their behavior and decisions.

- **The power of ideas:** These ideas exert a kind of power over people, and guide them in life, and these ideas may be right or wrong.

- **Waswasah:** He believes that waswasah is the source of these thoughts, and that they may be from the people themselves or from the jinn.

- **Freedom from power:** Calls for freedom from the power of prevailing ideas, critical thinking, and a return to divine revelation.

3. Evidence on which it may be based:

- **Linguistic context: The** word "Lord" in the language means owner, master, and educator, and can apply to ideas that control a person.

- **Qur'anic context:** This verse is linked to other verses that talk about the influence of ideas and beliefs on people.

- **Social reality:** It indicates that the prevailing ideas in society exert great power over individuals and guide their behavior.

4. The importance of this interpretation:

- **Freedom from dependency:** It helps to free oneself from blind dependence on prevailing ideas, and encourages independent thinking.

- **A deeper understanding of evil:** It shows that evil may not be just external actions, but may be corrupt thoughts and beliefs that control the mind.

- **Advocacy of awareness:** Calls for awareness and vigilance, and for the distinction between right and wrong ideas.

5. Practical Applications:

- **Criticism of prevailing ideas:** We must criticize the prevailing ideas in society, and not accept them without scrutiny.

- **Searching for the truth:** We should seek the truth ourselves, and not rely on others to determine what we believe.

- **Holding on to Revelation:** We must hold on to Divine Revelation and make it the primary reference in our lives.

Conclusion:

"Lord of the people" in Surah Al-Nas may have a deeper meaning than just referring to God, it may refer to the prevailing ideas that control people. Understanding this meaning helps us to break free from the power of illusion and to build a society based on awareness and knowledge.

"The Worlds" or "El Alamein" - A Reading in the Qur'an Manuscript

Introduction:

This research deals with the issue of the difference in the reading of the word "Al-Alamein" in the Holy Qur'an, and whether it is written in the original manuscript "Al-Alamein" in Ya, and the consequences of this difference in interpretation.

1. Famous Reading:

- **Al-Alamin (in Alef):** The famous and frequent reading is "Al-Alamin" (by opening the lam), which is the plural of "Alam", which means all creatures in the universe.

2. The other reading (alleged):

- **Al-Alamein (Balya):** The word in the original manuscript is written "Al-Alamein" (with the fraction of the lam), and it may mean:
    - **The believers:** i.e., those who know the truth and believe in it.
    - **Scholars:** i.e., those who have knowledge and knowledge.

3. Evidence for the well-known reading ("The Worlds"):

- **Tawatir:** The well-known recitation is frequent, i.e., it is narrated by a group from a group whose collusion in lying is impossible.
- **The Qur'an:** All the Qur'ans available today write the word "the worlds".
- **Interpretations:** All considered interpretations interpret the word to mean all creatures.
- **Qur'anic context: The** Qur'anic context in the verses in which the word is mentioned supports this meaning.

4. Evidence for the other reading ("El Alamein"):

- **Manuscripts** : The existence of ancient manuscripts that write the word "El Alamein".
- **Interpretation:** Some provide an interpretation of the verse based on this new meaning.

5. The Effect of Difference in Interpretation:

- **Selection of the Household of Imran:** If the word means "the worlds", then the selection of the Household of Omran applies to all creatures. If it means "the two worlds", then the selection is for a specific category (believers or scholars).

- **Deity levels:** This difference may affect the understanding of deism levels, and the role of scholars and believers in society.

6. Correct Position:

- **Contemplation of meanings:** The meanings of the verses must be pondered and understood in their general Qur'anic context.

Conclusion:

The issue of writing "the worlds" or "the two worlds" is a controversial issue that needs further research and verification. The meanings of the verses must be pondered.

33.11 Summary of the series "Deity and Divinity" - Towards a Renewed Understanding of the Holy Qur'an

Introduction:

After an in-depth intellectual journey in a series of research on the concept of divinity, we reach the concluding station, where we gather the scattered ideas and provide a focused summary of the vision put forward by the series, emphasizing its importance in renewing our understanding of the Holy Qur'an and the relationship between God and creation (Benouda Abd El, Ghani, 2024) (سامر إسلامبولي) (فراس المنير) .

First: Summary of the main ideas:

1. **Gradient Deism:** God is the Absolute Lord (Lord of the Worlds), but there are other levels of relative Deism (Gabriel's Deity, Angels, Prophets, Parents, Prevailing Thoughts, etc.).

2. **Jibril: The faithful mediator:** Jibril is the messenger of God, and the mediator between him and his creation, and he is responsible for conveying the revelation and carrying out God's commands in the universe.

3. **The limits of relative deity:** Relative deism (including the deity of Gabriel) is limited, does not exceed the limits of what God has permitted, and does not share God's attributes of divinity.

4. **Creation from nothing:** Creation from nothing belongs to God alone, while creatures (including Gabriel) are created from something (God willing).

5. **Absolute worship of God:** True worship is of God alone, but there can be obedience and obedience to righteous creatures (such as Gabriel) within the framework of obedience to God.

6. **The crisis of consensus and contemplation:** Consensus (in its traditional understanding) may hinder contemplation and diligence, and it is necessary to reconsider the intellect and contemplation of the verses of God.

7. **The importance of the Arabic tongue:** Understanding the Arabic tongue accurately from within the Qur'an is the key to understanding the Holy Qur'an.

8. **"Your Lord has come":** It does not necessarily mean the coming of God Himself, but it may mean the manifestation of His power and the fulfillment of His promises.

9. **"God's Day" and "Lord's Day":** "God's Day" is the Day of Judgment, and "Lord's Day" is a specific period of time related to the management of the universe.

10. **"The Face of God" and the "Face of the Lord":** "The Face of God" refers to the Divine Self, while the "Face of the Lord" refers to the aspect in which God manifests itself in His relationship with creation.

11. **"Hand of God" and "Hand of the Lord":** "Hand of God" means the absolute power of God, while "Hand of the Lord" means the power bestowed by God on Gabriel or other creatures.

12. **"Al-Alamein" and "Al-Alamein":** The famous reading is "Al-Alamein" (meaning all creatures), but there are those who claim that there is another reading ("Al-Alamein"), and this needs further research, verification and reflection.

Second: The new vision presented by the series:

- **Correcting Concepts:** The series introduces a new vision that corrects some misconceptions about Deity, Gabriel, Revelation, and Worship.

- **Balance between constants and variables:** It calls for a balance between adherence to constants (such as monotheism) and openness to renewal and ijtihad.

- **Integration between religion and science:** It encourages the integration between religion and science, and the use of reason and logic in understanding the verses of God.

- **Freedom from blind imitation:** It calls for freedom from blind imitation, and for the search for truths ourselves.

Third: The importance of this vision:

- **Deeper understanding of the Qur'an:** It helps to have a deeper understanding of the Qur'an and a more accurate interpretation of its verses.

- **Promoting monotheism:** It promotes the pure monotheism of God, and prevents polytheism and exaggeration in creatures.
- **Mind Liberation:** It frees the mind from the constraints of tradition and encourages critical thinking.
- **Renewal of Islamic thought:** It contributes to the renewal of Islamic thought and makes it more able to keep pace with developments.
- **Countering Atheism:** It provides a coherent and logical vision of religion, which helps to counter atheism and suspicions.

Fourth: A Call to Action:

- **Contemplation of the Qur'an:** The series calls for contemplation of the Holy Qur'an and understanding its meanings correctly.
- **Spreading awareness:** It calls for spreading awareness of this new vision and correcting misconceptions.
- **Ijtihad and Renewal:** It calls for ijtihad and renewal in religious thought, and keeping pace with developments.
- **Calling to Allah:** It calls for calling to Allah with wisdom and good advice.
- **Research and verification:** We must continue to research and verify everything related to religion, and not take anything for granted without evidence.

Conclusion:

The series "Rabbina Gabriel" is an attempt to understand the relationship between God and creation, and between revelation and reality, through a new vision based on contemplation of the Holy Qur'an and an accurate understanding of the Arabic language. Although this vision differs from the traditional interpretation in some aspects, it aims to promote monotheism, renew Islamic thought, and call to God with wisdom.

One last call:

We call on every seeker of truth to read this series with an open mind, a sound heart, to ponder over the signs of God, to seek to understand his religion correctly, to act on what he has learned, and to call to God with wisdom and good advice.

34 Divinity Series - An Introduction to Understanding God in the Qur'an

Introduction to the Concepts of Deism and Divinity: Basic Distinction

Deity (as detailed in the previous series): It relates to reality, control, kingship, actual management, and education. It is something that exists and exists whether the creature is pleased or not. God is the Lord of the heavens and the earth, and Gabriel (in the delegated sense) is also Lord. Deity includes all creatures, even the inhabitants of the heavens who do not have the choice of faith or disbelief.
Divinity: It relates to the voluntary aspect of the creature. It is the intentional orientation of worship or the pursuit of something. Divinity, in this sense, is exclusive to those who have the ability to choose (humans and jinn in the lower heavens and the earth). Therefore, the inhabitants of the upper heavens are not described as having a "god" (because they do not choose faith), but rather as having a "Lord." In the Qur'an, we do not find the expression "God of the heavens and the earth," but rather "Lord of the heavens and the earth."

34.1 "One God": A Functional System that Goes Beyond Traditional Understanding and a Reading of the Name of "God"

When we read the command to address the "One God" in the Book of God, we immediately think of the supreme divine self, God Almighty, who alone is worthy of worship. This understanding is the basis and essence of religion, for there is no god but God. However, when we ponder the Qur'anic discourse and draw the word itself, we may find additional dimensions and deeper concepts to this term, as some contemporary readings suggest.

Reading in the Name of "Allah": Drawing and Linguistic Analysis

It is interesting, in the context of deep reflection, to look at the drawing of the word "Allah" in the ancient Qur'an before it has been completely revised and formed. It is noted that the ancient drawing of the word is "Allah" without the emphasis on the lam and without the thousand daggers that are written above the stressed lam in the modern script (Allah).

Some scholars and thinkers argue that this ancient drawing may support a particular linguistic and etymological analysis of the great name. Rather than being seen as an improvised science (a name created to signify the divine self without derivation from a linguistic root), it is suggested that the name may have originally been a combination of the definite letter "the" and the word "his." In this analysis, the meaning of "God" becomes **"that which is his"** or **"to whom it is assigned."**

Examining the contexts of the Qur'an, this proposed analysis provides a deeper meaning to the name, where "Allah" is understood as **"to whom the matter is determined,"** that is, to whom all things ultimately return, and the source of all command, legislation, and management. It can also be understood as **"the one to whom the statement is**

interpreted", i.e., the one to whom the reference of every true and truthful statement is referred. This linguistic analysis, if it is true, connects the great name directly to the concept of absolute authority and ultimate authority, which is in perfect accord with the essence of divinity.

In contrast, we find the name "our Lord" which is often used as a direct caller, a supplication and supplication to the Creator who manages. This use as a caller may be understood as an aspect of the slave's relationship with God in terms of management and care, while the name "God" has a broader and more comprehensive connotation related to the Absolute Self to which everything is attained.

"One God": A Functional System Beyond Traditional Understanding

Based on this understanding of the name "God" as the one to whom the command and the word are described, a question arises about the concept of the "one God" to whom man is directed by worship. Is this concept limited to referring to the transcendent divine self alone, or does it refer to an integrated functional system that functions as a single unit in its relationship with human beings, especially in the realm of guidance, revelation, and legislation?

According to some readings, the term "one God" in the Qur'anic discourse, especially in the context of the call to worship and follow, may refer to **an integrated functional system** that functions as a single unit in its relationship with the human being, especially in the field of guidance, revelation, and legislation. This system is the practical interface that human beings deal with in order to receive and follow the divine method.

This proposition believes that this system consists of two basic elements that work in absolute harmony:

1. **God (swt):** He is the first and supreme source of this system. He is the complete divine self, the owner of the absolute command to which it is interpreted, the home of original revelation and legislation. He is the top of the cosmic pyramid and the source of all authority and true legislation.

2. **Jibril (peace be upon him):** It is the executive aspect and the approved interface of this system in delivering legislation to the human world. He can be described here as "God without God", not in the sense of an independent divinity that is worshipped without God, but in the sense of the great entity that God has chosen and entrusted with an essential task in this functional system. His role is as follows:

    - **Faithful Mediator:** Receives divine revelation directly from the God to whom the matter is entrusted.

    - **The Messenger of Revelation:** He descends the Revelation (the Qur'an and divine commands) to the Prophets and Messengers to convey it to mankind.

- **The Legislator (Executive):** Since the revelation he carries is the word of God and His legislation, following what Gabriel (the Qur'an) has brought is the same as following God's command and pleasure. It is the official and approved channel through which human beings receive the mandate and method.

Why is this system functionally considered "one God"?

This integrated system (God as the source and Gabriel as the executor of revelation) is seen as "one God" for the human being who is charged with several practical and functional considerations:

- **Unity of Source and Will:** Gabriel's will in terms of revelation and legislation is a direct extension of God's will and His command to which it is entrusted. There is no contradiction or independence for Gabriel in this matter. What Gabriel utters from revelation is what God wanted to reach His creation.

- **Functional Integration:** It is God who commands and legislates in the first place, and Gabriel is the one who executes and communicates this command and legislation. They complement each other in the process of delivering divine guidance and method to human beings.

- **The practical interface of man:** Man in his world does not receive legislation directly from the transcendent Divine Self. The practical interface that he deals with and receives the mandate from is this system, which is represented by the revelation revealed through Gabriel (the Qur'an).

Monotheism as a belief in the system and orientation to it

Based on this understanding, the monotheism required by Shari'a is not limited to merely the theoretical acknowledgment of the existence of one God, but also includes a practical orientation to this system and dealing with it as a single unit worthy of legitimate worship and absolute obedience. This is accomplished through belief in God as a source, belief in Gabriel as a trustworthy mediator, and orientation in worship and obedience to what has been revealed (the Qur'an) as the binding divine legislation.

Understanding the prohibition of "two gods"

In the light of this understanding of the system of "one God", the Qur'anic prohibition becomes deeper in the words of the Almighty: "Allah said, 'Do not take two gods, for He is one God, so fear Me'" (An-Nahl: 51). It is not merely a prohibition against worshipping an idol or an idol beside God, but it is a prohibition against the perception of any independence or separation in the source of legislation or guidance that reaches man. It is an affirmation that the system from which man receives commissions and legislation is a system One is complete, the source of which is God, to whom the matter is attained, and which Gabriel informs, and it is not conceivable that there are two contradictory or

independent sources of the divine command. Ultimate awe and absolute submission to God, who is the source of this entire system and to whom everything is attained.

The understanding of the "one God" as a functional system that includes God and Gabriel (as a legislative and executive unit), taking into account the linguistic analysis of the name "God" as the one to whom the matter is assigned, provides an additional dimension to the concept of monotheism in the Qur'an. It shows how belief in God includes belief in His messengers and revelations, and how obedience to Gabriel's revelation is obedience to God, all within the framework of a single divine system that does not contradict itself, to which the believer turns by choice, obedience, and legitimate worship.

34.2 Types of Worship: Between Legal Assignment and Actual Submission

A. The importance of differentiation:

To accurately understand the concept of divinity and monotheism, it is necessary to distinguish between two different types of "worship" or "submission" that a person practices in his life, a fundamental distinction made by the reference sources of this series. Confusing these two types leads to a great misunderstanding of the nature of shirk and exaggeration, and may lead some to prohibit what is permissible or analyze what is forbidden.

B. The First Type: Legitimate Worship (Optional Divinity):

- **Definition:** It is religious worship **in its own sense**, which includes **specific actions and sayings of the heart and body** that the servant performs **by his choice and intention** to get closer to God, obey Him, and humble himself before Him.

- **Manifestations:** These include rituals and rituals (such as prayer, zakat, fasting, and Hajj), supplication (especially supplication for help and asking for what only God is able to do), prostration, vows, sacrifice as a sacrifice, love, fear, absolute hope, and most importantly**, following the divine legislation** and adhering to its commands and prohibitions.

- **Orientation:** This worship should be directed **exclusively** towards **the "One God"** with its approved system (God as the supreme source, and Gabriel as the channel of revelation through the Qur'an). Any devoting any part of this legitimate worship to someone other than this system (whether to a "god other than God" such as idols, or to a "god with God" like a juggernaut who thinks he is independent) is **explicit shirk** and absolutely forbidden.

- **Foundation:** It is based on **assignment and selection**. Man is entrusted with it and is free to perform it or leave it.

- **Accountability:** This is the worship for which **a person will be held accountable religiously on** the Day of Resurrection, and he will be rewarded for doing it and punished for abandoning it or participating in it.
- **The goal:** to attain piety, to attain the pleasure of Allah, and to win in the Hereafter.

C. The Second Type: Practical/Realistic Worship (Submission to the Laws of the Most Merciful):

- **Definition:** It is a state of **submission or practical or even metaphorical interaction** with a **power, superiority, or system based on the laws of the universe** established by the "Most Merciful." It is not a religious or ritual worship, but rather a realistic response to the laws and manifestations of the universe.
- **Appearances:**
  - **Submission to the abilities of the "gods without the Most Merciful":**
    - **Angels:** We are practically subject to the laws of gravity or buoyancy that are driven by angels, which we cannot resist absolutely. This is realistic submission, not polytheistic worship.
    - **Scientists and Superiors:** When we use an advanced invention (a smartphone, an airplane, an effective drug) made by a superior scientist or company (a "god without the Beneficent" in his field), and we are forced to pay for it or rely on it, we are practicing a kind of "worship" or practical submission to this superiority based on an understanding of the laws of the Beneficent.
  - **Utilizing the resources of the universe:** Utilizing the sun for warmth or water for drinking is a practical interaction and submission to the system of the Beneficent.
- **Orientation:** It does not involve a heartfelt or intentional orientation to get closer to or humble oneself to the idol in the religious sense. It is an interaction with **a physical reality and universal laws**.
- **Basis:** It is based on **reality, practical necessity, need, or benefit** from the system of the universe and the abilities of those who understood this system.
- **Accountability: Man is not held accountable religiously in** the same way as legitimate worship. It is a natural part of life and interaction with the universe. Error or crime occurs only if **a person attributes this practical superiority to himself as if he were independent of the laws of the Most Merciful** (and becomes "a god without the Most Merciful") or if **this practical submission is transformed into polytheistic worship** (such as a scientist or an inventor worshiping himself through religious rituals).
- **Purpose:** To satisfy worldly needs, to benefit from the harnessing of the universe, and to develop material life.

D. The Danger of Mixing the Two Types:

- **Prohibition of permissible:** Anyone who confuses them may be forbidden to deal with advanced technology or benefit from the knowledge of experts under the pretext that it is an "worship" of other than Allah, and this is a wrong understanding.

- **Analysis of the Haram:** Anyone who confuses them may justify the disbursement of some legitimate acts of worship (such as supplication or supplication) to other than Allah (such as the righteous or the practically superior prophets) on the pretext that they are merely "causes" or "gods other than the Most Merciful", and this is the same shirk, because legitimate worship is permissible only for Allah and His approved system.

- **Loss of the compass:** Confusion leads to the loss of the understanding of true monotheism and the meaning of polytheism, and the failure to differentiate between the natural encounter with the universe and its causes, and the pure heart and devotional orientation of God.

Summary:
Religious worship is **a voluntary and intentional relationship** with the "One God" through legislation and rituals, and it is the subject of religious assignment and accountability. Practical worship is **a realistic submission or interaction** with the laws of the Most Merciful and their manifestations in the universe and the superiority based on them, and it is a natural part of life and is not related to religious assignment to the same degree. Understanding this difference is essential for maintaining monotheism and understanding religion and life correctly.

34.3 "Al-Rahman": The Manifestation of Law and Order in the World of Creation

Introduction:
In the previous sections, we differentiated between the types of "gods" based on their relationship to God as a source of legislation and legitimate worship. Now, we move on to deepen our understanding of the role of the name "Al-Rahman", not only as one of God's most beautiful names for mercy, but as a name that is intrinsically linked, according to reference sources and our analyses, to the order and laws of the universe and the manifestation of the divine self in the world of material creation. This understanding helps us to see the relationship between religion and science, and between faith and the universe, from an integrated perspective.

1. The Most Merciful and the World of Creation: The Close Connection:

- If the name "Allah" is specifically associated with the world of the Matter, the Unseen, the Legislation, and the Direct Will, then the name "The Most Merciful" stands

out and manifests itself remarkably in **the world of creation**, that is, the tangible physical universe in which we live and study.

- The Most Merciful is the name by which **God's vast mercy manifests itself in the creation and maintenance of this visible universe**. This mercy is not just an emotion, but a **precise and tight system and fixed laws** that God has deposited in creation to ensure its continuity, balance, and suitability for life and living. The universe with its laws is a manifestation of the mercy of the Merciful.

2. The Laws of the Most Merciful: The Scientific Sunnahs of the Universe:

- What we call in modern science natural or cosmic laws (laws of physics, chemistry, astronomy, biology, geology...) can be considered in this context **as "the laws of the merciful".** These are the Sunnahs by which Allah has conducted the universe, which do not change and do not change: {You will not find any change in the Sunnah of Allah, nor will you find any change in the Sunnah of Allah} (Fatir: 43).

- These laws are a manifestation of God's knowledge, power, and wisdom in creation. They are not separate from His will, but rather the way that the Most Merciful has chosen to run this material world.

- **The study, understanding, and application of these laws (science and technology) is the key to the correct handling of the world of creation**, which enables man to achieve practical excellence ("divinity without the Most Merciful"). The Qur'an itself urges one to look, contemplate, and walk the earth to understand these universal traditions and verses.

3. The Most Merciful as a Source of Cosmic Links and Order:

- Inspired by the idea that "the merciful is all connections," this name can be understood as representing **the network of laws and causal relationships that connect the parts of the universe to each other** and govern their interactions.

- The laws of gravity that bind objects, the electromagnetic forces that govern the interactions of atoms, the biological laws that bind living things to their environment... All of these links are part of the "Rahman" system that keeps the universe in balance and prevents its chaos.

- "The Most Merciful" in this sense is **the guarantor of order, harmony and consistency** in the world of creation.

4. Differentiating between "Allah" and "Rahman" as manifestations of one self:

- It is necessary to reiterate that this functional differentiation **does not imply the existence of two gods**. {Say: "Invoke Allah or call upon the Most Merciful, for whatever you call upon, He has the Most Beautiful Names." They are two names for the same self.

- But they can be understood as **different manifestations** of this self in different worlds or different aspects of existence:
  - **God:** He represents the transcendent self, the source of command, legislation, and the higher will, and it is related to the unseen and voluntary devotional aspect.
  - **The Most Merciful:** It represents the manifestation of the self in the world of material creation, through the universal mercy embodied in laws, order, and cosmic connections.
- This distinction helps to understand how God can be transcendent and exalted and at the same time present and manifested in every atom of His universe through His system and laws (the Most Merciful).

5. "Ibad-your-Rahman": Harmony with the system of the Rahman:

- The attributes of "servants of the Most Merciful" mentioned in Surah Al-Furqan provide a wonderful model for those who understand and harmonize with this great divine name and its system.
- **How is their relationship with the Most Merciful manifested?**
  - [Wa'a'aa'ad al-ra'a'l-ra'a'la'a'a'i'l-'a', 'A'l-'A'a'l-'A'a', 'A'l-'A'a'l-'
  - {And those who prostrate themselves before their Lord}: A balance between dealing with the world of creation during the day and contact with the world of command at night (they link the Most Beneficent with Allah/Lord).
  - [Wa'l-'a'l-za'i'i'l-ya'qu'l-'u'l-ra'a'ana'a', 'A'l-'awqab al-'Akhlaqi wa'l-Tashari'i.
  - [Wa'l-da'a'l-'a'a'i'a', 'Wa'l-'a'l-wa'l-ta'a'l-wa'l-'a'l-wa'l-'a'l-'a'wa
  - {And those who do not invoke any other god along with Allah...}: sincerity of orientation to "Allah" and not to confuse the Creator and the creature or between legitimate and practical worship.
  - [Wa'l-da'a'i'a', 'Allah' wa'l-Quniyyah al-Ta'a'i', 'Wa'l-Rahmaan', 'Wa'l-Rahmaan'.
- Understanding the "servants of the Most Merciful" as **those who live in harmony with the universal and moral laws of the Most Merciful**, are aware of their source, and balance the requirements of the world of creation and the world of matter, gives a deeper dimension to these qualities.

Conclusion:

The name "Al-Rahman" in this context represents a fundamental aspect of the Divine Manifestation, which is related to the creation and maintenance of the physical universe through a precise system and fixed laws. Understanding this role of the Most Merciful

helps to heal the illusory rift between religion and science, opens the door to seeing the universe as an open book that indicates the greatness and mercy of its Creator, and invites man to be one of the "servants of the Most Merciful" who understand this system and harmonize with it in their behavior and life.

34.4 "Gods without the Most Merciful": Scientific Excellence and Acquired Ability within the Laws of the Universe

1. Redefining the concept and defining its nature:

- We reiterate, based on the preceding distinctions, that the term "god(s) without the Most Merciful" **never refers to a divinity in the legal or religious sense** that requires ritual worship or sanctification. It is not so much a dogmatic concept as it is **a description of a factual or practical situation**.

- "Divinity without the Most Merciful" is a **description of the state of superiority, high power, and relative control** that a creature (human or angelic) acquires or enjoys in a particular field, as a result **of his deep understanding and skillful application of the natural and scientific laws of the universe established by the "Most Merciful."** It is an acquired or innate "divinity" within the framework of the system of the Beneficent and not outside of it or independent of it.

2. Examples and Applications for Understanding the Concept:

To illustrate this concept in practice, we review the examples given in the sources:

- **Angels as "gods without the Most Merciful" (by nature):**
    - Angels, by virtue of their nature of creation and cosmic functions, **are in perfect harmony with and administer the laws of the Most Merciful**. Their ability to control the trajectories of cosmic phenomena (gravity, wind movement, rainfall, precise cosmic processes) makes them **possess superiority, ability, and control** over aspects of this physical world.
    - This superiority makes them functionally and practically "gods without the merciful" in relation to the rest of the creatures who are subject to these laws. We "worship" them (a practical cult) in the sense that we are subject to the laws that they administer.

- **Humans (scientists and inventors) as "gods without the Most Merciful" (by acquisition):**

- Man, through reason, knowledge, and pursuit, can discover **and understand** the laws of the Most Merciful.
- By applying this understanding to **inventions, technologies, industries, and medicine**, man can achieve superiority**, ability, and control** that he did not have before (aviation, communications, treatment of incurable diseases, energy control...)..
- This **acquired scientific and technical excellence** gives these scientists, inventors, and leading companies a kind of "submergence divinity" in their respective fields. They offer solutions and capabilities that make others dependent on them and subject to their superiority.

- **Jesus Christ and Mary as "two gods without the merciful" (special case):**

  - The Qur'an refers to the possibility of taking them as gods {did you say to the people, "Take me and my mother as gods besides Allah" (Al-Ma'idah: 116). According to the interpretation of the sources, their possible description of "two gods" is not related to polytheistic worship ("without Allah"), but to their supernatural abilities that fall under "without the Most Merciful."
  - The miracles they performed (reviving the dead, God willing, healing the leper and the mute, speaking in the cradle, Mary's special provision...) were the result **of their union or support with special strength from the world of command (the Holy Spirit**), which enabled them to apply or transcend some of the usual laws of the Beneficent, but all within **the general framework of the system of the Beneficent, God** willing.
  - This superiority in the ability to manifest the supernatural made them, in the eyes of those who witnessed them, as "gods without the merciful," that is, beings possessing a superpower based on special divine laws.

3. "Worship without the Most Merciful": Practical Submission to Excellence:

- As we have already explained, the "worship" associated with "gods without the Most Merciful" is **practical, realistic, or metaphorical**.
- It means **submission, dependence, benefit, or even fascination** with the excellence and ability that comes from understanding and applying the laws of the Most Merciful.
- **Examples:**
  - We had to use a high-end smartphone and pay for it because of the scientific superiority of its maker.
  - Our reliance on the diagnosis and treatment of a skilled physician based on his knowledge of the laws of organ functions.
  - Our use of the aircraft made by superior engineers.

- We are subject to the law of gravity governed by angels.

- This "worship" **is natural and permissible**, and it is part of interacting with the universe and benefiting from scientific progress and divine harnessing.

4. The decisive condition: acknowledging the source of laws (belief in the Most Merciful):

- The key point that distinguishes between "divinity without the merciful" (which is acceptable and sometimes required) and "divinity without the merciful" (the great crime punishable by hell) is **faith and affirmation**.

- In order for man's scientific and technical superiority to be "sub-merciful" (i.e., within the divine system), he must **acknowledge and acknowledge that these laws that he has discovered and applied are made by the "merciful,"** and that his ability derives from his understanding and application of God's order in the universe. Science must be coupled with belief in the Source.

- But if **a person attributes this superiority to himself and his own abilities as if he were independent of God's system and laws**, and denies the divine source of these laws, and claims absolute power independently of the Beneficent, then he becomes **"a God without the Beneficent."** This is the blasphemy and scientific arrogance that leads to destruction, because it is a denial of the great universal truth.

Conclusion: The
concept of "gods without the Most Merciful" offers us a way to understand the supremacy and power acquired in the world of creation, whether innate to angels, acquired by humans, or especially like prophets. It acknowledges this superiority and links it to the understanding and application of the laws of the universe (the laws of the Most Merciful), and distinguishes the practical "worship" resulting from legitimate worship. More importantly, it places the condition of belief and acknowledgment of the source of these laws (the Most Merciful) as a line between legitimate supremacy within the divine system, and the false claim of independence, which constitutes a major crime. This understanding encourages On science and progress while maintaining faith and connection with God.

34.5 Stars and Hunting: Symbols of Guidance and Science in the Journey of Optional Divinity

Introduction:
Having reviewed various aspects of the concept of divinity, we return here to reflect on some of the Qur'anic symbols discussed earlier – the stars and the hunt – and see how they can be understood in the context of divinity as a voluntary journey towards guidance

and the acquisition of knowledge and knowledge, which is one of the highest types of sustenance. Reflecting on these symbols shows how by choosing one's divinity (divinity) interacts with the cosmic and legal verses and with the means of acquiring knowledge.

1. The stars as guiding signs: between sense and meaning:

- **Sensory guidance (Lordship):** There is no doubt that the direct meaning of the words of the Almighty {He is the One who made the stars for you to guide you in the darkness of the land and the sea} (Al-An'am: 97) is the reference to the physical heavenly stars. This guidance is part of God's management and Lordship and His harnessing of the universe (the world of creation), and it is available to everyone regardless of their choice.

- **Moral guidance (optional divinity):** However, as we have noted, the "stars" can carry a deeper symbolic meaning, which are **the signs and signs** by which a person is **guided by his choice** in the darkness of ignorance, misguidance and ignorance. These "stars" verses may be:

  - **Revelation Verses (The World of Command):** These are the words and teachings that come from the "One God" through His authorized medium (Gabriel). Guided by them is **an optional divine orientation** towards following the legislation and divine guidance.

  - **The Verses of the Universe (The World of Creation / The Laws of the Most Merciful):** These are the signs transmitted in the universe that indicate the greatness of the Creator and His order (the Most Merciful). Contemplating them and being guided by them to understand the laws of the universe and believing in their source is also **an optional divine orientation** towards knowledge, knowledge, and faith.

- **Divinity in conversion:** The mere presence of stars (physical or symbolic) is not enough. **The act of conversion itself is an act of choice** that requires intention, direction, and insight. It is man who chooses to lift up his sight and insight to be guided by these "stars" toward his correct destination (whether it is a material destination in travel or a spiritual direction toward God and the truth). This choice is the essence of divinity.

2. Hunting as a symbol of earning sustenance and knowledge: between divine giving and human endeavor:

- **Provision in its comprehensive sense:** Provision is not only food and drink, but includes everything that benefits a person in this world and the Hereafter, and on top of that useful knowledge and guidance.

- **Hunting as a symbol of the pursuit of livelihood:** The hunting process, in its literal sense, is a model of the human quest for livelihood. This symbol can be extended to include the pursuit of moral livelihood such as science:

- **"Sea Fishing" (a symbol of divine giving?)** If the sea symbolizes God's vast knowledge or the general mercy of the Most Merciful, then "sea fishing" may symbolize **knowledge or sustenance that comes with relative ease and ease**, as a direct gift from God or as a result of His general mercy that harnesses the resources of the universe. It may include lowly knowledge, inspirations, or conquests that do not necessarily require superhuman effort.
- **"Hunting for the Wild" (a symbol of the learned human quest?)** If righteousness symbolizes man's activity and effort in the world of creation, then "hunting righteousness" may symbolize **knowledge or sustenance, which requires effort, skill, and the application of the laws of the Most Merciful**. It is the science gained through study, experimentation, learning from others, and the development of tools and techniques.

- **Divinity in Pursuit and Hunting:** Both types of "hunting" (whether easy or difficult, direct or acquired) require a **voluntary, intentional, and pursual orientation** on the part of man. Man is the one who chooses to "hunt" for knowledge and knowledge, to make the necessary effort for it, and to determine his destination in this pursuit. This orientation and pursuit is an exercise of divinity (in the sense of choice and direction).

3. Linking to Monotheism in the Journey of Knowledge and Guidance:

- The pursuit of "hunting" knowledge (whether it is an understanding of the revelations or the laws of the universe) or the "stars" (whether material or spiritual) must be **properly directed** to achieve its end and be acceptable to God.
- **The correct orientation (true divinity)** is that this quest and this conversion should be **directed towards its true source**:
  - Shari'a knowledge and legislative guidance originate from **the "One God"** (God through His revelation to the House through Gabriel).
  - Cosmic knowledge and understanding of the laws of creation originate **from the "Rahman"** (the manifestation of God in His universe).
- When man seeks knowledge or guidance in this right direction, while acknowledging the source and the purpose, his pursuit becomes **an acceptable worship** within the system of the "one God," whether this knowledge is legitimate or cosmic. He exercises his divinity (his choice and direction) in a manner that corresponds to true deity.

Conclusion: The

symbols of the stars and hunting in the Qur'an open up horizons for us to understand man's optional journey (divinity) towards guidance and knowledge. The stars represent the guiding verses that require a choice to be guided by, and hunting represents the voluntary pursuit of sustenance of both material and moral qualities (knowledge). In order for this conversion to be true and acceptable, it must be with a conscious

orientation towards the true source of guidance and knowledge (Allah/Ar-Rahman), thus achieving unity in the pursuit of knowledge and knowledge as required in worship.

34.6 Numerical Miracles and the Proportions of Land and Sea: Cosmic Significance in the Framework of Divinity?

1. Numerical observation presentation and compatibility:

- In our exploration of the Qur'an's relationship to the universe, a striking observation stands out regarding what is known as the "numerical miracle", an observation made by scholars such as Abd al-Da'im al-Kahil.
- This observation is summarized in the fact that the repetition of the word "sea" (or the number of words of the verses mentioned in it) to the total repetition of the words "land" and "sea" (or the sum of the words of their verses) in the Holy Qur'an is approximately **71%,** while the repetition rate of the word "land" (with the addition of "al-Yabs" in another counting method) is approximately **29%.**
- **Point: The** point is that these numerical ratios extracted from the Qur'anic text correspond accurately and strikingly to **the realistic geographical proportions of land (land) and water (sea) on the surface of the planet**.

2. Linking to the concept of "Al-Rahman" and the system of creation:

- How can this compatibility be understood in the context of the concepts we have put forward? It can be directly related to the concept **of the "Beneficent"** and its role in the system of creation.
- If "Rahman" is the divine name manifested in the world of creation, its laws and order, then this numerical agreement can be presented as **a possible proof or a gentle indication** that the Holy Qur'an was revealed from this same "Rahman", who created the universe in these precise proportions and teaches them absolute knowledge.
- It suggests that there is **a consistency and harmony** between the Book of Revelation (the Qur'an) and the Book of Perspective (the Universe), both of which come from a single source, the Omniscient, the Wise. This numerical inclusion may be a subtle message for those who delve into the study of both the text and the universe.

3. The Limits of Inference by Numerical Miracles and its Controls:

- With the importance and delicacy of this observation, it is very necessary to emphasize the **limits of inference by numerical miracles** and to establish controls to deal with it:
  - **It is neither definitive nor a basis for faith:** Numerical miracles, even if their calculations are correct, should not be considered as definitive proof of the truthfulness of the Qur'an, on which faith is based in the first place. Faith is based on deeper

foundations related to guidance, clarification, and the spiritual, moral, and legislative impact of the text.

- **It** can be considered a **Qur'anic gentleness or a possible sign that** increases the certainty of the believer and catches the eye of the thoughtful researcher, but it is not one of the essence of the basic miracle.
- **Beware of costliness: Be** very careful about costly in extracting numerical relationships, as this may lead to the text being overloaded with unbearable amounts or using inaccurate or selective counting methodologies to reach pre-desirable results.
- **The importance of meaning and guidance: The** most important and lasting miracle of the Qur'an remains in **its meanings, guidance, statement, legislation, and influence on souls and societies**. An excessive focus on numbers may distract from the basic purpose of the Qur'an.

4. The Relationship of Divinity: The Choice of Belief:

- Here the role of divinity as an optional act **stands out**. Dealing with this numerical observation is itself an optional act.
- **Choice:** Man is the one who chooses:
  - Reflect on this observation and research its validity and methodology.
  - He should consider it a gentle sign that strengthens his faith and increases his certainty.
  - He should stop at it and not consider it sufficient evidence.
  - To reject them and consider them as mere coincidence or the result of a costly methodology.
- **Belief in the Qur'an:** The **tendency to believe in the Qur'an and believe in it based on these or other indications** (whether numerical, scientific, graphic, legislative...) is an **act that goes to the heart of the practice of divinity**, i.e., the use of the ability to choose to move towards belief in the system of the "One God" and His Divine Book.

Conclusion:
The remarkable numerical correspondence between the ratios of the mention of land and sea in the Qur'an and their realistic proportions provides a Qur'anic euphemism that may indicate the consistency of the Book of Revelation with the Book of Revelation, both of which are issued by the Most Merciful. However, this type of numerical miracle should be treated with caution, and should be regarded as a supporting sign rather than a definitive basis for faith, emphasizing that the true miracle of the Qur'an lies in its guidance and explanation. The decision to believe or not to believe based on these signs remains an optional act in which man exercises his "divinity."

34.7 IBAD-YOUR-RAHMAN: A MODEL OF BALANCED DIVINITY AND BONDING

1. Introduction: Ibad-your-Rahman as an Applied Model of True Divinity:

After reviewing the concept of divinity as an optional orientation towards the "One God" in its system, and a conscious interaction with the system of "Rahman" in the universe, the attributes of the "servants of the Most Merciful" mentioned at the end of Surah Al-Furqan provide us **with a practical and practical living model of** this true divinity in its finest form. They are not just righteous individuals, but represent a way of life that reflects a deep understanding and a delicate balance in the exercise of divine choice and direction.

2. Balanced Divinity: Between the world of creation and the world of command:

- The most prominent feature of the personality of the servants of the Most Merciful is their superior ability to **achieve a balance** between the requirements of the world of creation and the requirements of the world of matter, between dealing with material reality and connecting with the divine source.
- **Balance in behavior:**
  - {They walk on the earth here}: A balanced deal with the world of creation (the earth), in which there is movement and pursuit, but with humility and serenity, without arrogance or arrogance that suggests independence from the system of the Most Merciful or separation from the reality of servitude to God.
  - {And when the ignorant address them, they say peace}: a balance in social interaction, they are not dragged to the level of the ignorant (the world of negative creation), but they maintain their calm spiritual character (connected to the world of matter).
  - "And those who sleep before their Lord prostrating and standing": a balance between being preoccupied with the worldly life during the day, solitude, worship, and contact with the world of affairs at night. They practice their divinity in turning to the Lord in the time of rest.
  - "And those who, if they spend, do not extravagant, and do not borrow, and there is a balance between that": a delicate balance in dealing with money and sustenance (the world of creation), they are not extravagant materialists, nor do they hold on to emptiness, but they choose the moderation that pleases Allah and achieves the interest.

3. Conjoined Divinity: Connecting Worlds and Concepts:

As the previous analysis indicated, the servants of the Most Merciful are characterized by being **a "meeting place of connections"**, exercising their divinity not only in balance, but also in **connecting** and connecting what seems separate or contradictory:

- **Al-Rabat bin al-Diniyyah wa'l-Akhirah:** Ya'ishun fi al-Dinya wa'i'un fiha, lakan tujhaham (al-huhitaham) compilation al-Akhterah al-Ra'ba'ah al-Ra'ana'a'a'i'a'i'a'a', 'A'l-'a'i'l-'a'a'i'a', 'A'l-Da'a'a'i'l-'a'a'i'a', 'A'l-'A'a'i', 'A'l-Da'a'a'i', 'A'l-Da'a'a', 'Al-Din'a', 'Al-Diniya wa'a'l-'A'a'i'a', 'Al-Ta'a'i'a', 'Al-'A'a'l-'A'a', 'Al-Din'a', 'Al-Diniya wa'l-'A'a'a'i'a', 'Al-'A'a'l-Da'a'a'i', 'Al-Diniya wa'l-'A'a'a'i'a', 'Al-'A'a

- **Connection between creation and the Creator:** They deal with creation with kindness and mercy (huna, peace, dignity), but this interaction stems from their deep connection to the Creator (they pray to their Lord, call upon their Lord, and remember the signs of their Lord).

- **Linking the individual and society: They** do not live in isolation, but rather have a positive social role (they do not witness falsehood, do not kill, do not commit adultery, enjoin what is good and forbid what is evil – according to the concept of dealing with data). They link their individual good to the good of society.

- **Linking the intellect, the heart, and the Revelation:** "And those who, when they are reminded of the signs of their Lord, do not fall deaf and blind to them." They practice their divinity in conscious interaction with the signs of God (whether they are revelations from the world of the Divine or cosmic verses from the world of the Most Merciful), and they associate hearing, sight, and the heart to understand and contemplate them, and they do not accept them with a blind imitation.

- **Connecting generations:** Their supplication {and make us for the righteous as an Imam} reflects their desire to be a link and a model that connects their generation with future generations in the path of piety and guidance.

4. The servants of the Most Merciful and the attainment of the purpose of divinity:

- The practice of divinity (choice and direction) among the worshippers of the Most Merciful is not merely the performance of duties, but a **continuous elevation, a deep understanding and complete harmony** with the system of the "One God" and the system of "the Most Merciful".

- They are the ideal model for those who voluntarily choose to live according to **the divine system in two parts: the legislative (God) and the universal (the merciful).**

- Their qualities reflect a deep understanding of **the "data"** (as explained in the analysis of the characteristics of believers), they deal with it consciously: they seek the good (the praiseworthy), they explore it (the tourists), they process it and associate it with God (the kneeling and prostrate), they spread the good from it and warn against the

corrupt (those who enjoin good and forbid evil), and they respect its limits (those who keep God's limits).

- In doing so, they achieve **the goal of optional divinity**: the perfect harmony between the chosen will of the slave and the dominant will of the Lord, and the perfect harmony between man's conduct in the world of creation and his understanding of the world of matter.

Conclusion:
"Ibad-your-Rahman" presents the integrated Qur'anic model for the practice of "divinity" in its deepest sense: conscious choice, honest orientation, delicate balance between the requirements of different worlds, and the ability to link creation and the Creator, this world and the hereafter, the individual and society, science and faith. Studying and understanding their qualities as an integrated way of life is in itself a way to improve the practice of our divinity and achieve harmony with the system of the "One God" and the system of "Al-Rahman".

34.8 The Duality of Command and Creation: The Key to Understanding the Universe and Man

1. Introduction: The Double Basis of Existence:

For a deeper understanding of the universe in which we live and our human existence within it, the Holy Qur'an offers an essential key to **the fundamental duality between "command" and "creation."** This duality is not just a philosophical division, but a universal reality that the Qur'an clearly refers to in its saying: "Blessed is Allah, the Lord of the Worlds" (Al-A'raf: 54). Understanding this duality and its relationship to each other opens doors for us to understand how existence works, the nature of divine management, and man's position and role in this system.

2. Definition of the Universals of Command and Creation:

Based on the analyses and sources we have relied on, these two worlds can be defined as follows:

- **The world of creation (the world of witness and appearance):**
  - **Its nature:** it is **the tangible material world** that we perceive with our senses and live in. It is the world of time and space, the world of matter and energy, the world of apparent causes and causes.
  - **Its characteristics: It** is characterized by gradualism, formation, change, and submission to fixed laws and norms that can be observed and studied (laws of physics,

chemistry, biology...). It is the world of "results", "phenomena", "creatures" and their visible events.

- **Transfiguration of the Most Merciful:** This world is closely associated with the **name of the Most Merciful**, in which God's mercy is manifested through the deposit of these regulating laws that preserve His existence and balance.

- **The world of the matter (the world of the unseen and the esoteric):**

  - **Its nature:** it is **the immaterial and indirect imperceptible world** , and it is the precursor and origin of the world of creation. It is the world of the direct divine will, the world of "be and be."

  - **Its characteristics:** It is not subject to the constraints of time and space in the same way as the world of creation. It is the source **of commands, legislation, revelation, supreme management, and original information (data).** It is the world of "causes", "causes", "origins" and "origins".

  - **The manifestation of God:** This world is specifically associated with the name **of "Allah"** (the scientific name of the self), and with the system of "one God" that manages the affairs of legislation and guidance.

3. The relationship between command and creation: interdependence, not separation:

- **Command is origin and creation is a result: the** world of command is the origin and cause, and the world of creation is the result and the physical manifestation of this matter. Everything we see in the world of creation has its roots and origins in the world of matter. Events, creatures, and phenomena are the embodiment of commands and statements issued by the world of matter.

- **Writing and Reading:** The process of "writing" (as explained earlier) is the mechanism of transferring data from the world of matter to the world of creation, and the process of "reading" is the perception of these manifestations in the world of creation. Similarly, our actions in the world of creation are "written" to return as data to the world of the matter.

- **There is nothing but two dimensions:** everything in created existence, from the smallest atom to the largest galaxy, and from man to the events of his life, has these two dimensions together: an apparent physical dimension (creation) and an inward unseen dimension (command/data). They cannot be completely separated.

- **God's management includes the two worlds:** God's Lordship includes the two worlds {He has creation and command}. He manages the world of creation through the Sunnah of the "Most Merciful", and He manages the world of matter by His direct will and His commands carried out by the angels.

4. The duality of command, creation, and the position of man:

- **Man as a bridge between the two worlds:** Man is a unique being that combines the two dimensions. He has a physical body that belongs to the world of creation and is subject to its laws (the Most Merciful), and he has a soul, soul, mind, and heart that are connected to the world of the matter, and the ability to choose (divinity).

- **The key to control:** As indicated in the sources, the more a person has access to **the world of command** (through faith, applying the qualities of believers in dealing with data, and understanding revelation), the more he will be able to **influence and have positive control over the world of creation**. Understanding the inner causes (the command) gives the ability to deal with the apparent results (creation).

- **Divinity as a choice between the two things: The** divinity (optional orientation) of man is manifested in the way he deals with these two worlds:

    - Does he turn to the world of the matter and its true source (God and His system) in order to derive guidance and correct data?

    - Or does he content himself with dealing superficially with the world of creation and its phenomena and forgetting its source and origin in the world of matter?

    - Does he seek to understand the laws of the Most Merciful in the world of creation and link them to their source, or does he claim to be independent from them?

- **Man's goal** is to achieve harmony between the two dimensions, to live in the world of creation with his body, but his heart, mind, and orientation (his divinity) are connected to the world of affairs, so that he understands and acts upon the Sunnah of the Most Merciful, follows God's commands and receives His guidance.

5. Practical Applications for Understanding Duality:

- **Understanding sustenance:** Sustenance has a moral aspect (money, food) and an imperative aspect (knowledge, guidance, and tranquility). Striving in the world of creation is necessary, but the connection to the source of sustenance in the world of the matter (God) is the foundation.

- **Understanding afflictions:** Calamities and events in the world of creation have apparent causes, but they also have roots and judgment in the world of matter (estimation, testing, wisdom).

- **Understanding supplication:** Supplication is an approach from the world of creation to the world of matter to ask for change or intervention in the course of affairs.

- **Understanding Knowledge:** Knowledge includes understanding the laws of creation (the Most Merciful) and understanding the commands of the command (God and Revelation).

Conclusion:

Understanding the duality of "command and creation" as a basic structure of existence is a profound key to understanding the universe and man and their relationship to God. It shows that the apparent physical reality is not everything, but rather the result and manifestation of a deeper world, which is the world of command and data. Man, with his unique ability to choose (divinity), is called to consciously deal with both worlds, and to seek to connect with the source of command (God) to understand and direct his life in the world of creation in accordance with the Sunnah of the Most Merciful and the guidance of the one God. This understanding opens wide horizons for contemplation of the verses of the God is both universal and legitimate.

34.9 Characteristics of Believers: Data Handling Skills and Keys to the Command World

1. Introduction: Faith is not a negative belief but a conscious practice:

Faith is often understood as a mere heartfelt belief or mental conviction. However, a careful reading of the Qur'an, and through the perspective that this series presents about the world of command and data, reveals that **true faith is a dynamic and effective state** that requires specific skills and practices. The Noble Verse {Repentant, worshippers, praiseworthy, tourists, kneeling, prostrating, enjoining what is good, forbidding evil, and keeping the limits of Allah and giving good tidings to the believers} (Repentance: 112) It does not merely enumerate the qualities of the righteous, but rather depicts the features **of the "believer" who is able to deal with the world of matter and derive data from it**. Each of these nine qualities can be understood as **an essential skill** in consciously dealing with the "data" that makes up our inner and outer reality, and which serve as the keys to entering and elevating the world of matter.

2. Break down the nine qualities as data handling skills:

- **1. Repentant (Skill of Movement and Development in Data Ladders):**

  - **Concept:** Repentance here goes beyond mere repentance, to mean **constant movement and no stagnation** in levels of understanding, knowledge, and spirit. The world of data (matter) is made up of infinite degrees and ladders.

  - **Skill: The** ability to **constantly move between these ladders**, and to be instable or stagnant at one level of understanding or data. A true believer is in a constant state of "repentance" in the sense that he is constantly reviewing, evolving, and ascending, open to new horizons of knowledge, knowledge, and truths that come from the world of matter. Stagnation at one level means being cut off from this world. This is **the dynamic of the believer**.

- **2. Worshippers (the skill of linking data to its original source):**
    - **Concept:** Worship here means **derivation**. Man is a being who derives his data, information, and values from various sources.
    - **Skill: The ability to** associate the source of data with God exclusively**.** The "worshipful" believer is one who consciously chooses to have the source of his fundamental data (in values, in legislation, in the understanding of the purpose of existence) to be God and his system (the "one God"). He does not surrender himself to other sources of data (whims, traditions, people, misleading media) that make him dependent on them. Worship here is **the realization of the independence of the source and its connection to the original**.
- **3. Al-Hamdoon (the skill of striving for the quality of data and distinguishing it):**
    - **Concept:** Praise is associated with quality and perfection. The world of data, like the world of creation, contains varying degrees of quality (good and benign data, and bad and bad data).
    - **Skill:** The ability to **discern benign data and consciously seek to consume and favor it**. A "praiseworthy" believer is one who consciously chooses to nourish his mind, heart and soul with high-quality data (useful knowledge, remembrance, wisdom, high morals), and avoids bad data (nonsense, backbiting, trivial or misleading content). This quest for quality in "matter" (data) inevitably reflects on the quality of his life in "creation" (materialism, relationships, good living). **Alhamd is a quality-based lifestyle**.
- **4. Tourists (Distributed Data Exploration Skill):**
    - **Concept:** Data, knowledge, and wisdom are not confined to one place or source, but are distributed in horizons, souls, and the earth.
    - **Skill:** The ability to **actively seek to explore this distributed data**. The "tourist" believer is not satisfied with what he has in his narrow surroundings, but travels, migrates, reads, researches, meets people, and explores different cultures and places in order to obtain additional and diverse types of data that enrich his understanding and broaden his horizons. Staying in one place or one mentality deprives a person of the richness of distributed data. **Tourism here is an openness to diversity and discovery**.
- **5. Kneeling (Self-Processing and Data Retrieval Skill):**
    - **Concept:** Every day, human beings receive a huge amount of data and events that are mixed with circumstances and people. This data needs to be processed internally.
    - **Skill:** The ability to **trace these data and events back to their origins in the world of the matter and to connect them to God, His grace, wisdom, and will**. Bowing is a process of internal "bending" to review the consumed data, filter it out of situational

impurities, derive its essential meaning and relationship to God, and make sure that it agrees with Him. It is **a process of reflection and self-processing**.

- **6. The Prostrate (the skill of achieving complete conformity with the Divine Command):**
  - **Concept:** Prostration is the pinnacle of submission and submission. After processing the data in bowing, comes the stage of achieving complete conformity.
  - **Skill:** The ability to **transform and direct processed data to be fully compliant with God's command and will**. Prostration is a state of complete surrender so that man's thoughts, feelings, and decisions (his inner statements) become in harmony with what God wants. It is **a process of internal guidance and unification of data**. Kneeling and prostrating together is a continuous process of processing, purifying, and directing data toward God.
- **7. Promoters of virtue (the skill of disseminating good data):**
  - **Concept:** What is known is common data that is compatible with common sense and truth. The role of the believer is not limited to consumption and self-processing.
  - **Skill:** The ability to **share and disseminate benign and well-known data among people**. The believer understands that data has a social role, and that the dissemination of goodness, useful knowledge and truth is part of his responsibility. This dissemination enhances his understanding of the data itself and allows him to see its impact in reality. **Doing good is positively interacting with society through data**.
- **8. Avoiders of vice (the skill of avoiding and fighting malicious data):**
  - **Concept:** Munkar is abnormal and malicious statements that contradict instinct and truth.
  - **Skill:** The ability to **avoid, warn and forbid others from consuming bad data**. The believer has a critical awareness that distinguishes the malicious from the good, and he does not only save himself, but also seeks to protect his society from the negative impact of harmful data. **Preventing vice is protecting society from data pollution**.
- **9. Keepers of God's Limits (Awareness of the Limits and Privacy of Data):**
  - **Concept:** Data is not an absolute common, but rather has limits, prohibitions, and particularities set by God (God's limits).
  - **Skill:** The ability to **know, respect, and not exceed these boundaries**. This includes respecting the privacy of others, not going into what does not mean, not exceeding boundaries in requesting or publishing data, and understanding that there may be data that may be specific to a certain category or time. Respecting these boundaries

qualifies a person to receive a superior download of data from the world of matter. **Keeping boundaries is the politeness of handling data**.

3. Conclusion: The insured as a data expert is qualified to access the world of the matter:

Possessing these nine qualities is not merely the acquisition of moral virtues, but the **development of basic skills in consciously and effectively dealing with the "data"** that make up the worlds of matter and creation. A true believer, from this perspective, is a qualified "data expert": he knows how to select them (the praiseworthy), how to relate them to their source (the worshippers), how to explore them (the tourists), how to process and guide them (the kneeling and prostrate), how to develop through them (the penitents), how to interact with them socially (those who enjoin good and forbid evil), and how to respect their limits (those who keep God's limits).

It is these integrated skills that **open the doors to the world of the matter and** make them eligible to receive more refined data, divine revelation, conciliation, guidance, and empowerment in the world of creation. It is a practical roadmap to achieving a conscious and effective divinity.

34.10 Angels and the Management of Cosmic Data: A Look at the Five Vital Processes

1. Introduction: Angels as executors of God's command in the worlds of command and creation:

In our quest to understand how the universe works and manifest God's will in it, the role **of angels** emerges as an active and executing force of God's command. They are not just worshipful creatures in heaven, but they have vital and direct roles in **the management of the universe's affairs**, both in the realm of command (data) and in the world of creation (phenomena). The Holy Qur'an provides us with glimpses of these roles by describing different groups of angels and their actions. Based on the analyses presented in the sources of this series, it is possible to understand the work of angels as management and management for **"cosmic data"** through **five vital basic and permanent processes**.

2. The Five Processes of Cosmic Data Management and the Role of Angels in Them:

The early chapters of the Dhariyat, Safat, Marsalat, Naza'at, and Aadiyyat describe five main groups of angels who carry out five integrated and vital processes to process and manage the data that shape the destinies of the universe and life:

- **First: The group of progenitors (process of reproduction and division - peak, pregnancy, running and division):**

- **Al-Ayat:** "Wa'l-za'a'i'a', 'wa'l-da'a', 'a'l-a', 'a'l-'a', 'a'l-a', 'a'l-'a', 'a'l-'a', 'a'l-a', 'a
- **Role and Process:** This group is responsible for the process of **breaking up and fragmenting the cosmic data (Climax),** then **carrying this precise and condensed data (and reading** it), then transferring **and managing it easily and smoothly (Yusra),** until the final stage, which is **re-dividing and distributing it (Order)** among creatures and events.
- **Effect:** This permanent process is responsible for **the constant change** in people's destinies, livelihoods, and conditions (a new division of command each time). It is the cause of the production of offspring, the disparity of livelihoods, and the difference of conditions from one day to the next. It is a continuous process of "dismantling and recombining" the cosmic data.
- **Purpose:** The oath in this process came to confirm an immutable truth {but you promise to the truthful* and the religion is a reality}. No matter how the divisions and details change, the divine promise (of retribution and debt) is fixed and inevitably a reality. The believer who trusts in this promise will be better for him than the previous one.

- **Second: The group of saffat (the process of organization and arrangement - row, rebuke and recitation):**
  - **Al-Ayat:** Wa'l-saaf'a'i ta'a' (1-3).
  - **Role and Process:** In light of the massive flow of data in the universe, this group is in charge **of organizing, arranging, and prioritizing**. It **describes the data (arranging)** in order and order, then **rebukes and blocks (refrain** from deceiving) any data that attempts to penetrate this system or override its priority (combats the chaos of data that may be caused by demons or others), and then it **recites the dhikr (dhikr),** i.e., the sequential and orderly revelation of commands and truths according to the divine plan.
  - **Impact:** This process maintains **the unity and cohesion of the universe** and prevents chaos and random interference of data. It ensures that things are in order.
  - **The goal:** to achieve the goal of monotheism {your God is one}. The unity of the universe and its order reflects the unity of its source.

- **Third: Transmitter Group (Delivery and Execution Process - Transmission, Storming, Publishing, Diffusion and Delivery):**
  - **Al-Ayat:** Wa'l-ma'a'l-'aa'a'l-'aa', 'a'l-a', 'a'l-'a', 'a'l-a', 'a'l-'a', 'a'l-a'
  - **Role and Process:** This group is responsible for **communicating and implementing divine data and commands** to become an effective reality. It **sends a sequence (custom),** and it may come with strength and speed **(storm),** and it **publishes and distributes data (dissemination**), then **it differentiates between truth and falsehood**

or between different things (differences), and finally **it receives dhikr (dhikr)** In objects and objects (such as occult statements or subjective temporaries that determine their fate or time).

- **Impact:** This process ensures **that divine commands and promises are inevitable and fulfilled**. It is also responsible for delivering warnings and reminders to people before events occur.
- **Al-Ghayyah:** Taqiq al-wa'ad al-ilhi [i.e.,

- **Fourth: The group of disputes (the process of separation and revealing the ends, removal, activation, praise, precedence, and management):**
  - **Al-Ayat: Wa'l-na'a', 'wa'l-'aa', 'wa'l-sa'a', 'wa'l-sa'aa'aa'a'aa'a', 'wa'l-sa'aa', 'wa'l-sa'a', 'a'l-'a', 'a'l-'a', 'wa'l-'aa'a'aa'**, 'a'l-a', 'wa'l-sa'a'aa', 'wa'l-sa'a', 'wa'l-a', 'wa'l-a'
  - **Role and Process:** This group is responsible for **separating related matters and revealing their endings and management (management of the matter).** It **removes souls or truths by force (drowning),** works **actively and quickly (actively),** moves through the universe **easily and smoothly (praise), and races to carry out the command (precedence**), leading to the **management of the matter,** i.e., revealing its end, end, and rewards.
  - **Impact:** This process leads to **the separation of truth from falsehood, revealing the truth of things, and revealing their final consequences**. It is finalizing things in preparation for reckoning and punishment.
  - **Purpose:** Preparation for the Day of Judgment and Reckoning {the Day of Trembling Trembling}.
- **Fifth: The Group of Ordinary Persons (Operation of Supply and Influence - Enemy, Fear, Raid, Sensationalism and Mediation):**
  - **Al-Ayat:** Wa'l-'aa'a'aa', 'fa'l-ma'a'aa'aa', 'fa'l-ma'a'aa'aa', 'a'l-ma'aa', 'a'l-ma'a', 'a'l-ma'aa'aa'a', 'a'l-ma
  - **Role and Process:** This group may represent the forces or data that **extend or influence a person** (whether for good or evil, depending on the context and the interpretation of the Surah). It **runs** and moves quickly (dhabha), **provokes** thoughts or feelings (mujdah**), changes** and creates an effect suddenly (sabha), **provokes dust or controversy (soaking**), **and then** mediates and intersperses a plural or situation (plural).
  - **Effect:** This process represents **the supply and external influence** (from the realm of the matter?) to which man interacts and responds, often revealing the truth of his ingratitude and ingratitude.
  - **Purpose:** To test man and reveal the truth of his attitude towards his Lord.

3. Conclusion: Angels as an organized army for the management of universe data:

Understanding the role of angels through these five processes presents us with a picture of an organized and disciplined divine army that performs vital and precise tasks of managing the data of the universe and life by God's command. This understanding transcends traditional conceptions of angels, revealing their active role in every moment of existence, as an integral part of the system of divine deity and its manifestations in the worlds of matter and creation. Recognizing this role deepens our understanding of the greatness and precision of divine management.

34.11 Book, Writing, and Reading: The Dynamics of Data Transformation between Command and Creation

1. Introduction: Beyond the Traditional Meaning of the Book:

When the word "book" is mentioned in the context of the Qur'an, the physical Qur'an or previous heavenly books may immediately come to mind. However, by contemplating the Qur'an's uses of this word and its derivatives (books, writing, writing, reading, etc.)Based on the analyses provided by the sources of this series, it is clear that the concept of the "book" carries deeper and more comprehensive connotations related to **the structure of existence itself and the dynamic of the transformation of "data" between the worlds of matter and creation.**

2. Writing and Reading: The Process of Converting and Exchanging Data:

- **Writing as a Transformation from Command to Creation:** "Writing" in this perspective is not just a line of letters, but a **divine process of transforming data, commands, or quantities from their original state in the world of matter (the unseen, the origin, the cause) into a manifestable and verifiable image in the world of creation (testimony, result, appearance).** What God "writes" for Himself, for His servants, or for the universe is pervasive and becomes a reality. {Enter the Holy Land, which **God has written** for you, "nothing will befall us except what God **has written** for us." The Divine Pen is a means of transforming these commands into actionable "writing."

- **Writing as a Transformation from Creation to Command:** On the other hand, man's actions, choices, and quests in the world of creation are not in vain, but **are "written" and recorded** by the angels {and you have **to keep [honorably] writers** who know what you are doing} (Al-Iftar: 10-12), "And we write down what they have done and their effects." This writing transforms the events of the world of creation into **data and records preserved in the world of the matter** to be calculated and punished based on them.

- **Continuous Dynamic:** Thus, there is a continuous dynamic movement of "writing" between the two worlds: commands and statements written from the command to

manifest themselves in creation, and actions and results written from creation to be preserved in the matter.

3. The book is original and comprehensive, and reading is the result and detail:

- **No reading without writing:** As in our physical world, you can't read something that hasn't been written first. This principle applies on a deeper level in this system. **Writing (command, origin, aggregate data) is the basis of the existence of reading (creation, result, perceived details).**

- **Book = Totality / Realm of Matter:** "Book" in this sense represents **the totality, the interconnected whole, the origin, the cause, the world of matter** with its total data and its original quantities. It is the universal record of existence.

- **Reading/Qur'an = Detail/The World of Creation:** "Reading" (from which the name "Qur'an" is derived) represents **dealing with the details, parts, and results manifested in the world of creation**. It is the process of **perceiving, understanding, and assimilating a** particular part of the "book" or its manifestations. The Holy Qur'an is a detail and explanation of this original "book", providing us with detailed proverbs, directives, commands, and prohibitions that we deal with in our daily lives (the world of creation).

- **Difference between the Book and the Qur'an:** This explains, according to sources, why the "Book" (as a whole and origin) was associated with the earlier nations (the People of the Book), while the "Qur'an" (as a detail, statement, and renewed reading) was associated with the Final Message and the period of the "Others." The Qur'an is a detailed "reading" of the book that is appropriate for the final stage of humanity.

4. Book Levels: The Universe and Man:

- **The Book of the Greater Universe:** The whole of existence is like a great open "book", without doubt, whose lines are the cosmic verses of God and the laws of the Most Merciful. This is the "book" whose events take place according to what has been "written" for it in the world of matter.

- **Kitab al-Insaan al-Asghar:** Al-Insaan al-'Ilah al-'Ilah al-'A'ilah al-'Aqtab fih al-Masira wa'amalah. [Wa' l-a'l-'a'i'a'i'a', 'wa'l-'aa'a'aa'i'a', 'wa'l-'aa'i'a'i'a'.**(** **Al-Isra**: 13-14).

5. The Path of Being: Writing and Reading Course:

The path of existence and the interaction between command and creation can be summarized in a continuous cycle:

1. **Writing Allah (Command):** Allah writes the decrees, commands, and Sunnahs in the world of the Command (the original book).

2. **Man's Reading (Creation):** Man lives in the world of creation and reads the manifestations of this book (he experiences events, understands laws, receives revelation).

3. **Man's Writing (Creation-> the Command):** Based on his choices and actions (divinity) in the world of creation, man "writes" new lines in his own book, and these actions are recorded and turned into statements in the world of the matter.

4. **Man's Reading (The Matter – > the Hereafter):** In the Hereafter, man reads his book, which was written based on his actions, in order to face the result of his choices.

6. Book keys and cut letters:

- The truncated letters at the beginning of some surahs (Alam, Ham, Tasm, Kahayas...) may, as the sources indicate, serve as **symbols or keys that refer to the "Book" and the world of the matter**. Each letter may carry a specific connotation or indicate an aspect of this unseen world or the way data works in it (such as the "aleph" as a symbol of association and appearance). Understanding these letters is part of trying to understand the larger "book."

7. Supplication in writing: Request for data transfer:

- Andama Ya'daw al-Mu'minah: "**Ra'ba'aa', wa'l-'a', wa'l-'a'i'a', 'a'l-'a', 'aqtab'** (al-fiqh al-da'a'i', 'a'l-da'a'i', 'a', 'a'l-da'a', 'a'l-da'a'i', 'a'l-da'a'a', 'a'l-da'a'a', 'a'l-'a'a', 'a'l-a'a', 'a', 'a', 'a'a', 'a' Faaq-e-ta'ab al-**'a'a'l-'a'a', 'Wa'aaqa'a'l-ta'a'l-'aa'l-wa'l-da'aa'i'l-wa'l-da'a'i'a', 'Wa'aa'i'l-haqiqa', 'Wa'l-Haqiqa'a', 'Ta'a'l-Ta'a'i'l-Wa'l-Ta'a'a'i'l-Ta'a'a'i'l-'A'a'l-'A'a'l'a', 'Wa'l-Qa'a'l-'A'l'al**-'A'a'l'a', 'Wa'l-Qa'a'l-Qa'a'a'l-'A'l-'A'l'a', 'Wa'a'l-'A'l-'A'a'l-'A'a'l'a', 'Wa'a'l-'A'a', 'Wa'a'l-Ta'a'a'l-Wa'l-'A'a'l'al-'A'a'l'a', 'Wa'a'l-Ta'a'l'a', 'Wa'a'l-'A'a'l'al-'A'a'l'a', 'Wa'a'l-Ta'a'i', 'Wa'a'l-Ta'a', 'Wa'a'l-Ta'a

Conclusion: The
concept of the "Book" in the Qur'an is deeper than just the physical text, it represents **the world of the matter with its original and complete data**. The processes of "writing" and "reading" represent **the continuous dynamic of data transformation and embodiment between the worlds of command and creation**. Understanding this dynamic helps us to recognize the deep interdependence between the unseen and the witness, between God's will and human actions, between written destiny and individual choice, and makes us deal more consciously with the "book" of the universe and the "book" of our lives.

34.12 DISSECTED LETTERS: MYSTERIOUS SYMBOLS OR KEYS TO THE WORLD OF COMMAND?

1. Introduction: The Mystery of the Letters of Illumination:

Twenty-nine surahs of the Holy Qur'an begin with single or compound letters known as "cut letters" or "luminous letters" (e.g., Alm, al-R, Ham, Tus, Kahyas, N, Q, S...). These letters have puzzled commentators and scholars throughout the ages, and there have been many statements in their interpretation, from saying that they are similar to what God has acquired knowledge, to being names for surahs, or a reference to the linguistic miracle of the Qur'an, as it is a composite of these letters that Arabs know, or that they carry deep symbolic meanings.

In the context of this series, which explores the duality of command, creation, and the data world, and based on the references in the reference sources, a possible understanding of these letters can be put forward that they serve **as symbols or keys to the larger "book", i.e., the world of command with its original data and laws.**

2. Letters as Origins of Words and Meanings (World of Creation):

- At the direct linguistic level (in the world of creation), the alphabets represent **the basic units that make up words and meanings**. Each language relies on a limited set of these letters to form an infinite number of expressive linguistic structures. The Qur'an itself, the miraculous words of God, is composed of these letters familiar to the Arabs, demonstrating God's great ability to organize them in such a unique way.

3. Letters as symbols of the world of command (origin and data):

- Based on the principle that the world of creation is a manifestation of the world of matter, and that the "book" (command) is the origin of "reading" (creation), the truncated letters can be seen **as going beyond their direct phonetic or linguistic significance to symbolize basic facts, laws, or keys in the world of matter.**
- **Why letters specifically?** Letters are the origins of the construction of words and meanings in the world of language (creation), and these divinely chosen cut letters may indicate **the "origins" or "keys" to the construction of the system of data and meanings in the world of matter.**
- **They are not just talismans:** this understanding does not mean that they are vague and meaningless talismans, but rather that they are **intense symbols of** shine, laws, or basic processes in the world of matter, the full nature of which can only be understood by God and those who are firmly rooted in knowledge, with His permission.

4. Trying to understand the semantics of some letters (for example):

Emphasizing that the certain meaning remains with God, it is possible to reflect on some of the possible connotations of some letters based on their shape, location, or repetition, as indicated in the reference text:

- **A (A):** With its vertical shape connecting the upper and lower realms, it may symbolize **the connection between the world of the higher order and the world of**

creation below. It may also symbolize **oneness** (like the first letters and numbers), and appearance, **clarity,** and rectitude.

- **L (L):** It may refer to **connection, connection,** and attachment (L. Ownership, L. Reasoning...).
- **M:** May refer to **addition, join, and** encompass.
- **(Alam):** It may refer collectively to **the connection (Alif) of the Comprehensive (Alif) (Meem) connection (Lam) between the command and creation**, or to the origins of the Comprehensive Book that leads to guidance.
- **H:** It may be associated with life and wisdom.
- **R:** It may be related to deism, repetition, or movement.
- **(Ham):** It may refer to the **principles of universal wisdom** or **the universal life**.

Important note: These are only reflections on possible significations, and do not represent a definitive explanation. The aim is to show how these letters can be seen as symbols of the world of matter.

5. The relationship of the truncated letters to the "book":

- It is likely that it is after al-Haruf al-Muqta'ah al-Dhikr al-Khattab al-Qur'an aw al-Tanzil, **al-Mu'ta'il: (al-Mu'l-* al-Dhu'l-Qa'l-'aa'l-Qa'aa'aa'l-'Aa'ib al-Fi'ih...) (Al-Baqarah**: 1-2**),** al-Raqa'ab al-Qa'a'ab al-'Aa'i'l-'A'i'l-'Al-'A'a'l-'A'l-'A'a'l-'A'a'l-'Al-'A'a'i'l-'Al-'A'a'l-'Al-'A'i'l-'Al-'A'a'i'l-'Al-'A'i'l-'Al-'A'a'i'l-'Al-'Al-'A'a'i'l-'Al-'A'i'l-'Al-'A'i'l-'Al-'Al-'A'a'i'l-'Al-'A'i'l-'Al-'A'i'l-'Al-'Al-'A'a'i'l-'Al-'Al-'A'i'l-'Al-'A'i'l-'Al-'A'a'i'l-'Al-'A'a'i
- This repeated sequence reinforces the hypothesis that these letters serve as **a prologue, keys, or symbols that indicate the origin or original nature of this book associated with the world of the matter.** It is as if God says: This book that you are reading (the world of creation) has its origin and source from those truths and origins that these letters symbolize (the world of command).

6. Divinity and Dealing with Fragmented Letters:

- How does man exercise his divinity (choice and orientation) toward these letters?
  - **Choosing contemplation:** A person chooses to reflect and contemplate this unique Qur'anic phenomenon, and not to go unnoticed by it.
  - **Choosing a position:** He chooses the attitude he takes toward her: do he consider them to be a closed divine secret, or symbols that can be contemplated and understood relatively, or just meaningless letters?

- **Turning to derivation:** Whoever believes that they are the keys to the world of matter, may turn his heart and mind to God to seek understanding and derivation from these principles that are symbolized by the letters.

Conclusion:
The truncated letters at the beginning of the surahs represent a unique phenomenon that calls for reflection. In the context of our understanding of the duality of command, creation, and the world of data, we can put forward a possible understanding that these letters are **symbols or keys that refer to the world of command and the origins of the "book."** They may symbolize fundamental laws, processes, or truths in that original world from which the world of creation manifests. This understanding, while emphasizing that God's certain knowledge is unknown, opens the door to a deeper contemplation of these letters and their relationship to the Qur'an and the universe, and makes dealing with them part of man's optional journey (divinity) toward a deeper understanding of existence and its source.

34.13 The Illustrated Arabic Tongue: The Mirror of the Universe and a Miracle Divine System

"In a clear Arabic language" (Al-Shu'ara'a: 195) – With this crucial phrase, the Holy Qur'an describes its language in which it was revealed. It is not merely a reference to a linguistic identity, but a declaration of a unique nature and a miraculous system that transcends the boundaries of mere means of communication. The key to understanding any message lies first of all in understanding the language in which it was formulated, and the Holy Qur'an, as the final and eternal divine message, invites us to a different approach to its language, one befitting its divine source and revealed nature.

Why is the language of the Qur'an different?

Many of us deal with the language of the Qur'an with the same tools and concepts that we deal with our everyday human language or other literary texts. We project the rules of grammar and morphology that humans later developed on them, or we interpret their words based on dictionaries that may not take into account the unique context of the Qur'an, or we treat its verses as isolated islands that we cut out of their overall context. This approach, despite its relevance in some aspects, overlooks a fundamental fact: The **clear Arabic tongue with which the Qur'an was revealed has its own peculiarity and tight internal system.**

The book **"[Mention the title of your book here]" starts** from this fact, presenting the methodology of the "Qur'anic Arabic Ligh Lissan" methodology that establishes a deeper understanding. This methodology sees that the language of the Qur'an is not arbitrary in any of its aspects. God Almighty, the Creator and Creator of the universe, is the same as

the house of the Qur'an. Just as His creation of the universe came according to a precise system, tight laws and unchanging Sunnahs, so did His home speech according to a precise and tight linguistic system, reflecting the same precision, creativity and consistency found in creation. The Clear Arabic Tongue, In this sense, it is not just a carrier of the message, but **a part of the message itself and a mirror that reflects the order of the universe.**

From the system of the universe to the system of language:

Our book reviews how this remarkable compatibility between the creation system and the Qur'anic language system manifests itself on multiple levels:

1. **The Law of Marriage:** Just as God created two pairs out of everything to achieve balance and integration in the universe {and from everything we created two pairs}, we find that the structure of the Qur'anic word is mainly based on **"al-Mathani" or literal pairs**. These pairs are not just a phonetic sequence, but rather structural and semantic units that interact with each other to produce meaning, just as pairs interact in the world of creation to produce life and diversity. Understanding the semantics and interactions of these pairs, as the book goes into detail, is key to uncovering deeper layers of meaning that go beyond superficial interpretation.

2. **The semantics of letters as origins:** The book goes further, suggesting that **the Arabic "letter names"** themselves are not just arbitrary phonetic symbols, but carry **latent cosmic and Qur'anic energies and connotations**. Just as the primary elements of the universe have their own characteristics that determine their interactions, the Qur'anic letters may serve as "primary elements" of meaning, each of which bears an original semantic imprint. Understanding these primary semantics of the letters, and their interaction within the "repetitions" (pairs), provides a methodology for deciphering the Qur'anic word and arriving at the "kinetic meaning" that connects the word to the ages of the universe and life.

3. **Unity in diversity:** Just as the fruits, trees, and living things in the universe are diverse but belong to the same origins and laws, we find that the words of the Qur'an, despite their diverse meanings and manifestations in different contexts, often refer to common roots and literal origins that carry a central meaning that connects them. This reflects the principle of unity in diversity that is characteristic of divine creation.

4. **Compatibility in Cosmic Examples:** The book provides practical examples that show how the Qur'an's description of cosmic phenomena such as the sun, moon, stars, and mountains does not stop at the superficial description, but rather the linguistic roots of the words used carry meanings that are strikingly consistent with the reality of these phenomena and their cosmic functions, confirming that the one who described it is the same one who created.

Towards a new reading of the Qur'an:

Understanding the Qur'an through its "clear Arabic jurisprudence", as presented by our book in clear detail and methodology, is not just a cognitive addition, but an invitation to **a new and conscious reading** of the Book of God. A reading that transcends the surface to the depth, transcends fragmentation into unity, connects the text to the universe, and interrogates letters and words to reveal their secrets.

It is an invitation to see the Qur'an not only as a book of guidance and legislation, but also **as an open universal book**, revealing to us the order of existence and reflecting the greatness of the Creator in His creation of His words as He created in His creation. It is an attempt to free the mind from being confined to inherited human rules, and to activate systematic contemplation based on trust that this clear Arabic tongue is a miraculous divine system, which holds within itself the keys to its understanding.

Let us accept the Book of God in this new spirit, the spirit of the contemplative scholar who seeks to understand the message through its unique language, to discover the amazing harmony between the Word and the universe, and to truly become a "universal Qur'anist" who combines deep faith and enlightened contemplation.

34.14 Conclusion of the Divinity Series: Towards a Conscious Unification of Choice and Order

1. Gathering the Flight Leads:

Throughout this series, we have sought to explore the concept of "divinity" in the Qur'an from a perspective that goes beyond traditional understanding, attempting to delve into its deep connotations and connections to human and cosmic existence. We proceeded from the fundamental distinction between **deity** (as a realistic system and all-encompassing divine arrangement, as detailed in the first series) and **divinity** (as an intentional voluntary orientation of those who have been granted freedom of choice).

We have seen how the concept **of "one God"** in the Qur'an may not be limited to the abstract divine self, but refers to **an integrated functional system** that includes God as the supreme source and Gabriel as the authorized mediator, and that the monotheism required is to believe in this system and to turn to it by following the revealed revelation.

We then made a precise distinction between the types of "gods" based on their relationship to **"God"** (as a source of legislation) and **"Rahman"** (as a source of the laws of the universe), distinguishing between "God without God" (legislative polytheism), "God without God" (Gabriel within the system), "God with God" (polytheism in the independence of power), "God without the Beneficent" (legitimate scientific/practical superiority), and "God without the Beneficent" (claiming independence from the laws of the universe).

We have explained the vital difference between **legitimate** worship (voluntary, mandated, directed to the one God) and **practical/realistic worship** (submission to the

laws and manifestations of the Most Merciful), stressing that the confusion between them is a great reason for loss.

We also explored the role **of the "Rahman"** as a manifestation of order, law and links in the world of creation, and how **the "servants of the Most Merciful"** provide a model of harmony with this system. We have considered **the "gods without the merciful"** as a state of scientific excellence and acquired power within the laws, conditions and controls of the universe. We have linked Qur'anic symbols such as stars and hunting to man's optional journey towards guidance and knowledge. We stopped at numerical miracles as a possible cosmic sign that requires a choice of faith.

Finally, we delved deeper into understanding **the duality of command and creation** as the key to understanding the universe, how **believers' qualities** are skills to deal with "data" and access the world of matter, the role **of angels** in managing this data, the dynamics of **writing, and reading** in transforming it, and the symbolism of **the truncated letters** as potential keys to this world.

2. The Integration of Deity and Divinity: The Key to Comprehensive Understanding:

The deep understanding that these two complementary chains (the "Deity Chain" and the "Divinity Series") have sought to provide is only complete by looking at them together. **Deity** represents the realistic framework, the cosmic order, and the universal divine dispensation to which we live and submit, whether we realize it or not. **Divinity represents** the space of choice, orientation, and volitional pursuit that we (humans and jinns) exercise within this framework.

Divinity (our choices and orientations) cannot be understood in isolation from Deism (reality and the laws that govern us). Nor is it sufficient to realize Deity unless it is coupled with a correct Divinity (a correct orientation and choice towards the One God and His system). **Understanding them together gives us a comprehensive and balanced view** of existence and our relationship to God, to the universe, and to ourselves. It is an understanding that requires effort and reflection, and that it transcends the superficial separation between the unseen and the witness, between religion and science, or between the divine will and human choice. Understanding this integration is in itself a key to the advancement of understanding and faith.

3. The essence of Qur'anic monotheism: a conscious choice within an integrated system:

Based on this integration, it is clear that **the monotheism that** the Qur'an calls for is not merely a negative affirmation or a rigid belief, but is:

- **Conscious voluntary monotheism:** It stems from man's use of the most precious thing bestowed upon him: freedom of choice and the ability to deliberately (divinity). It is a decision made by man consciously and willingly.

- **Unity that unites the worlds of command and creation:** It is a unity that does not separate belief in the unseen from dealing with testimony, but rather connects them.
- **Standardization that understands the system and order:** it requires:
  - **Understanding and following the system of the "One God" (God and Gabriel through the Qur'an):** This is done by following the legal worship and following the house legislation as a path of guidance and guidance in the world of affairs.
  - **Awareness and conscious dealing with the system of the "Rahman":** This is done by understanding the laws and laws of the universe (the Lordship manifested in creation), seeking knowledge and action, and benefiting from the harnessing of creation, while always acknowledging that this system is derived from God and does not work in isolation from Him.

True monotheism is to practice your "divinity" (your choice) in perfect harmony with "lordship" (God's order and management), to worship the "one God" in His system, and to deal consciously and faithfully with the laws of the "Most Merciful."

4. A concluding call for reflection and proof:

These two series, with their visions and interpretations inspired by the contemplation of the "jurisprudence of the Qur'anic Arabic tongue" and other sources, are not the end, but rather a renewed invitation to:

- **Deep and continuous contemplation:** Constant return to the Holy Qur'an, contemplating its verses with an open mind and a heart that seeks the truth, and not sufficing with superficial or inherited understanding.
- **Searching for proof:** Establishing faith and understanding on scientific and logical proof and precision, and transcending blind tradition and uncontrolled emotions.
- **Continuing scientific research:** especially in the methodological aspects that need further scrutiny (such as the semantics of letters, repetitions, and numerical systems), using all available cognitive tools.
- **Practicing divinity responsibly:** Using the grace of choice to turn toward truth, goodness, and knowledge, and to seek harmony between our faith, understanding, and behavior.

We ask Allah to open for us and for you the doors of understanding His Book, to guide us to His straight path, and to make us among those who ponder His verses in the horizons and in our souls until it becomes clear to them that it is the truth.

35 The Keys to Understanding Deism and Divinity – A Balanced Critical Analysis

At the beginning of this new series of articles, we invite you to embark on a deep intellectual and contemplative journey to explore two fundamental concepts in the Islamic faith: deity and divinity. These two concepts have formed the cornerstone of our understanding of the relationship between the Creator and the creature, and of the nature of monotheism, which is the essence of the heavenly messages.

Deity is often seen as exclusive to God Almighty, as the Creator and Owner of everything absolutely. This understanding is the basis without which faith cannot be valid. Allah is the Lord of the Worlds, and He has no partner in His creation or in His command. However, when carefully considered the Qur'anic discourse, contexts may emerge that suggest that the concept of "deity" may have another dimension, namely "relative deity", i.e., the guardianship or management exercised by some creatures within a specific scope and with the explicit permission of God Almighty and within the framework of the laws and traditions that He has established.

This foundational understanding of absolute and relative deity will be the starting point on which the subsequent themes in this series will be built. We will focus in particular on the figure **of Gabriel, peace be upon him**, as a prominent and pivotal model of relative deity, as he is, according to some in-depth readings, the head of the Supreme Realm and the first person responsible for the implementation of the divine command related to revelation and management in the universe.

The main objective of this series is to clarify the pivotal role of Gabriel in the divine system as understood from the Holy Qur'an, and to understand the nature of the relationship between him and God, and between him and the prophets and humans. We will seek to place this relationship in the light of the concept of relative deity, which does not contradict the absolute deity of God, with the constant emphasis on Gabriel's absolute submission to God Almighty and his being a commanded slave.

The concept of deism in Islam is deep and expansive. A clear distinction between God's absolute deity, in which no one shares Him, and the relative deism practiced by some creatures, God willing and within a specific scope, is key to a deeper understanding of the relationship between God and the universe. It is also an important tool for protecting the doctrine of monotheism from any flaw, and for interpreting many Qur'anic texts in a way that is consistent with the clear Arabic language in which the Qur'an was revealed.

In the following articles, we will delve into the verses that speak of Gabriel, explore his roles, names, and attributes, and analyze his position in the light of the concept of relative deity, while making sure to clearly state the boundaries between him and the

Creator, in order to preserve the fortress of monotheism from any confusion or exaggeration.

35.1 "One God": A Functional System Beyond Traditional Understanding

When we read in the Book of God the command to address the "One God," we immediately think of the supreme divine self, God Almighty, who alone is worthy of worship. This understanding is the basis and essence of religion, for there is no god but God. But does the concept of "one God" stop at referring only to the individual self? The contemplation of some Qur'anic texts leads us to explore an additional dimension of this concept, as some contemporary readings indicate.

According to this perspective, the term "one God" in the Qur'anic discourse, especially in the context of the call to worship and follow, may not be limited to referring to the transcendent divine self alone, but may also refer to **an integrated functional system** that functions as a single unit in its relationship with the human being in charge, especially in the field of guidance, revelation, and legislation. This system is the practical interface with which human beings deal to receive and follow the divine method.

Components of the "One God" System: God and Gabriel

This proposition believes that this system consists of two basic elements that work in absolute harmony:

1. **God (swt):** He is the first and supreme source of this system. He is the perfect divine self, the owner of the absolute command, the home of original revelation and legislation. He is the top of the cosmic pyramid and the source of all authority and true legislation.

2. **Jibril (peace be upon him):** It is the executive aspect and the approved interface of this system in delivering legislation to the world of human beings. He can be described here as "God without God", not in the sense of an independent divinity that is worshipped without God, but in the sense of the great entity that God has chosen and entrusted with a fundamental task in this functional system. His role is as follows:

   - **Faithful Mediator:** Receives divine revelation directly from God.
   - **The Messenger of Revelation:** He descends the Revelation (the Qur'an and divine commands) to the Prophets and Messengers to convey it to mankind.
   - **The Legislator (Executive):** Since the revelation he carries is the word of God and His legislation, following what Gabriel (the Qur'an) has brought is the same as following God's command and pleasure. It is the official and approved channel through which human beings receive the mandate and method.

Why is this system functionally considered "one God"?

This integrated system (God as the source and Gabriel as the executor of revelation) is seen as "one God" for the human being who is charged with several practical and functional considerations:

- **Unity of Source and Will:** Gabriel's will in terms of revelation and legislation is a direct extension of God's will and command. There is no contradiction or independence for Gabriel in this matter. What Gabriel utters from revelation is what God wanted to reach His creation.
- **Functional Integration:** It is God who commands and legislates in the first place, and Gabriel is the one who executes and communicates this command and legislation. They complement each other in the process of delivering divine guidance and method to human beings.
- **The practical interface of man:** Man in his world does not receive legislation directly from the transcendent Divine Self. The practical interface that he deals with and receives the mandate from is this system, which is represented by the revelation revealed through Gabriel (the Qur'an).

Monotheism as a belief in the system and orientation to it

Based on this understanding, the monotheism required by Shari'a is not limited to the mere theoretical acknowledgment of the existence of a single God, but also includes a practical orientation to this system and dealing with it as a single unit worthy of legitimate worship and absolute obedience. This is done through belief in God as a source, belief in Gabriel as an honest mediator, and directing worship and obedience to what has been revealed (the Qur'an), as the binding divine legislation.

Understanding the prohibition of "two gods"

In the light of this understanding of the system of "one God", the Qur'anic prohibition becomes deeper when the Almighty says: "Allah said, 'Do not take two gods, for He is one God, so you shall be afraid'" (An-Nahl: 51). It is not merely a prohibition against worshipping an idol or an idol beside God, but it is a prohibition against the perception of any independence or separation in the source of legislation or guidance that reaches man. It is an affirmation that the system from which man receives the mandate and legislation is one integrated system, sourced by God and communicated by Gabriel, and it is not conceivable that there are two contradictory or independent sources of the divine command. Ultimate awe and absolute submission to God, who is the source of this entire system.

The understanding of the "one God" as a functional system that includes God and Gabriel (as a legislative and executive unit) provides an additional dimension to the concept of monotheism in the Qur'an. It shows how belief in God includes belief in His Messengers and His Revelation, and how obedience to what Gabriel brought from the

Revelation is obedience to God, all within the framework of a single divine system that does not contradict itself, to which the believer turns by choice, obedience, and legitimate worship.

35.2 The Boundaries Between God and Gabriel - Adjusting the Concepts of Tawheed, Worship and Supplication

Having reviewed the concept of relative deity, and presented a preliminary conception of the system of the "One God" that includes God and Gabriel as an honest and delegated mediator, it is now necessary to draw very clearly the boundaries between the Creator and the creature, between God and Gabriel, peace be upon him, and any other creature. Gabriel's great position and pivotal role in revelation and management (by the command of God) should never lead to any compromise on the essence of monotheism, or to fall into any form of shirk or exaggeration. To achieve this, it is necessary to adjust our understanding of some basic concepts such as worship and supplication, which may be misunderstood if we do not return to their precise linguistic and Qur'anic connotations.

1. Monotheism: The Fundamental Pillar and the Ultimate Purpose

Tawhid is the absolute and firm belief that God is One and has no partner, in Himself (there is no equal to Him), in His attributes (there is no likeness to Him), in His actions (such as creation and absolute management), and in His deserving of worship (there is no god but He). It is the essence of Islam and its solid foundation, and all acts of worship and deeds are not accepted unless they are sincere to His noble face. The sections of Tawhid can be clarified to establish this concept:

- **Monotheism of Godhead:** Singling out God through His actions such as creation, kingship, sustenance, and the absolute management of the universe.
- **Monotheism of divinity (worship):** Singling out God for all kinds of worship of the heart, word and action, and not spending any of it on anyone else, whoever he is.
- **Unity of Names and Attributes:** Belief in what Allah has described Himself and His Messenger has described as the most beautiful names and supreme attributes, without distortion, disruption, adaptation or representation, with the certainty that "there is nothing like Him, and He is the All-Hearing, the All-Seeing" (Al-Shura 11:11).

There are many conclusive proofs of this absolute monotheism in the Qur'an, and Surah Al-Ikhlas is the clearest statement of it: "Say, 'He is Allah, the One God, who is steadfast, who was not born, nor was He born, nor was He sufficient for anyone.'"

2. Adjusting the Concept of "Worship": Between the General and the Specific Meaning

A common mistake is to limit the word "worship" and its derivatives to the devotional meaning of God only. The Qur'an, in its clear Arabic language, uses them in broader connotations. The general linguistic meaning of worship revolves around submission,

obedience, humility, and exaltation. All of these meanings may be realized together, or some of them may be realized without each other depending on the context.

The Qur'anic multiple uses of the word "worship" include:

- **Worship of Allah:** It comes in its fullest forms and meanings (submission, obedience, humility, exaltation, sanctification, love, fear, and absolute hope) as in the words of the Almighty: "We do not worship You, nor do we seek Your help" (Al-Fatiha: 5).

- **Worship in the sense of obedience and regular submission (to other than Allah):** The Qur'an used the derivatives of worship in contexts that do not imply polytheism, but rather obedience and submission within the framework of a social system or a divine mandate. For example, the Almighty says: "And marry the righteous among you and the righteous among your servants and servants" (An-Noor: 32), where "your servants" means the followers or possessed who are subject to the authority and order of the master, and not polytheistic worship of him. For example: "They were under two of Our righteous servants" (Al-Tahrim: 10), "They found a slave from among Our servants, to whom We had given mercy" (Al-Kahf: 65), and "And remember Our servants Abraham, Isaac, and Jacob... (p. 45). In these contexts, "our servants" can be understood as the prophets and righteous people who are subservient and obedient to the divine order that is administered and implemented by these higher people or others by God's command. It is servitude to God that manifests itself in obedience to His commands that may be carried out through these intermediaries, and not worship of the fullness themselves.

Understanding this multiple use of the word "worship" is essential so that we do not interpret every obedience or submission (e.g., traffic regulation, or labor laws) as shirk. Shirk worship is the disbursement of any kind of worship that is permissible only to God (such as sanctification, absolute humility, and seeking help for that which only He is able to do) to anyone other than God.

3. Adjusting the Concept of "Supplication": Between Asking for Help and Asking for Help

The word "supplication" also does not have the same meaning, but its meaning varies according to what is required of him. Distinction is essential here:

- **Supplication in the sense of worship and supplication:** It is a request for that which only Allah is able to do (such as asking for a child from nothing, or absolute recovery from a terminal illness, or forgiveness, or salvation from great distress that only the Creator is able to do). This type of supplication is pure worship that may only be dispensed to Allah alone. The Almighty said: "Your Lord said, 'Call upon Me and I will respond to you, for those who are arrogant in their worship of Me will enter Hell and enter it.'" 60). Notice how Allah called supplication here "worship". He said: "And the mosques belong to Allah, so do not call anyone along with Allah" (Al-Jinn: 18). Invoking other than Allah in this sense is the greatest shirk: "And whoever goes astray from among those who call upon

other than Allah, those who will not respond to him until the Day of Resurrection, and they are heedless of their supplication" (Al-Ahqaf: 5).

- **Supplication in the sense of asking a creature (for what it is capable of):** It is asking for help or need from another human being or another creature in matters that fall within his ability and material and moral means that God has given him. For example, asking a doctor for treatment, or from a rich person for money, or from a strong person to help him carry something heavy, or from Gabriel to convey the message of God (as the Prophet (peace and blessings of Allaah be upon him) requested. This type of "supplication" (in the sense of requesting) is permissible in language and in Sharia, and is not considered shirk as long as the heart He is attached to God and that this creature is just a cause or a means that God has authorized to use.

In the context of this understanding, the role of certain beings, such as angels or other "higher publics," can be seen in "responding" to a call to God. The prophets and the righteous call upon Allah alone (the supplication of worship and supplication), and Allah is the One who answers their supplication. However, the process of implementing this response in the world of matter and creation may be carried out by the creatures in charge of it (angels or others). They are the tools of implementing the command of Allah, and there are no partners in the merit of devotional supplication. Devotional supplication to God, and the implementation of the response by God's command may be through created means.

Controlling these concepts is essential to maintaining the fortress of monotheism and ensuring that we do not fall into polytheism or exaggeration, with a correct understanding of the true nature of worship and legitimate dealings with the universe and its creatures.

35.3 "Al-Rahman": The Manifestation of Law and Order in the World of Creation

In our journey to decipher the relationship between the concepts of divinity, deity and cosmic beings in the Qur'anic discourse, and after exploring the concept of "one God" as a functional system that represents the practical interface for receiving legislation, and adjusting the concepts of monotheism, worship, and supplication to demarcate the boundaries between the Creator and the creature, we now move on to delve into the understanding of one of God's great names: "The Most Merciful."

The name "Al-Rahman" refers not only to the all-encompassing and all-encompassing quality of mercy that characterizes God, but is intrinsically related to **the world of creation** and to the **order and laws of the universe**. If the name "God" is more closely associated with the world of matter, the unseen, legislation, and the direct and

transcendent will, then the name "Al-Rahman" stands out and manifests itself remarkably in the world of creation, that is, the tangible and imperceptible physical universe in which we live and interact.

"Al-Rahman" is the name through which God's vast mercy is manifested in the creation and maintenance of this visible universe in all its subtlety and majesty. This mercy is not just a negative emotion, but a precise and tight system and fixed and continuous laws that God has deposited in His creation to ensure its continuity, balance, and suitability for life and living. The universe, with its physical, chemical, astronomical, biological and other laws, is a great manifestation of the mercy and management of the Most Merciful.

What we call natural or cosmic laws in modern science (laws of gravitation, thermodynamics, laws of heredity, etc.) can be considered in this context as "the laws of the merciful." These are the fixed Sunnahs by which Allah has conducted the universe, which do not change and change only by His Absolute Will: "You will not find any change in the Sunnah of Allah, nor will you find any change in the Sunnah of Allah" (Fatir: 43). These laws are a manifestation of God's knowledge, power, and wisdom in creation, and they are the way that the Most Merciful chose to manage this material world and establish order in it. Studying, understanding and applying these laws through science and technology is the key to properly dealing with the world of creation and benefiting from harnessing it.

Inspired by the idea that "the Most Merciful is all links," this great name can be understood as representing the network of laws and causal relationships that bind the parts of the universe together, governing their interactions and interactions. The laws of interdependence between atoms, the interaction of fundamental forces in the universe, the relations between living things and their environment... All these links are part of the system of the "Rahman" that preserves the balance of the universe, prevents its chaos, and ensures that it runs accurately and tightly. "The Most Merciful" in this sense is the guarantor of order, harmony, and consistency in the world of creation.

It is necessary to reiterate here that this functional distinction between "God" (who is connected to the world of command, legislation, and the supreme will) and "the Beneficent" (who is connected to the world of creation, its laws and order) **does not mean the existence of two gods. "Say, 'Call upon** Allah or call upon the Most Merciful, for whatever you call upon Him is the Most Beautiful Names'" (al-Isra'a: 110). "God" represents the transcendent self and the source of command, while "merciful" represents the manifestation of the self in the material world of creation through all-encompassing mercy that is embodied in laws, order, and cosmic connections. This distinction helps to understand how God can be transcendent and unparalleled from the likeness of the two creatures ("there is nothing like Him") and at the same time present and manifested in every atom of His universe through His system and laws set by the Most Merciful.

The concept of "servants of the Most Merciful" in Surah Al-Furqan provides a wonderful model for those who understand and harmonize with this great divine name and His order in the universe. Not only do they perform pure worship of God, but they also walk on the earth here, interact with people wisely, prostrate and rise to their Lord (connect the world of creation with the world of matter), spend moderately (understand the laws of balance), do not invoke another god with God (distinguish between the Creator and the creature), and if they are reminded of the signs of their Lord, they are not deaf and blind to them (they consciously interact with both the legal and the cosmic signs). They are servants who understand the system of the Most Merciful in creation and are in harmony with Him in their behavior and life.

In this context, the name "Al-Rahman" represents a fundamental aspect of the Divine Transfiguration, which is associated with the creation and maintenance of the physical universe through a precise system and fixed laws. Understanding this role of the Most Merciful helps to heal the illusory rift between religion and science, and opens the door to seeing the universe as an open book that indicates the greatness and mercy of its Creator, and invites man to be one of the "servants of the Most Merciful" who understand this system and are in harmony with it in their behavior and life.

35.4 "Gods without the Most Merciful": Scientific Excellence and Acquired Ability within the Laws of the Universe

In the course of our understanding of the order of the universe and its laws associated with the name "merciful," we are now exploring a concept that may seem shocking at first glance, namely the concept of "gods without the merciful." But, as we shall explain, this concept – according to our reading of this series and based on reference sources – does not refer at all to the existence of true gods worshipped without God, but rather to a description of a realistic state of superiority and power that some creatures possess within the framework of the cosmic laws laid down by the Most Merciful.

Redefining the concept and defining its nature:

We must reiterate, on the basis of the distinctions we have already made between legal and practical worship, that the term "god(s) without the Most Merciful" never refers to divinity in the legal or religious sense that requires ritual worship or sanctification. It is not a doctrinal concept of the merit of worship, but rather a description of a realistic or practical state of relative power and control in the world of creation.

"Divinity without the Most Merciful" is a description of the state of superiority, high power, and relative control that a creature (human or non-human) acquires or enjoys in a particular field, as a result of his deep understanding and skillful application of the natural

and scientific laws of the universe established by the "Merciful." It is a "divinity" that is acquired (by science and action) or innate (by instinct and formation) within the framework of the system of the Most Merciful, and is not outside of it or independent of its own right. It is an ability that operates *by* the laws of the Merciful, not *outside* of it or *by a will independent of* its creator.

Examples and applications to understand the concept:

To illustrate this concept in practice, we review the examples given in the reference discussions:

1. **Angels as "Sub-Rahman Gods" (by Nature):** Angels, by virtue of the nature of their creation and their cosmic functions entrusted to them by God, are in perfect harmony with the laws of the Beneficent and govern them in certain aspects. Their ability to control the trajectories of cosmic phenomena (e.g., gravity, the movement of the wind, the rainfall, precise cosmic processes by God's command) makes them possess superiority, power, and control over aspects of this material world. This innate superiority makes them functionally and practically "sub-merciful gods" relative to the rest of the creatures who are subject to these laws. We "worship them." (Practical worship) in the sense that we are subject to the laws that they follow by the command of Allah, and not a legitimate worship of them.

2. **Humans (scientists and inventors) as "gods without the Most Merciful" (by acquisition):** Man, through reason, science, quest and research, can discover, understand, and adapt the laws of the Most Merciful in the universe. By applying this understanding to inventions, technologies, industries, and medicine, man is able to achieve superiority, ability, and control that he did not have before (e.g., aviation, modern communications, treatment of diseases that were incurable, control of some sources of energy...). This acquired scientific and technical superiority gives these scientists, inventors, and leading companies a kind of "divinity without the Merciful" in the fields of Specialization. They provide solutions and capabilities that make others dependent on them and practically subject to their excellence, products and services.

3. **The Messiah, Jesus and his mother Mary as "gods without the Most Merciful" (special case): The** Qur'an refers to the possibility of them being taken as gods in the words of the Almighty: "Did you say to the people, 'Take me and my mother as gods besides God'" (Al-Ma'idah: 116). According to the interpretation based on sources, their possible description of "gods" here is not related to polytheistic worship ("without God"), but rather to their supernatural abilities that fell under the concept of "without the Most Merciful." Miracles they performed with God's permission (reviving the dead, healing the leper and the dumb, speaking in the cradle of Jesus, sustenance Mary's special to Mary) was the result of their union or support with a special force from the realm of command (the Holy Spirit), which enabled them to apply or transcend some of the usual laws of the Beneficent in the world of material creation, but all of this was within the general

framework of the system of the Beneficent and with the permission of God. This superiority in the ability to manifest the supernatural made them, in the eyes of those who witnessed them and did not understand the nature of this ability, as "two gods without the merciful", that is, beings who possessed a superpower based on special divine laws, and not gods to be worshipped without God.

"Worship without the Most Merciful": Practical Submission to Excellence

As we explained earlier in the third article, the "worship" associated with "gods without the merciful" is practical, realistic, or even metaphorical, not a ritual religious worship. It means submission, dependence, benefit, or even practical fascination with the excellence and ability that comes from understanding and applying the laws of the Most Merciful. Examples: having to use a smartphone and pay for it because of the scientific superiority of its maker, relying on a doctor's knowledge-based treatment, using an airplane, or submitting to the law of gravity governed by angels by God's command. This "practical worship" is natural and permissible, and is part of interacting with the universe and benefiting from divine harness and scientific progress.

The decisive condition: Acknowledging the source of the laws (belief in the Most Merciful):

The key point that distinguishes between "divinity without the merciful" (legitimate and sometimes acceptable superiority) and "divinity without the merciful" (the great crime and its punishment is hell) is faith and acknowledgment of the source. In order for man's scientific and technical excellence to be "sub-merciful" (i.e., within the divine system), he must acknowledge and acknowledge that these laws that he has discovered and applied are made by the "merciful," and that his ability and that of every creature are derived from God and operate within the system of the merciful that he has created. Science and achievement must be coupled with faith in the True Source and Blessing.

But if a person attributes this superiority to himself and his own abilities as if he were independent of God's system and laws, and denies the divine source of these laws, and claims absolute power independently of the Beneficent, then he becomes a "God without the Beneficent." This is the scientific or functional disbelief and arrogance that leads to destruction, because it is a denial of the great universal truth and of God's lordship and absolute divinity.

The concept of "gods without the Most Merciful" opens a door for us to understand the superiority and power that we see in the world of creation, and connects it to the laws of the Most Merciful, and distinguishes between practical submission to this superiority and legitimate worship that is permissible only to God. He also places the requirement of faith and recognition of the source of these laws as a line between legitimate supremacy within the divine order and the false claim of independence, which constitutes a major

crime. This understanding encourages science, progress, and conscious approach of the universe, while maintaining faith and connection to God as the source of everything.

35.5 The Lord: Between Separation from God and the Manifestation of Deity in Him - A Dialectical Analysis

Having explored the system of "one God" as a framework for understanding legislative monotheism, explained the differences between types of worship, and delved into the concept of "the Most Merciful" as the system of creation and its laws, we now move on to address one of the most controversial and debated concepts in the Qur'anic discourse within the context of the hierarchy of power and existence: the concept of "God." While no one disputes that God is the Absolute Lord of all things, the use of this term in some verses opens the door to jurisprudence as to whether it refers everywhere to the Absolute Divine Self, or whether it may sometimes denote a great entity or level of authority that operates under direct divine delegation.

As we briefly noted in the third article, some scholars argue that in certain contexts the word "Lord" does not necessarily refer to God Himself, but rather to a high level of authority or a great entity entrusted with specific tasks by God's permission and direct command, and can be seen as having a detailed divine project or a deputy, acting with a high authority. This understanding finds its roots in an in-depth reading of some verses that speak of creation and command, in which actions are attributed to "God" in contexts that may be understood to distinguish Him from the Divine Omnipotence in that particular context.

One of the most prominent readings that adopted this distinction and sparked a wide debate is the one that reaches the conclusion that this "Lord" referred to in some verses **is Gabriel (peace be upon him) in particular**, as the faithful and powerful spirit responsible for carrying out the great divine commands, especially those related to revelation, cosmic management, and man's project on earth. The proponents of this argument believe that Gabriel's great status, supernatural abilities, and pivotal role qualify him for this high position under the absolute authority of God.

But is this the only possible understanding? What arguments do you counter this vision?

Other scholars offer a strong critique of this idea, asserting that the term "Lord" in all its contexts refers to God Almighty, and that any use of the term that may appear different can be understood within the context of the Arabic language and the context of the universal verses. They argue that the use of the word "Lord" may be in the context of the addressee or in the context of a relative guardianship and management, but in the end, it belongs to God as the absolute Lord of all things.

Among the verses that indicate that "Lord" returns to God even in seemingly different contexts, is the words of the Almighty in the words of Yusuf (peace be upon him) addressing the king's legs: "Remember me with your Lord" (Yusuf: 42), and his saying to the king: "Return to your Lord and ask Him what is the matter with the women who cut off their hands" (Yusuf: 50). Critics argue that Joseph here used the word "your Lord" in the conventional sense of a king who manages the affairs of his subjects, not as an acknowledgment that this king is "Lord" in the divine sense, but rather as a linguistic use of the word in the context of relative authority. They compare this to what Moses (peace be upon him) said about the calf (your God) (Taha: 97) addressing the Samaritan, who did not acknowledge that the calf was a god, but used the word according to the claim of the Samaritan and his people. This shows that the use of "Lord" or "God" may be in certain linguistic contexts that do not necessarily imply to prove the truth of this Lord or God in the absolute sense.

The most important topic of discussion: the story of creation in Surah Al-Baqarah

The most vital context in this debate is the story of Adam's creation and the ensuing command to prostrate and rebel, as stated in Surah Al-Baqarah:

(Wa'l-qa'l-raab-e-raab-e-la'a'i'l-'a'a'i'a'a'i'a'i'a (Al-Baqarah: 30) It is a matter of fact that the messenger of Allaah (peace and blessings of Allaah be upon him) said, "I have to say, 'I'm going to have a lot of money,' (34) (al-Baqarah: 34)

Those who read the distinction believe that the speech here is directed by "your Lord", that the command to prostrate was issued from Him, and that Iblis rebelled against him. They raise the question of how Iblis directly rebelled against God in the first place if God is the speaker in these verses, especially since the angels (who are present at the time of the command) do not disobey God in what He commands them. This leads them to say that the "Lord" here is on a level other than the Absolute Divine Self, and it may be Gabriel who is responsible for this project.

Critics, on the other hand, assert that the speaker is God Almighty, and that Iblis rebelled directly against God's command. They believe that the possibility of disobedience and rebellion exists for those who are charged with the jinn and humans, and that Iblis chose to rebel despite his knowledge of God's absolute authority. They affirm that the attribution of words and deeds to "Lord" does not take Him away from being God, for He is the Lord of all things. They also refer to other verses that speak of Iblis's rebellion, disobedience, curse, and expulsion from "Allah" directly, as in the words of the Almighty about Iblis: "Allah cursed him" and said, "Take from your servants an obligatory portion" (al-Nisa: 118), which indicates that the disobedience was directed at Allah, who cursed him and expelled him.

This debate about the identity of "God" in these contexts holds profound implications for our understanding of the hierarchy of power. If God is a separate entity (like Gabriel in

some readings), this provides an example of a very high level of created and delegated authority. If the Lord is always God, then this confirms that the actions attributed to "the Lord" are direct manifestations of God's absolute deity in different contexts.

The initial conclusion is that the concept of "God" in the Qur'anic discourse is a matter of reflection and diligence. There are readings that see it as indicative of a level of power created and delegated in certain contexts, with Jibril being referred to as a candidate for this role in some contexts. In contrast, there are other readings that assert that "the Lord" always belongs to God Almighty, and that verses that appear different can be understood in other linguistic or semantic contexts. This ongoing debate leads us to further comparative reflection and to search for the strongest proof in God's book.

In the following article, we will move on to the controversy surrounding the concept of "Rahman" and whether it is only a name of God or a separate entity, while countering the argument with proof as stated in the reference discussions.

35.6 "The Lord of the People": Between Traditional Interpretation and the Power of Hidden Ideas

At the conclusion of the series "Lordship and Divinity", after reviewing the possible levels of authority and management in the universe, delving into the meanings of the divine names and their relationship to the worlds of command and creation, and dealing with the temporal dimensions of management and reckoning, we stop at a concept mentioned in a great chapter, which is Surah Al-Nas: "Lord of the people". This concept, despite its apparent simplicity, carries with it dimensions that may go beyond conventional understanding, and opens the door to contemplation of types of "deism" that are not related to the direct Creator.

The traditional meaning of "Lord of the people":

The majority of Muslim commentators and thinkers interpret the term "Lord of the people" in Surah Al-Nas to refer to Allah (swt), who is the Creator of mankind, their sustainer, their owner, and to Him they return. The general context of the Surah (King of the people, the God of the people) confirms this meaning, for God is the true King and the God worthy of worship alone. Seeking refuge in the Surah is from the evil of the obsessive compulsive disorder that whispers in the breasts of people from Paradise and people, and this obsession is the source of evil that threatens people's faith and their relationship with their Lord, King and God.

New Vision: "The Lord of the People" as the prevailing ideas:

In addition to this fundamental and only true understanding (that God is the Lord of men over absolute truth), some contemporary readings offer additional insight into the term "Lord of men." This view believes that the "Lord of the people" may also refer to the ideas, beliefs, convictions and legacies that have been nurtured and rooted in people's

minds and consciences, and over time have become controlling their behavior, guiding their decisions, and shaping their outlook on life and existence.

According to this perspective, these entrenched ideas and beliefs exert a kind of "deity" over individuals and societies. It constitutes an internal system of reference to which people revert, and guides them in life in the same way that the Lord guides His servants. These ideas may be true and derived from revelation, and they may be wrong, perverse, and derived from other sources. This interpretation sees the whispering mentioned in the Surah as the mechanism by which these thoughts are broadcast and entrenched in the chests, whether they originate from the devils of the jinn or the devils of humans (who are whispered to corrupt thoughts and beliefs).

Evidence on which this interpretation may be based:

1. **Linguistic context: The** word "Lord" in Arabic is not limited to God, but means owner, master, educator, and manager. It can be used to describe the owner of authority or the thing that raises, influences, and controls. Ideas and beliefs possess these qualities in a person's life, they nurture his beliefs, they rule over his decisions, and they exercise hidden power over his behavior.

2. **Qur'anic context:** This interpretation links the "Lord of the people" in Surah Al-Nas with other verses that talk about the influence of corrupt thoughts and beliefs on people, and about following whims and suspicions of corruption.

3. **Social Reality:** This interpretation suggests that the prevailing ideas in society (unproven traditions, ideologies, fashion trends, deviant values promoted by the media) exert real and significant power over individuals, and often direct their behavior more often than religious or rational directives. These ideas act as a "Lord" to whom people sometimes unconsciously follow and submit.

The importance of this interpretation and its practical applications:

This interpretation does not eliminate the traditional meaning (God is the Absolute Lord of mankind), but rather adds a dimension to understanding Surah Al-Nas in the context of contemporary challenges. It has great importance and practical applications:

- **Freedom from blind dependency:** This understanding helps to realize that submission is not only to obvious alleged gods (such as idols), but may also be subtle submission to unproven prevailing ideas. This encourages critical thinking and unscrutinizing ideas.

- **A deeper understanding of evil:** It shows that evil may not be just obvious external actions, but may be rooted in corrupt thoughts and beliefs that control minds and direct behavior toward corruption and deviance.

- **Calling for awareness and vigilance:** This interpretation calls for constant awareness of the sources from which we receive our thoughts and beliefs, and for distinguishing

between right ideas that serve truth and goodness, and wrong ideas that lead to misguidance and corruption.

- **Returning to Revelation as an Editor:** This interpretation highlights the importance of returning to Divine Revelation (the Qur'an and the Sunnah) as a basic and pure source of ideas and beliefs, and as a way to be free from the authority of the prevailing deviant ideas. Seeking the help of the Lord of men, the King of men, and the God of men is, in essence, seeking refuge in God from the authority of any idea, belief, or entity that tries to occupy the place of the Lord, the King, or God in our minds and behavior.

Conclusion:

The concept of "Lord of mankind" in Surah Al-Naas, in addition to its clear basic meaning (God is the Absolute Lord of mankind), carries an additional dimension that points to the authority of prevailing ideas and beliefs that exert a kind of "hidden Lordship" over people. Understanding this additional meaning helps us to recognize the various forms of undivine "deity" to which we may be subjected, and invites us to intellectual vigilance, conscious criticism of ideas, freedom from the power of illusion, and a return to God alone as the true and absolute Lord to whom hearts, worship, loyalty, and obedience must turn. It is a constant call to seek God's help from everything that tries to be our "Lord" except Him.

35.7 The High and the Fullest: Levels of Management and Execution in the Cosmic System

In the course of our exploration of the possible hierarchy of power and existence in the universe as understood from the contemplation of the Qur'anic discourse, having placed "God" at the pinnacle of absolute greatness, addressing the concepts of "God" and "the Most Merciful" and their role in the worlds of command and creation, and reviewing the debate about the identity of God and the nature of the Merciful, we now move on to explore additional levels within this great system: the levels of the "high" and the "highest public."

Some scholars of Qur'anic discourse refer to the term "high" as a group of entities that carry out enormous tasks in the universe. Their existence and role are inferred from the verses that speak of great actions such as creation, making, and settlement in the plural (using the pronoun "na"), which may be understood not directly attributable to the Divine Essence, which is always absolute as a single and direct agent, but to many agents who act at its command and will. In Surah Al-Anbiya, we read:

(1) (Wa'aa'l-khul-qa'aa'a'a'aa', 'a'l-a', 'a'a'

In continuation of the same Surah in the context of the discussion about the organization of the earth and the sky:

(Wa'l-'a'l-a'a'aa'aa', 'a'l-'a', 'a', 'a'l-'a', 'a'l-'a'a', 'a', 'a'l-'a', 'a'l-'a'a', 'a'l-'a', 'a'l-ta'a'a'i', 'a'l-a'a', 'a'a', 'a'l-ta'a', 'a', 'a'l-a', 'a'l-ta'a', 'a'l-a', 'a'l-a', 'a'a

The use of the plural form "created", "wanted", "we took it", "doers", "made" in the context of talking about the creation of the heavens and the earth and everything in between, and the establishment of cosmic laws and traditions (e.g., al-Rawasi, al-Fajaj, and the sky as a "preserved roof"), may be understood to refer to multiple actors who performed these great acts. In this hierarchical conception, the "highs" are seen as these actors, who are a high level of beings who have been entrusted with the task of establishing and managing the material and cosmic order, God willing. They can be seen as senior officials or "ministers" in cosmic administration, receiving directions from the higher levels (God, and perhaps the Lord in the context of His project) and overseeing their implementation.

As for the "highest public", they are mentioned in the Holy Qur'an in contexts related to listening to the news of heaven and the measures and commands that take place in it, and in the context of the dispute between them. In Surah Al-Saffat we read from the mouth of Iblis and his soldiers:

(Al-Ya'aa'l-'a'ah, wa'l-qa'l-da'a'ah wa'l-'a', 'i'm in'l-qa'a'l-ja'ba'a'a') (Al-Sa'a'bah, 8)

In Surah S, the Prophet (peace and blessings of Allaah be upon him) said:

(Ma'aa qaan al-ma'aa'l-ma'a'l-'a'a'l-'a'a'i'l-ya'a'l-ta'a'l-'a'a'i'a'l-ma'a'l-'a'a'i'a', p. 69)

The term "higher publicity" refers to a group of beings in the world of the unseen, who are in a high position that enables them to perceive and manage some cosmic things. In the context of the proposed hierarchy, the "top public" could be placed as a management level that falls below the "high" level. If the "highest" are responsible for establishing the great laws, then the "upper public" may be responsible for aspects of implementing these laws and directly managing the affairs of the universe, or for following its records and events. They can be seen as "department managers" who receive orders and directions from the higher levels and transmit them or oversee their implementation by the lower levels.

In the context of the in-depth discussions on which this series is based, **a specific reading (such as that of Firas al-Munir) is presented that sees Jibril (peace be upon him) as the head of this supreme community**. This adds a specific dimension to the composition and role of this leadership level, and links it to the central personality of Jibril, which we discussed earlier in the context of the system of "one God" and relative deity. If this perception is correct, then Jibril is at this high administrative level, the leader of a great group of beings who carry out management tasks by the command of God.

The relationship between these and other higher levels is evident through the flow of orders and information. The "Most High" and the "Most High" receive orders from their higher levels (sometimes directly God, and the Lord in the context of His project), and issue directions and tasks to the lower levels, chief among them the angels, who are the direct executors of the various aspects of the universe. This sequence ensures that the cosmic system is conducted accurately and regularly in accordance with the divine will.

With this understanding, the "high" and the "upper public" represent two important levels within the hierarchy of power and existence in the universe, each with its own role and tasks entrusted to it, God willing. They are not independent creators, but rather agents within the framework laid down by God, contributing to the management of this great universe. Their precise nature, their identity, and the details of their roles remain part of the unseen that we do not fully comprehend, but the Qur'anic references open the door to contemplation of this great divine organization.

In the next article, we will discuss the level of angels, who are the direct executors of divine commands in various aspects of existence, and we will continue to connect concepts to each other.

35.8 Angels: Soldiers of the Order and Executors of the Divine Dispensation

In completing the contours of the possible hierarchy of authority and existence in the universe as understood from the contemplation of the Qur'anic discourse, and having explored the higher levels of the Absolute God, through the concepts of God and the Most Merciful, to the Most High and the Most High, we now reach the direct executive level of this great system, which is the angels.

Angels are a great world of God's unseen creatures. It is mentioned in the Athar that they were created from light, and they were forced to obey Allah completely and obey His commands without the slightest hesitation or disobedience. They represent God's soldiers and soldiers in the universe, carrying out His will and administering the affairs of existence according to the specific tasks that God assigns to them directly or through the higher levels of the hierarchy.

The primary characteristic by which angels are known in the Holy Qur'an is their absolute obedience to Allah and their non-disobedience to His command. This obedience is not due to weakness or inability to disobey, but it is part of the nature of their creation and their complete obedience to the will of the Creator:

(Ya'aa'a'aa', 'a'l-'a', 'a', 'a'l-'a', 'a', 'a'l-a', 'a', 'a'l-

This verse and many others clearly affirm that angels are the faithful executors of God's commands, making them the ideal tool for carrying out God's will in various aspects of

the universe. Nor do they have the independent power of creation, and their powers of management and action are inferior to the higher levels of the proposed hierarchy.

Angels have multiple and varied functions that include different aspects of the worlds of matter (the world of the unseen and legislation) and the world of creation (the material world of the perceptible). Some of them are the bearers of the Throne of the Most Merciful, some of them are entrusted with the divine revelation to the prophets, some of them are entrusted with sending down rain and sustenance, some of them are entrusted with counting and recording the deeds of human beings, some are entrusted with capturing souls, some are the guardians of Paradise and Hell, and some of them carry out precise cosmic tasks related to the movement of the heavens and the flow in accordance with the laws set by the Most Merciful.

Angels are not on the same level or degree, but rather they have different positions and varying degrees in virtue and closeness to God, and in the quality and size of the tasks entrusted to them. The Holy Qur'an refers to this disparity in ranks by saying in the words of the angels themselves:

(Wa'ma'aa mina'aa'l-ma'a'l-ma'a'a'm' (164) (Al-Safaat: 164)

This verse shows that each king has his own specific rank and role within the great sequence of angels, which ultimately complements to fulfill God's will in the universe.

In the context of talking about angels and their greatest status, Jibril (peace be upon him) stands out. While the traditional conception usually classifies him as the archangel and their master, **other perspectives – as we have noted in previous articles – hold that the position of Gabriel, his pivotal role in revelation, and his direct connection to the world of affairs may place him in an independent and different position from the rest of the angels in the conventional sense, and that this distinction is the subject of consideration and consideration**. Regardless of this discrepancy in classification, Gabriel remains the greatest creature delegated to the major tasks related to the mission Divine.

Within the proposed hierarchy that we are exploring, angels represent the direct and lowest executive level in this chain in terms of receiving and issuing commands. They receive orders and directions from the higher levels above them, whether it be from the higher public above them in the administrative rank, from the highest, from the Lord, or even directly from God in some major macro order. They then carry out these commands in various aspects of the universe, whether it is the management of natural phenomena, the enforcement of destinies, or direct interaction with humans (such as the revelation to the prophets or the seizure of souls).

Despite their many functions, different ranks, and great tasks, all angels remain honored servants of God. They are in constant worship and praise of God, based on obedience to Him and obedience to His will. They were not given the freedom of choice to disobey him, but were forced to obey him absolutely. This reaffirms that the ultimate authority,

the full power and the absolute dominion belong to God alone, and that all beings are at His service and in the execution of His command, each in its own position and role within the great cosmic order.

In doing so, we have reviewed the direct executive level in the proposed hierarchy. These multiple levels that we have explored in previous articles—from God at the top, to the Lord, to the Most Merciful, to the Most High, to the angels—collectively constitute a conception of a great and complex structure for the management and organization of the universe, all done by God's power, knowledge, and wisdom.

In the concluding article of this series, we will try to connect the threads of these levels to each other, place this hierarchical conception in its broader context within the understanding of the concepts of deity and divinity, and highlight the most important points of controversy and debate about this reading, emphasizing that it is a diligence that opens the door to further contemplation of the Book of God.

35.9 The Night of Destiny and the Process of Creation: From the Command to the Stages of Cosmic Descent

Having explored the basic concepts of Godheadship and divinity, the system of the "One God", the boundaries between the Creator and the creature, and the concept of "the Most Merciful" as the system of creation and its laws, we now move on to delve into the mechanism of the Divine Providence in the universe, inspired by a great concept mentioned in the Holy Qur'an: **the Night of Destiny**. Laylat al-Qadr, as understood from the contemplation of Surah Al-Qadr and some contemporary visions, is not just a historical or annual night of worship, but rather a pivotal concept related to how the divine command is transmitted from the world of command to the world of creation.

Laylat al-Qadr: The Moment of Divine Command and Destiny

Surah Al-Qadr tells us that the Holy Qur'an was revealed on this night: "We sent it down on the Night of Power." This first revelation is the beginning of the guidance for humanity, but it also points to a deeper concept. The word "destiny" means estimation, management, and determination. Laylat al-Qadr is the night of estimating and organizing things and setting plans and Sunnahs that will be implemented.

(Wa'aa'l-'aa'aa'l-'a'l-'a'l-'a'a'l-'a'l-'a

This exaltation of its status indicates that it is not like any other night; its great virtue is related to what happens in it in terms of estimation, organization and revelation of the matter.

Then the Almighty says: "The angels and the Spirit descend in it by the permission of their Lord from every command" (Al-Qadr: 4). The angels (who are part of the soldiers of

God who carry out His command) and the Spirit (who interpreted it by Gabriel, or a special kind of divine command) descend in it "from every command." This "command" here does not mean just simple issues, but rather the universal divine command, the divine plan, the estimates and measures that pertain to the universe and the life of creation. The Night of Destiny is the pivotal moment in the world of command where these comprehensive estimates and instructions are downloaded to the world of execution.

From "Be and Be" to Phased Implementation:

In the world of matter, if God wants something, He says to it, "Be, and it will be," and this refers to the absolute and immediate divine will in the world of matter. However, the implementation of this command in the world of creation does not necessarily take place immediately and without stages. The world of creation is governed by laws, laws, and decrees that require stages, duration, and time to complete the process of creation or to achieve it.

God created the heavens and the earth in six days, and this is a Qur'anic example that creation in our world takes place through specific stages and time, even though God is able to create it with the word "be" immediately. Man was also created in multiple stages that take nine months. This shows that the command to "be and be" is issued in the world of command, but its implementation in the world of creation goes through mechanisms, years, and stages of time that may require time.

Soldiers of Allah and Sunan al-Rahman: Mechanisms of Implementation:

The actual implementation of the divine command decreed on Laylat al-Qadr is not carried out in a chaotic manner, but is carried out through specific mechanisms:

1. **Soldiers of God: The** angels and the Spirit descend on Laylat al-Qadr "with the permission of their Lord from every command." These angels (and other assigned beings) are the "soldiers of God" who carry out His commands. They receive estimates and instructions on Laylat al-Qadr or other times by God's command, and they carry them out in the world of creation.

2. **The Sunnah of Allah:** Implementation is not done arbitrarily, but is carried out according to the **Sunnah of Allah, which does not change and does not change**. These Sunnahs are the physical, chemical, biological and cosmic laws that Allah has deposited in His creation, which can be linked to the "system of the Most Merciful" as we discussed earlier. Divine commands are carried out through these Sunnahs and through them phenomena and events are formed.

No miracles in the traditional sense:

In this sense, some readings understand that the concept of "no miracles exist" in the traditional sense means breaking or altering natural laws. What may be seen as a

"miracle" is not a breach of God's laws, but rather an application of another divine law, which may be deeper or unaware of us, or are special laws and circumstances that God has prepared in advance to accomplish a certain thing at a particular moment. The divine estimation of Laylat al-Qadr also includes when and how these different Sunnahs will work to achieve the desired things, including what seems extraordinary to us. Everything is done in accordance with God's laws and laws, which do not change within the framework of God's universal discretion.

Laylat al-Qadr between the past and the future:

While some views hold that the Great Night of Power was one night at the beginning of creation or the beginning of the revelation, in which the universe was appreciated, others believe that the Night of Power can be a renewed or personal state. The noble verse in Surah Al-Faslat: "Those who say, 'Our Lord is Allah' and then stand upright, the angels descend upon them" (Faslat: 30) refers to the angels descending with good news and tranquillity upon the believers who achieve righteousness. This may be understood as a kind of "personal Night of Destiny", in which the process of bringing down the divine command (in the form of guidance, tranquility, and conciliation) is renewed on the individual who achieves harmony with God's order in his life (righteousness). This connects the universal universal appreciation of the Great Night of Destiny, and the continuous divine appreciation and revelation in the upright lives of believers.

The bottom line:

In this conception, Laylat al-Qadr represents a decisive point of convergence between the world of matter and the world of creation. It is the moment of universal divine appreciation and the revelation of the grand cosmic plan, commands, and traditions that will govern existence. These commands are carried out in the world of creation through specific stages and time, and are fulfilled by the soldiers assigned by God, and in accordance with the fixed Sunnahs and laws set by the Most Merciful, which do not change. Understanding Laylat al-Qadr in this sense helps to connect the absolute divine will (be and be) to the observed reality governed by laws, and provides a framework for understanding how divine dispensation works in its smallest details.

These observations about the "day of God" and the "day of the Lord" and their identification with different time periods and their association with different divine acts (reckoning/retribution vs. management/execution) is a very valuable addition to the series, and provides a chronological dimension to the discussion of the concepts of deity and divinity and their relationship to beings. Linking this distinction between the two days to the concept of "the words of the Lord" and the "words of God" adds further depth to the discussion of the infiniteness of the self and management.

These points form an excellent basis for a new and specific article in the series. I will draft an article that focuses on these chronological dimensions, incorporating the points I have mentioned, including the specific verses and comparisons made in the text.

35.10 Time Dimensions in Qur'anic Discourse: Between the "Day of God" and the "Day of the Lord"

When we ponder the Qur'anic discourse, we notice that the concept of "day" (day) is not limited to its usual temporal significance (24 hours), but expands to include different periods of time and varying amounts related to divine management and major cosmic events. In exploring the possible differences between divine terms and cosmic levels, two distinct connotations emerge of today's concept in relation to "God" and "Lord," as indicated by some in-depth readings and specialized discussions.

"The Day of God": The Day of Reckoning and Retribution

The term "Day of God" in multiple contexts of the Qur'an refers to **the Day of Judgment**, the day of reckoning and the final retribution of creation. This day is of a special nature that is radically different from the days of the world. The Qur'an describes its horrors, its greatness, and the enormous cosmic changes that take place in it. It is the day on which God's absolute justice is manifested to hold people accountable for their deeds in this world and reward them with heaven or hell.

The duration of this day is great and different from what we promise. One of the noble verses indicates its amount:

(Ta'aa'l-rījī al-ma'a'l-'aa'i'l-'a'l-'a'i'l-'a'l-'a'i'a', 'a'l-'a'l-'a'a'i'a', 'a'l-'a'i'a', 'a'l-'a'a', 'a'l-ma'aa'a'l'a', 'a'l-'a', 'a'l-ma'a'aa'l-'a'a'i'a', 'a'l-ma'a'aa'aa'i'a'a', 'a'l-ma'aa', 'a'l-ma'a'l-'a'aa'a'a

This verse, which speaks of the ascension of the angels and the Spirit to God on a day of punishment for the disbelievers (as seen from the context of the Surah), determines the amount of this day at fifty thousand years from what we count. This day is understood as the great day on which the final and comprehensive reckoning takes place.

"The Day of the Lord": The Day of Management and Revelation

On the other hand, the Holy Qur'an mentions another term related to the day that is related to "Lord", and carries a different connotation related to the management of the affairs of the universe and the execution of divine commands. This day has a different amount of time:

(Wa'l-'aa'aa'a'l-'a'l-wa'l-'aa'l-'a'wa'l-'aa'a'l-'a'wa'l-'a'a'wa'a'da'a'i'a', 'A'd'a'i'a', 'A'd'a'i', 'A'l-'A'a'i', 'A'l-'A'i'l-'A'i'l-'A'a'l-'A'l-'A'l-'A'a'l-Wa'a'l-'A'a'l-'A'l-'A'l-'A'a'l-'A'l-'A'a'a'l-

(Ya'dab-e-ba'aa', 'a'l-'a', 'a'l-sa'da'a'a', 'a'l-sa'a'a', 'a'l-sa'da'a'a', 'a'l-sa'a', 'a'l-'a', 'a'l-sa'a', 'a

These two verses define the amount of the day with the Lord in a thousand years from what we count. The verse in Surah Al-Sajdah explicitly links this day to "the management of the matter from heaven to earth" and its ascension to it. This indicates that the "Lord's Day" in this context relates to a period of time measured at a thousand years, which concerns the process of cosmic management, the execution of commands, and their execution at different levels (angels and others, as discussed earlier).

Linking to the concept of deity and management:

The distinction between a thousand-year day (the Lord's day in the context of management) and a fifty-thousand-year day (God's day in the context of reckoning) provides a time dimension to understanding the difference between the nature of God's various actions. The Day of the Lord is linked to the ongoing management process in the universe, which, although carried out by the command of God, proceeds according to traditions, quantities and laws that may take a certain time in the world of implementation, measured by this day of a thousand years. This day pertains to the administration of universe affairs, the phased deduction of orders, and the detailed management. God's 50,000-year-old day is associated with the greatest and most comprehensive cosmic event of reckoning and final retribution, an event that concerns God Himself and His absolute jurisdiction.

The Words of the Lord and the Words of God: Infinity and Transfiguration:

This distinction in temporal dimensions can also be connected to the concept of the infinity of "the words of God" and the "words of the Lord." We read in Surah Al-Kahf:

(Al-Qa'l-qa'an al-ba'bah al-ma'da'ad'a'l-'a'a'l-'a'l-'aa'l-'a'l-a', 'a'l'a', 'a'l-'a', 'a'l-a-da'a'a', 'a'l-a'da'a'a', 'a'l-ta'a'a'l'a', 'a'l'a'a', 'a'l-'a'a', 'a'l-a-da'a'a', 'a'l-a-da'a', 'a'l-a', 'a'l-'a'a', 'a'l-a'da'a'a', 'a'l-a', 'a'l-'a'a', 'a'l-a', 'a'l-a'a', 'a'l-a'a', 'a'l-'a'a', 'a'l-a'a', 'a'l-a

Then in Surah Luqman:

(Wa'l-wa'l-'aa', 'a'l-'a', 'a'l-'a'a', 'a'l-'a', 'a'l-'a'a', 'a'l-a', 'a'l-'a', 'a'l-'a

The distinction between the "words of my Lord" and the "words of God" is noticeable here, and the difference in the multiplied example of the extent of infinity (one sea and its extension for "the words of my Lord" versus seven seas and the trees for "the words of God"). Some contemplators see this distinction as indicating that the "words of the Lord" relate to the commands and dispensations that are sent down and executed in the universe during the "day of the Lord" (the thousand years), and they do not run out because the process of dispensing is constantly and constantly renewed within this framework. The "words of God" are broader and more comprehensive, encompassing all of His omniscience, commandment, and omnipotence, which far exceeds the scope of

management on the "day of the Lord" or even in all the days of the universe from His creation to His resurrection. The verse in Luqman describes an absolute infinity that exceeds any imagination in number (seven seas and all the trees are pens), and it refers to the "words of God" as the Almighty, the Wise, the Owner of everything.

Discussion on Significance and Difference:

This variation in the meaning of "today" and in the examples of infinity is used in in-depth discussions to reinforce the idea that there is a difference between the nature of actions associated with "God" (time phases) and those associated with "God" (final reckoning, absolute encompassing, divinity). While some see this distinction in "day" or "words" as indicating that "Lord" may be a different entity from God Himself (responsible for managing on His own day), others argue that both days and both types of words belong to God alone, and that the distinction in the verses is to show different aspects of God's greatness and actions in different times and contexts (His management of the universe during His millennial day, His final reckoning on His fiftieth millennium), and that "Lord" and "God" are two names It is in different contexts, or "Lord" refers to God in the realm of time-consuming management, while "God" refers to Him in the realm of divinity and absolute encompassing.

The bottom line:

The contemplation of temporal dimensions in the Qur'anic discourse, especially the distinction between a day of a thousand years with God and a day of fifty thousand years with God, opens up prospects for understanding the nature of God's continuous divine dispensation in the universe against the ultimate and comprehensive reckoning. The infinite comparison of "the words of the Lord" and the "words of God" adds another dimension to understanding the vastness of God's omniscience, command, and omnipotence. These concepts are the subject of research and reflection, and are used in in-depth discussions to promote a deeper understanding of the relationship between God and His creatures and how the cosmic order works, always emphasizing that God Almighty is the Ultimate Perfection, the Infinite Omnipotent, and the Supreme King in all times and places.

35.11 Integration of Concepts and Multiple Visions - Conclusion and Exploration of the Future

After an in-depth journey in which we explored multiple aspects of the concepts of deity and divinity and their relationship to cosmic beings in the Qur'anic discourse, and pondered potential levels of authority and divine management, as well as discussing some of the polemical and contentious points, we come to the concluding article in this series. We have attempted to present a conception that may help to organize the understanding of these complex concepts, while constantly emphasizing

that God is the absolute and supreme authority in all things. Through this series, we discuss with you, deliberators, some of your views and present our insights drawn directly from the Qur'anic text.
We proceeded from the concept of the "one God" not only as a single self, but as an integrated functional system that represents the practical interface for receiving divine legislation, which in some readings includes God as the supreme source and Gabriel as the faithful mediator. In this context, we have affirmed our firm conviction that we present to you, deliberate, that "Allah" and "Al-Rahman" are not separated as separate or multiple entities. It is a position that is fully compatible with the principles of pure monotheism brought by all the Messengers and Prophets, and on which the doctrine of every thinker must be based. The Holy Qur'an tells us of one indivisible divine self, which is the Everlasting One, and has multiple names and attributes, each of which indicates one of its supreme attributes and absolute perfection.
He then clarified the boundaries between the Creator and the creature through a precise adjustment of the concepts of worship (between legitimacy and practicality) and supplication (between supplication and request), stressing that pure worship and devotional supplication can only be for God alone.

Regarding the knowledge of God, "Did you find in the Book of God the word of knowledge attributed to God that was preceded by negation?" This is a key question that reveals a lot of confusion that some of you may fall into. The Holy Qur'an has never denied the knowledge of God Almighty in any context, but all the verses confirm the release and comprehensiveness of this knowledge, forever and ever. The verses such as "And let Allah know him who fears Him in the unseen" [al-Ma'idah 5:94] are not evidence that Allah has acquired knowledge after the fact, but rather they are in the context of discernment, testing and showing what is known to Allah in reality to the people. The principle that God is omnipotent, omniscient" and this is the principle that should not be overtaken by any of the contemplatives.
We then explored the concept of "the Most Merciful" and linked it to the system or world of creation, its universal laws and fixed traditions, as a system derived from God and manifested in His vast mercy. We showed how this does not mean a separation of the self from God, but rather two names of the same self with manifestations in different worlds. "Al-Rahman" as the name of experience and application represents the world of creation, and "Allah" is the scientific or theoretical name that represents the world of matter, the unseen, legislation, and the direct and transcendent will , which shows that the names of God are not just words, but have practical and applied connotations in man's life and in his understanding of the universe. What I have mentioned about saying "God is God" and the physical and chemical effect it has on the soul is proof that remembrance is not just a word, but a process with a profound effect A person should be associated with understanding and presence of the heart.
From this understanding, we have dealt with the concept of "gods without the Most Merciful" as a reference to the superiority and power acquired within the laws of the universe set by the Most Merciful, which is legitimate if coupled with the acknowledgment of its divine source. Here, you discussed the issue of lords, and explained that lordship is a conjugation of the concept of God and the Most Merciful and not independent entities, based on the law of "whole and part" and stressing that this understanding is consistent with the principle of monotheism and consolidates the doctrine of absolute oneness in lordship and divinity, which we hope that your contemplation will adopt.

We also touched on other possible levels within the proposed cosmic hierarchy, such as the "highs" responsible for establishing and administering the great laws, and the "higher public" as a higher administrative level that receives and issues orders, with reference to a reading that sees Gabriel as the head of this public. We stopped at the "angels" as executing soldiers and instruments of divine administration in various aspects of the universe. In this aspect, I see you, O contemplative person, adhering to your conviction that the "Spirit" is not of the kind of angels, and that it is a different entity, citing the noble verse: "On the Day when the Spirit and the angels will stand in rows, they will speak only to him to whom the Most Merciful has given permission and said what is right" [Al-Naba: 38]. This proposition opens the door for you to ponder deeply about the nature of the Spirit and the angels, and your challenge to others by presenting convincing verses to refute your conviction is a sound scientific method that relies on Qur'anic proof, and enriches the scientific dialogue.
This hierarchical conception that we have reviewed, which places God at the top, and below which different levels of authority, management, and beings (e.g., God, the Most Merciful, the Most High, the Most High, the Most High, the Angels) are graded, is an attempt to understand how power and tasks are organized in the universe according to some readings of the Qur'anic discourse. But it is not the final word on this great subject.

Points of Controversy and Multiple Visions: Your Opinions and Jurisprudence
Throughout the series, we have highlighted that there are fundamental points of disagreement and deep debate among contemporary and thoughtful scholars. Among the most prominent of these points that we have addressed and presented our vision in:

- The identity of the "Lord": Does he always refer to God Himself in every context, or does he in some contexts (such as the story of the cow) refer to another great entity delegated by God?
- The Nature of the "Most Merciful": Is it merely a noun and an attribute of God, or does it imply a separate entity or divine status that is independent of God's absolute self in some respects? We have seen how the verses of the Throne and others are used in this debate to support divergent views.
- Gabriel's status: Is he one of the angels or is he an independent group higher than them? What is his exact role and position in the cosmic hierarchy? This is part of our discussion of the identity of the soul, and your assertion that it is distinct from angels.

Alternative Interpretive Methodologies: Seeing the Activation of Names
In the context of these discussions, different interpretive methodologies emerge. It is important to refer to the "Roll-out roll-out". The proponents of this argument argue that focusing on the separation of entities may not be the most appropriate approach to understanding the relationship between divine terms and cosmic beings. Rather, they believe that God Almighty is the one Absolute Divine Self, and that terms such as "God", "Rahman", "Lord", and even references to "the Most High" or "the Most High" in certain contexts, may not imply the existence of independent entities separate from the Divine Self in each context, but rather the activation of the functions and names of the One Divine Self in different places and contexts of existence and the worlds of matter and creation. This proposition offers an interpretive alternative that attempts to bridge the gap between texts that may be understood as referring to a plurality of actors, and the essence of the absolute monotheism of God, which invites you to ponder it further.

The Vitality of Debate and the Importance of Reflection: Our Invitation to You
The existence of these different readings and debates among researchers (such as the dialogues I have mentioned, which include the names of contemporary scholars such as Yasser Al-Adirqawi, such as Alaa Amer, Firas Al-Munir, Al-Kasir, Lokman Al-Damad, Mustafa Fouad, and others) confirms that these Qur'anic concepts are deep and broad, and that understanding them requires constant effort and careful reflection on the part of you, dear thinkers. There is no single statement that is completely agreed upon in all the details related to this possible hierarchy or the nature of some of these concepts.

This does not mean that it is lost, but rather that the door to contemplation of the Book of God is open, and that the mind is called to contemplate and search for the strongest and most likely explanations. The most important thing is to always start from the basis of absolute monotheism of God Almighty, not to exceed the boundaries between the Creator and the creature, and to be sincere in worship and supplication to God alone, and this is what we emphasize in every proposal we present to you.

An Invitation to Continuous Reflection: Your Journey with Us
This series, with its exploration of the potential hierarchical conception and an overview of some aspects of the debate around it, is an open invitation to you, the contemplative and the readers, to continue the journey. Return to the Holy Qur'an, ponder its verses with an open mind and a sound heart that seeks the truth. Compare the different interpretations, and the door for the search for proof in the mythical verses of Allah (the Qur'an) and the visible verses (the universe) is open to everyone.

We ask Allah to bless us all with the correct understanding of His Book, to guide us to His straight path, and to make our contemplation in the balance of our good deeds.

Praise be to Allah, the Lord of the Worlds.

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36 Book Summary

"Presented in the form of an integrated series of specialized and interconnected articles**, this book represents** an innovative and comprehensive vision that addresses a central problem: how to understand and manage the Holy Quran authentically and effectively in our digital age, transcending the problems of traditional understanding and historical influences that may obscure its lights. **These essays**, some of which may have been independently developed and then compiled and updated within this overarching framework, combine to present an "interactive contemplation" methodology that goes beyond superficial reading and invites a deep dive into the Qur'anic text.

The book starts from a diagnosis of the prevailing crisis of understanding, offering solutions by returning to the original origins and sources: the Qur'an itself and the original Qur'anic manuscripts (both paper and digital), with an emphasis on understanding the "clear language of the Qur'an" and its internal rules. The book does not stop at criticism, but also presents **a series of new concepts and original insights** that reconstruct the correct understanding of religion and life, relying on a methodology that combines constructive criticism, accurate linguistic analysis, contemplation with the mind and heart, and the use of modern technology as auxiliary tools.

The articles vary to cover a wide range of topics, formulated in specific series aimed at correcting concepts and providing Qur'anic alternatives, the most prominent of which are:

- **Chains on Faith and Doctrinal Concepts:** One that dismantles the concept of "**Godliness and Divinity**" and clarifies the relationship between God and Gabriel, and another that deals with "**Attributes of Believers**" as practical skills for dealing with "evidence" and accessing the world of matter.
- **Series to explore precise Qur'anic concepts:** such as one that delves into the meaning of "**spiritual washing and purification**" as a process of inner purification, and another that analyzes the word "**dhikr**" in its spiritual, psychological, and practical dimensions as a way of life.
- **Chains to re-understand worship and rituals:** such as the essays **"Prayer**" that go beyond ritual movements to see a journey of awareness and change, and the "**Hajj**" series, which presents it as a journey of knowledge that transcends place, as well as a deeper understanding of "**fasting**" as a method of contemplation.
- **Chains to correct narratives and misconceptions:** such as a series that deals with the concepts of "**killing, coercion, and juggernaut** in the Qur'an to provide an alternative reading that goes beyond physical violence", and others that refute the concept of "**abrogation**" in the sense of removal, and present it as a statement and clarification, in addition to a series about "**jinn and devils**" that dismantle superstitious perceptions.

The ultimate goal of this integrated series is to enable the reader to build a lively and direct relationship with the Qur'an, through a deeper understanding of its purposes and the application of its teachings as a comprehensive '**book of guidance**' in all aspects of life, and to contribute consciously to building a society whose values are inspired by divine revelation and react positively to the challenges of the age."

37 ACKNOWLEDGMENTS

In the name of God the most Merciful, the most Compassionate

(Wa'l-Qa'an wa'l-'a'aa'a'a', 280) (al-Baqarah: 280)

Acknowledgments: To all those who lit a candle in the path of contemplation

At the end of this humble effort, I would like to extend my sincere thanks to all those who contributed to enriching this work on the contemplation of the Holy Qur'an, inspired by the noble verse: "Will they not meditate on the Qur'an?" This is a divine invitation to contemplation, and it is the impetus for every effort made in this book.

* Gratitude that illuminates the paths: Praise be to God, who has made wisdom misguided for the believer, and has brought us together with those who remind us of His verses. At the end of this intellectual journey, I would like to express my gratitude to all those who lit a candle in the path of this work, and who made contemplation a bridge between hearts and minds.

To those who are firmly rooted in knowledge: great people who stood like mountains in the time of wandering, may Allah be pleased with them with the abundance of their knowledge and the purity of their beds, especially those who linked the depth of interpretation with the concerns of reality, and they were the best inheritors of the prophets.

To the new thinkers: young people and scholars who have made the Qur'an a living dialogue, they did not stop at its letters, but they dived into its secrets, and opened windows for us that we did not know before. Thank you to those who insisted that the Qur'an be a book of life and not a book of shelf.

To every participant with honest intentions: Muslims or non-Muslims, agreeing or disagreeing, every letter written with the intention of seeking the truth is jihad for the sake of Allah, and every constructive criticism was a mirror that illuminated the flaws of the work.

Special thanks: To those who believed that the Qur'an is renewed by the contemplation of its people, so they supported this project with their opinions and time, and reminded us that "the best of people are the most beneficial to the people."

Collective Reflection: A Duty and a Necessity

The collective contemplation of the Qur'an is a cumulative process that transcends individual boundaries, and it is an Islamic obligation and a civilizational necessity. When people come together to meditate on the Qur'an, they share knowledge, correct concepts, build a harmonious society, and turn understanding into action.

Why Collective Reflection?

1. Knowledge Sharing: Each contemplative person adds his or her own vision.
2. Correcting concepts: Dialogue reveals mistakes.
3. Encouraging commitment: Collective contemplation motivates the work of the Qur'an.
4. Building Society: The Qur'an unites hearts.
5. Practical application: Turning understanding into behavior.

(Al-Zamr: 17-18): This is the constitution of al-tadabar.

The importance of tracking the new prudents:

Tracking the new is necessary to renew understanding, link the Qur'an to reality, enrich Islamic sciences, and confront suspicions.

How to Track New:

1. Interactive platforms: Gathering contemplative people and disseminating their ideas.
2. Conferences and seminars: Discuss new visions.
3. Books and magazines: Publishes modern commentaries.
4. Cooperation with universities: Encouraging scientific research.
5. Use of technology: application development and employment of artificial intelligence.

New Tracking Controls:

* Adherence to the internal rules of Qur'anic interpretation (harmony between verses).

* Relying on logical and innate evidence, avoiding incitement, extremism and superstition, and conforming to the Sunnah of Allah.

* Balance between old and new.

Beware of sanctifying people: Our appreciation of scholars and thinkers, whether they are from the predecessors such as the four Imams, Bukhari and others, or from the contemporaries and the newcomers, should not turn into a reverence that elevates them above the level of infallible human beings. They are all human beings who make mistakes and make mistakes, and as it has been said: "Everyone is taken from what he says and returns except the owner of this grave" (referring to the Prophet (peace and blessings of Allaah be upon him). Although religion is based on correct transmission, reason is the object of assignment and the instrument of understanding, discernment, and weighting. Therefore, we must sift through and scrutinize the sayings of all human beings, and present them on the balance of Shari'ah and reason, in order to follow the best and closest to the truth, in order to achieve the Qur'anic method: "Those who listen to the words and follow the best of

them, those whom Allah has guided, and those are the best of hearts" (Al-Zumar: 18). A proper understanding of religion depends on a balance between correct transmission and clear reason, not on blind imitation or reverence for men.

Acknowledgments:

I would like to thank all those who have enriched this work, both old and new, thinkers and researchers, Muslims and non-Muslims. I believe that dealing with the Ayatollahs, with any sincere intention to seek the truth, is an enrichment of the religious and cognitive field.

(List of Reviewers in References)

(Note: The reference to the existence of a list of managers has been retained in the references section)

I ask God to help me to prepare a list of contemplative people who have helped me acquire contemplative skills.

In conclusion:

I ask Allah to make this book pure for His face, to benefit us from it, and to provide us with the contemplation of His Book and to act upon it. Praise be to Allah, the Lord of the Worlds.

(Al-Baqarah, 127) (Al-Baqarah, 127)

I ask God to make this work pure to His face, to write down the reward of all those who contributed to it, and to open doors of contemplation for us that bring us closer to understanding His intentions.

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